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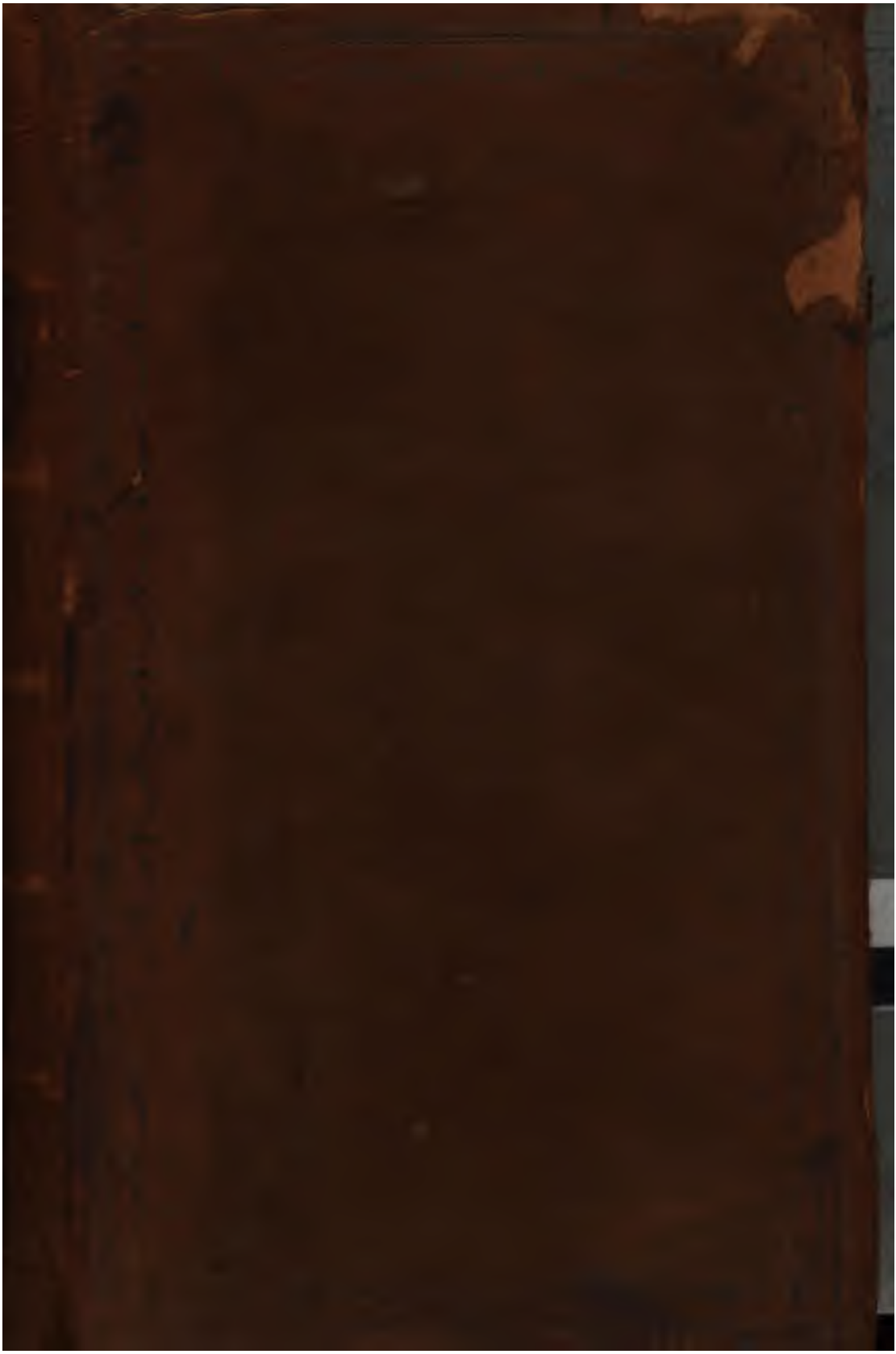

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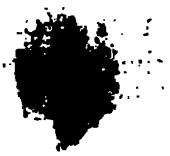


A NEW

Etymological and Explanatory

ENGLISH DICTIONARY.

A

A a *Roman* Character, *A a* Italick, 𝔄 𝔞 *Old Engliſh*, A a *Greek*, ℵ *Hebrew*, are the firſt letters of the alphabet; and in all languages, ancient and modern, the character appropriated to the ſame ſound, is the firſt letter, except in the *Abyſſine*, i. e. a people of *Æthiopia*.

This letter has in the *Engliſh* language, three different ſounds, the broad, open, and ſlender; the broad reſembling the *German* ä in our monoſyllables *all*, *wall*, *malt*, *ſalt*; in which *a* is pronounced as *au* in *cauſe*, or *aw* in *law*; many of which words were anciently written with *au*, as *fault*, *vaulk*; which happens to be ſtill retained in *fault*.

A open, not unlike the *a* of the *Italians*, is found in *father*, *rather*, and more obſcurely in *fancy*, *faſt*, &c.

A ſlender or cloſe is the peculiar *a* of the *Engliſh* language, reſembling the ſound of the *French e* maſculine, or diphthong *ai* in *pais*, or perhaps a middle ſound between them, or between the *a* and *e*, as in the words *place*, *face*, *waſte*, and all thoſe that terminate in *ation*; as *relation*, *nation*, *generation*.

A is ſhort, as *graſs*, *glaſs*; or long, as *graze*, *glaze*; it is marked long, generally, by an *e* final, as *plane*, or by an *i* added, as *plain*.

A is ſometimes redundant; as *ariſe*, *arouſe*, *awake*, the ſame with *riſe*, *rouſe*, *wake*.

A [among *Logicians*] is uſed to denote an univerſal affirmative propoſition; according to the verſe,

Aſſerit A, negat E, verum generaliter ambæ.

Thus in the firſt mood, a ſyllogiſm conſiſting of three univerſal affirmative propoſitions, is ſaid to be in *Bar-ba-ra*. The A thrice repeated denoting ſo many of the propoſitions to be univerſal.

A B

A or AA or Æ (with *Phyſicians*) is uſed in preſcriptions, and denotes ſimply equal parts of the ingredients therein mentioned.

AAA (with *Chymiſts*) is ſometimes uſed to ſignify *Amalgama* or *Amalgamation*.

AB, at the beginning of *Engliſh Saxon* names, is generally a contraction of Abbot, *i. e.* an *Abbot* or *Abby*; ſo that as to the names of places, it may be generally concluded, that the place belonged to a monaſtery elſewhere, or that there was one there.

AB (of אב, a father, *Heb.*) according to the *Jewiſh* computation, is the 11th month of their civil, and the 5th of their eccleſiaſtical year, which latter begins with the month *Niſan*, and the former anſwering to part of our *July*.

The *Jews* obſerve the firſt day of this month as a faſt, on account of the death of *Aaron*, and the 9th on account of the burning of *Solomon*'s temple by the *Chaldeans*; and alſo of the building of the ſecond temple, after the captivity by the *Romans*: and alſo in remembrance of the edict of the emperor *Adrian*, whereby they were baniſhed out of *Judea*, and forbid ſo much as to look back towards *Jeruſalem*, tho' at a diſtance, with deſign to lament the ruin of it.

They have alſo a notion, that on this day, the perſons who were ſent as ſpies by *Joſhua* from the camp, returned to the camp and engaged the people in rebellion.

They likewiſe obſerve the 18th of this month as a faſt, on account of the going out of the lamp in the Sanctuary that night, in the time of king *Ahaz*.

ABACUS (Ἄβαξος, Gr.) a counting table, anciently uſed in calculations: this was ſometimes a board covered with ſand, duſt, &c. ſifted evenly upon it, on which Geometricians, &c. uſed to draw their ſchemes.

ABACUS (in *Architecture*) is the uppermoſt member or capital of a column, which ſerves as a ſort of crowning both to the capital and column, tho' ſome erroneouſly make it to be the capital itſelf.

The ABACUS is ſomething different, in different orders. It is a flat ſquare member in the *Tuſcan*, *Doric*, and ancient *Ionick* orders. In the richer orders, the *Corinthian* and *Compoſit*, it loſes its native form, having its four ſides or faces arch'd or cut inward with ſome ornament, as a roſe, ſome other flower, a fiſh's tail, &c.

But there are other liberties taken in the *Abacus*, by ſeveral architects. Some make it a perfect Ogee in the *Ionick*, and crown it with a fillet. In the *Doric*, ſome place a Cymatium over it, and ſo do not make it the uppermoſt member. In the *Tuſcan* order, where it is the largeſt and moſt maſſive, and takes up one third part of the whole capital, they ſometimes call it the *Die* of the capital: and *Scamozzi* uſes the name *Abacus* for a concave moulding in the capital of the *Tuſcan* pedeſtal.

To ABANDON (F. *abandonner*, derived, according to *Menage*, from the *Italian abandonare*; which ſignifies to forſake his colours; *bandum (vexillum) deſerere. Paſquier* thinks it a coalition of *a ban donner*, to give up to a proſcription: in which ſenſe we at this day mention the *Ban* of the empire. *Ban*, in our old dialect, ſignifies a curſe; and to *abandon*, if conſidered as a compound between *French* and *Saxon*, is exactly equivalent to *diris devovere*) ſignifies, according to the different authors, 1. To give up, reſign, or quit to. 2. To deſert. 3. To forſake, generally with a tendency to an ill ſenſe.

To ABANDON *over*, to give up to, to reſign.

ABANDONED, given up, forſaken, deſerted; corrupted in the higheſt degree, given up to wickedneſs.

ABANDONMENT (*abandonnement*, F.) 1. The act of *abandoning*. 2. The ſtate of being *abandoned*.

To ABA'SE (*Sea* term) to lower or take in, as to lower or take in a flag.

ABA'SED (in *Heraldry*) is a term uſed of the vol or wing of eagles, &c. when the top or angle looks downwards towards the point of the ſhield; or when the wings are ſhut: the natural way of bearing them being ſpread with the tip pointing to the chief or the angles.

A *Bend*, a *Chevron*, a *Pale*, &c. are ſaid to be *abaſed*, when their points terminate in or below the centre of the ſhield.

An *Ordinary* is ſaid to be *abaſed*, when below its due ſituation.

To ABATE (from the F. *abbatre*, to beat down.) 1. To leſſen, to diminiſh. 2. To deject, or depreſs the mind. 3. In commerce, to let down the price in ſelling, ſometimes to beat down the price in buying.

To ABATE, to grow leſs; as, his paſſion *abates*; the ſtorm *abates*. It is uſed ſometimes with the particle *of* before the thing leſſened; a diſeaſe *abates* of its virulence.

To ABATE (in *common Law*) it is in law uſed both actively and neuterly, as to *abate* a caſtle, to beat it down. To *abate* a writ, is by ſome exception to defeat or overthrow it. A ſtranger abateth, that is, entereth upon a houſe or land, void by the death of him, that laſt poſſeſſed it, before the heir take his poſſeſſion, and ſo keepeth him out. Wherefore, as he who putteth out him in poſſeſſion, is ſaid to *diſſeiſe*; ſo he that ſteppeth in between the former poſſeſſor and his heir, is ſaid to *abate*. In the neuter ſignification thus: the writ of the demandant ſhall *abate*; that is, ſhall be diſabled, fruſtrated, or overthrown.

ABATEMENT *of honour* (with *Heralds*) is ſometimes an abſolute reverſion or overturning of the whole eſcutcheon, or elſe only a mark of diminution, as a *Point dexter parted tenne*, a *Gear ſiniſter*, a *Delf*, &c. Theſe marks muſt be either tawney, or murrey; otherwiſe inſtead of diminutions, they become additions of honour.

AB'BESS (of 'Αββαῖα, *Gr.* Abuteſſe, *Sax.*) a Governeſs of nuns.

AB'BEY } (of 'Αββαῖα, *Gr.* Abbotſnice,
AB BY } *Sax.* a government or kingdom) a convent or monaſtery, a houſe for religious perſons.

AB'BOT (of Abod, *Sax.*) the chief ruler of an abbey of monks and friars, who were at firſt lay perſons, and ſubject to the biſhop and ordinary prieſts of the dioceſe, in which the monaſtery or abby was built; and theſe being for the moſt part in remote and ſolitary places, they had no concern in the affairs of the church; but like other lay men were uſed to attend divine ſervice in their reſpective pariſh churches on Sundays and holy-days; and if the abby was at too great a diſtance from the pariſh church, then a prieſt was ſent to them to adminiſter the Sacrament.

Biſhop ABBOTS, abbots, whoſe abbies have been erected into biſhopricks.

Cardinal ABBOTS, abbots, who are alſo called cardinals.

Commendatory ABBOTS, or abbots *in Commendam*, are ſeculars, and do not perform any ſpiritual offices, nor have any ſpiritual juriſdiction over their monks, altho' they have undergone the tonſure, and are obliged by their bulls to take the orders, when they come of age.

Croſier'd ABBOTS, are ſuch as bear the croſier or paſtoral ſtaff.

Mitred ABBOTS, are ſo called, becauſe they wear a mitre when they officiate, and are independent upon any perſon but the pope, being free from the biſhops's juriſdiction, and having the ſame authority within their bounds, that

that the bishop had: these mitred abbots in *England* were also lords of parliament.

Regular ABBOTS, are real monks or religious, who have taken the vow, and wear the habits.

ABBREVIATED (*abbreviatus*, L.) made shorter.

ABBU'TTALS (of *aboutir*, F. to limit or bound, or of butan or onbutan, *Sax.*) the buttings and boundings of lands, highways, &c. either towards the east, west, north, or south

ABDICA'TIVE (*abdicativus*, L.) belonging to abdication; also negative.

ABDO'MEN (of *abdo*, L. to hide, and *omentum*, the caul.)

ABDO'MEN (with *Anatomists*) the lowermost of the three *Ventres*, or great cavities, which contains the stomach, liver, bladder, spleen, guts, &c.

A'BELE-*tree* (with *Botanists*) a finer kind of white poplar.

A'BER (*Old British*) the fall of a lesser water into a greater, as of a brook into a river, a river into a lake or sea. The mouth of a river; as *Aberconway*, &c.

ABERE-MURDER (of abere *apparent*, and mord *murder*, Sax.) plain or downright murder, in distinction from manslaughter and chance medley.

ABET'TORS (in *Law*) are also those persons, who without cause procure others to sue out false appeals of felony or murder against persons, that they may thereby render them infamous.

ABGATO'RIA (of *abgbittin*, Irish) the alphabet A B C, &c.

To ABHOR (*abhorreo*, L.) to hate with acrimony; to detest to extremity; to loath.

ABHORRENCE (from *abhor*) 1. The act of *abhorring*, detestation. 2. The disposition to *abhor*, hatred.

ABHORRENCY. The same with *abhorrence*.

ABHORRENT (from *abhor*) 1. Struck with *abhorrence*. 2. Contrary to, foreign, inconsistent with; it is used with the particles *from* or *to*, but more properly with *from*.

ABHORRER (from *abhor*) the person that *abhors*, a hater, detester.

ABILITY (*habilité*, F.) 1. The power to do any thing, whether depending upon skill, or riches, or strength, or any other quality. 2. Capacity. 3. When in the plural number, *Abilities* frequently signify the faculties or powers of the mind, and sometimes the force of understanding given by nature, as distinguished from acquired qualifications.

To AB'JUGATE (*abjugatum*, L.) to unyoke, to uncouple.

ABJURA'TION (in our *Old Customs*) signified a voluntary banishment of a man's self from his native country or kingdom for ever.

ABJURATION (in a *Law Sense*) signifies a solemn promising, never to yield or give obedience or the assistance of a subject to any other person claiming a right to the crown in prejudice of the king then reigning

To AB'LEGATE (*ablegatum*, L.) to send abroad upon some employment; also to send a person out of the way that one is weary of.

AB'LENESS (of *habilitas*, L.) capableness to perform.

AB'LUENT (*abluens*, L.) washing away cleansing.

ABLU'TION, a cleansing or purifying by washing.

This ceremony was first used by the *Jewish* priests before the offering of sacrifice; for which purpose king *Solomon* made a great laver or sea of brass, into which the priests having first thrown the ashes of the sacrifice, they wash'd themselves.

The ancient *Romans* likewise, in imitation of this ceremony, were wont to wash their head, hands, feet, or whole body, before they began the office of sacrifising.

The modern *Roman Catholicks* apply it to what the priest, who consecrates the water or host, washes his hands with; and also to that small quantity of vine and water that they drink after swallowing the wafer or host to wash it down.

ABNEGA'TION, a denying a matter point blank.

ABOM'INABLE (*abominari*, according to the native sense of the word, from *ab* and *omen*, L. signifies to account a thing for an ill omen, or an unlucky sign, and therefore to pray against it by certain forms of speech) fit or deserving to be abhorred, loathed or hated.

To ABOM'INATE (*abominari*, of *ab* and *omen*) properly signifies to take a thing for an ill sign or unlucky omen; to pray against it, or wish the contrary, by certain forms and speeches; we use it for to abhor, hate or loath.

A'BON } (with the ancient *Britains*)
A'VON } signified a river, and was a general name for all rivers.

To ABORT (*aborto*, L.) to bring forth before the time; to miscarry.

ABORTION (*abortio*, L.) 1. The act of bringing forth untimely. 2. The produce of an untimely birth.

ABORTIVE, that which is born before the due time.

ABORTIVE (*abortivus*, L.) 1. That which is brought forth before the due time of birth. 2. Figuratively, that which fails for want of time. 3. That which brings forth nothing.

ABORTIVELY (from *abortive*) born without the due time; immaturely; untimely.

ABORTIVENESS (from *abortive*) the state of abortion.

ABORTMENT (from *abort*) the thing brought forth out of time; an untimely birth.

ABOR'TION (with *Gardeners*) a term used of fruits that are produced too early before their time, as trees happening to be blasted by

noxious winds, are ſubject to this malady, never bringing their fruit to maturity.

ABOR'TIVENESS, miſcarriage; alſo unſucceſsfulneſs.

ABOVE (from a and bufan, *Sax.* *boven*, *Dutch.*) 1. Higher in place. 2. More in quantity or number. 3. Higher in rank, power or excellence. 4. Superior to, unattainable by. 5. Beyond, more than. 6. Too proud for, too high for; a phraſe chiefly uſed in familiar expreſſion.

ABOVE. 1. Overhead. 2. In the regions of heaven. 3. Before.

From ABOVE. 1. From an higher place. 2. From heaven.

ABOVE-*All.* In the firſt place; chiefly.

ABOVE-*Board.* In open ſight, without artifice or trick.

ABOVE-*Cited.* Cited before.

ABOVE-*Ground.* An expreſſion uſed to ſignify, that a man is alive; not in the grave.

ABOUT (*abutan* or *abuton*, Sax. Which ſeems to ſignify encircling on the outſide) 1. Round, ſurround, encircling. 2. Near to. 3. Concerning, with regard to, relating to. 4. Engaged in, employed upon. 5. Appendant to the perſon, as cloaths, *&c.* 6. Relation to the perſon, as a ſervant.

ABOUT. 1. Circularly. 2. In Circuit. 3. Nearly. 4. Here and there, every where. 5. With *to* before a verb; as *about* to fly, upon the point, within a ſmall diſtance of. 6. The longeſt way, in oppoſition to the ſhort ſtrait way. 7. To bring *about*, to bring to the point or ſtate deſired; as *he has brought about his purpoſes.* 8. To come *about*; to come to ſome certain ſtate or point. 9. To go *about* a thing; to prepare to do it.

To ABRA'DE (*abradere*, L.) to ſhave off.

ABRA'SION (with *Surgeons*) at ſuperficial raſing of the ſkin.

ABRASION (in a *Medicinal Senſe*) the wearing away the natural mucus, which covers the membranes, particularly thoſe of the ſtomach and guts, by corroſive or ſharp humours.

ABRASION (with *Philoſophers*) that matter which is worn off by attrition of bodies one againſt another.

ABRIDG'MENT (*abregement*, F.) an abridging, *&c.* wherein the leſs material things are inſiſted on but briefly, and ſo the whole brought into a leſſer compaſs.

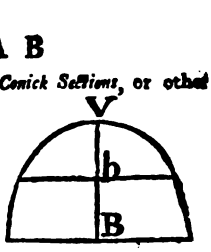
ABRIDGMENT *of account*, &c. (in *Law*) is the making it ſhorter, by abſtracting ſome of its circumſtances.

The ABRUP'T (*abruptum*, L.) the uneven, rough, broken, or craggy part of the abyſs. *Milton.*

ABRUP'TNESS, the breaking or being broken off on a ſudden; alſo cragginess of a rock, mountain, *&c.*

To ABSCIN'D (*abſcindere*, L.) to cut off.

ABSCIS'SÆ (in *Conick Sections*, or other *Curvilineal Figures*) are the parts of the axis cut off by the ordinates, and accounted downwards from the vertex of the ſection; thus V b or V B are *Abſciſſæ* in this figure. Some writers call theſe the *Intercepted Axes* or intercepted diameters.



ABSENCE. 1. The ſtate of being *abſent*, oppoſed to *preſent*. 2. Want of appearance in the legal ſenſe. *Abſence* is of a fourfold kind, or ſpecies. The 1ſt, is a neceſſary *abſence*, as in baniſhed perſons; this is entirely neceſſary. A 2d, neceſſary and voluntary; as upon the account of the common wealth. The 3d, the Civilians call a probable *abſence*; as that of ſtudents on the ſcore of ſtudy. The 4th, an *abſence* entirely voluntary; as on the account of trade, merchandize, or the like.

To ABSENT *one's ſelf*, to be voluntarily abſent, not to appear, to keep out of the way.

ABSIN'THIATED (*abſinthiatus*, L.) mingled with wormwood.

AB'SOLUTE (with *Grammarians*) without regimen or government, as an *ablative abſolute.*

ABSOLUTE *Nouns Adjectives* (with *Gram.*) ſuch adjectives as are in the poſitive degree, as *great, little, low, leſs.*

ABSOLUTE *Nouns Subſtantives*, ſuch nouns whoſe ſignifications imply a ſimple idea; as *a Man, a Horſe, Earth, Air,* &c.

ABSOLUTE (in *Theology*) is ſometimes uſed to denote a thing being without any cauſe, in which ſenſe *God is abſolute.*

ABSOLUTE is alſo uſed to ſignify *free* from condition, as the decrees of God are ſaid to be abſolute in reſpect to men.

ABSOLUTE (with *Romaniſts*) is uſed in oppoſition to *Declaratory*, as they hold that a prieſt can forgive ſins *abſolutely*; but the proteſtants ſay only declaratively and miniſterially.

ABSOLUTE *Motion*, ſignifies the change of place in any moving body.

ABSOLUTE *Numbers* (in *Algebra*) a number which poſſeſſes one intire part or ſide of an equation, and is always a known quantity, and the rectangle or ſolid under the unknown roots in *Quadraticks* and *Cubicks*; thus in this equation; $a\,a + 16\,a = 36$, the abſolute number is 36, which is equal to the product of the two roots or values, multiplied one into another; this is call'd alſo *Homogenum Comparationis*, by *Vieta.*

ABSOLUTE *Place*, is that part of infinite and immoveable ſpace, that any body poſſeſſes.

ABSOLUTELY (with *Geometricians*) is uſed to ſignify intirely, compleatly, as a circle

or ſphere is ſaid to be abſolutely round, in contradiſtinction to a figure that is partly ſo, as an *Oval*, a *Spheroid*, &c.

ABSOLUTION (in the *Canon Law*) a juridical act, whereby a prieſt as a judge, and by virtue of a power delegated to him from Chriſt, remits ſins.

ABSOLUTION (in the *Civil Law*) ſignifies a definitive ſentence, whereby a man accuſed of any crime is acquitted.

ABSOLUTION (in the *Reformed Churches* is uſually underſtood of a ſentence by which a perſon ſtanding excommunicated, is freed or releaſed from the excommunication.

ABSOLUTO'RIUM (with *Phyſicians*) an abſolute remedy, or moſt effectual medicine; alſo a certain cure or perfect recovery, L.

AB'SOLUTENESS (of *abſolu*, F. *abſolutus*, L.) arbitrarineſs, freedom from conditions, &c.

To ABSOR'B (with *Gardeners*, &c.) is a term applied to thoſe greedy branches, that growing on fruit trees, do drink up and rob the other branches of the nutritious juice, that they ſtand in need of for their nouriſhment and augmentation.

ABSTER'SIVE *Medicines*, ſuch as are uſed to clear the ſkin and outward parts of the body from filth.

A'BSTRACT (in *Philoſophy*) that which is ſeparated from ſome other thing by an operation of the mind called abſtraction.

An ABSTRACT-*Idea*, is ſome ſimple idea, detach'd and ſeparated from any particular ſubject or complex idea, for the ſake of viewing and conſidering it more diſtinctly, as it is in itſelf, its own nature, &c.

ABSTRACTED *Mathematicks*, is uſed in oppoſition to mix'd mathematicks; the former ſignifying pure arithmetick, geometry, or algebra.

ABSTRACTED *Nouns Subſtantives* (with *Grammarians*, &c.) are ſuch nouns as denote a thing; the exiſtence of which is real, and in the nature of the thing; but ſubſiſts only in the underſtanding; as *Humanity*, *Truth*, *Vigilance*, &c.

ABSTRU'SE (*abſtruſus*, L.) far remov'd from the common apprehenſions or ways of conceiving.

ABSURD'NESS (*abſurditas*, L.) diſagreeableneſs to reaſon, impertinence, folly; an error or offence againſt ſome generally allowed truth or principle.

ABUNDAN'TIA, an allegorical divinity, which was repreſented under the figure of a young virgin amidſt all ſorts of good things, in good plight of body, having a freſh lively colour, holding in her hand a horn, ſaid to be that of *Achelous*.

Self ABU'SE, the crime called otherwiſe, ſelf-pollution.

ABU'SIVENESS, offenſiveneſs, affrontingneſs, &c.

ABYS'MAL, pertaining to an abyſs.

ABYSS ('Αβίσσος, Gr.) a bottomleſs pit or gulf, or any prodigious deep, where no bottom can be found, or is ſuppoſed to have no bottom; a vaſt unfathomable depth of waters, ſuch as is ſuppoſed to be incloſed in the bowels of the earth.

AC'ADEMY, is a ſort of collegiate ſchool or ſeminary, where young perſons are inſtructed in a private way, in the liberal arts and ſciences.

ACADEMY (of *Horſemanſhip*) is alſo uſed to ſignify a riding-ſchool, a place where perſons are taught to ride the great horſe, and other exerciſes, as fencing, &c.

ACATALEP'TICK (of 'Ακαταληπτος, Gr.) incomprehenſible.

ACATHARSI'A ('Ακαθαρσία, of *a* neg. and Καθίζω, Gr.) to purge or cleanſe) that filth or impurity in a diſeaſed body, which is not yet purged off.

To ACCE'DE, (*accedere*, L.) to come to, to draw near to, to enter into.

ACCEL'ERATED *Motion* (in *Mechan.*) a motion which receives continual increments or acceſſions of velocity.

ACCELERA'TION (with *Philoſophers*) a continual increaſe of motion in any heavy bodies tending towards the centre of the earth, by the force of gravity.

ACCELERATION (with the *ancient Aſtronomers*) a term uſed in reſpect to the fixed ſtars, and ſignified the difference between the revolution of the *Primum Mobile* and the ſolar revolution, which was computed at 3 minutes and 56 ſeconds.

ACCELERATO'RES (*Anatomy*) certain muſcles, ſo called of *accelerandi*, i. e. haſtening.

To ACCEN'D (*accendere*, L.) to kindle, to ſet on fire.

ACCEN'SION (*Philoſophy*) the inkindling or ſetting any natural body on fire.

AC'CENT (with *Rhetoricians*) a tone or modulation of the voice, uſed ſometimes to denote the intention of the orator or ſpeaker, to give a good or ill ſignification to his words.

Grave ACCENT (with *Gram.*) is this mark [`] over a vowel, to ſhew that the voice is to be depreſſed.

Acute ACCENT is this mark [´] over a vowel, to ſhew that the voice is to be raiſed.

Circumflex ACCENT is this mark [^] over a vowel, in *Greek*, and points out a kind of undulation of the voice.

The Long ACCENT (in *Gram.*) ſhews that the voice is to ſtop upon the vowel that has that mark, and is expreſſed thus [-]

The Short ACCENT (in *Gram.*) ſhews that the time of pronouncing ought to be ſhort, and is marked thus [˘]

To ACCEN'TUATE (*accentuatum*, L.) to pronounce in reading or ſpeaking according to the accent.

neſs, or of a taſte between ſour and bitter, ſuch as moſt unripe fruits have.

ACERB'ITUDE (*acerbitudo*, L.) ſourneſs, harſhneſs in taſte; between ſourneſs and bitterneſs.

ACERVATION, a heaping up together, *L.*

ACETAB'ULA (*Anatomy*) certain Glandules in the *Chorion*, one of the ſkins which cover a child in the womb.

ACH'E (with *Farriers*) a diſeaſe in horſes, cauſing a numbneſs in the joints.

ACHER'NER (in *Aſtronomy*) a bright fixed ſtar of the firſt magnitude in *Eridinus*, whoſe Longitude is 10, 13 degrees, and latitude 59, 18.

To ACHIEV'E (*achever*, F.) to atchieve, to accompliſh; to perform or finiſh ſome notable act or exploit.

ACHIEVEMENT (*achevement*, F.) a notable performance.

ACHILLES, a name which the ſchoolmen give to the principal argument alledged by each ſect of philoſophers in their behalf.

ACHRON'ICAL } (*achronicus*, L. of *a*
ACHRON'ICK } *privat.* and χρόνος, time, Gr.) out of, or without time.

A'CIDS, are kinds of ſalts, all whoſe little particles are long, pointed and ſharp at their extremities, and make the tongue feel a ſharpneſs, as citrons, lemons, oranges, tamarinds, *&c.* the moſt ſenſible effect of them is the coagulation of thoſe liquors, with which they are mixed. The manner how theſe coagulations are effected, is by the *Acids* ſtopping the pores of the liquor, upon which they are poured, in ſuch ſort, that the ſubtile matter cannot paſs more into it, and ſo they grow thick and loſe their motion.

Natural ACIDS (with *Phyſicians*) are ſuch as have a proper ſharpneſs of their own, as juice of lemons, *&c.*

Artificial ACIDS (with *Chymiſts*) are ſuch as are prepared by the fire, in chymical operations.

Manifeſt ACIDS, ſuch things as affect the tongue, with a ſenſe of ſharpneſs and ſourneſs.

Dubious ACIDS, ſuch things which have not enough of the acid nature, to give ſenſible marks to the taſte; but yet agree with the manifeſt acids in other properties.

ACID'ITY } (with *Chymiſts*) the acidity
A'CIDNESS } or keenneſs of any liquor. that conſiſts in keen particles of ſalts diſſolved and put into a violent motion by the means of fire.

ACID'ULATED (of *Acidula*, L. ſpaw-waters) having a mixture of nitre, vitriol, alum, and ſalt.

A'CINI (with *Botaniſts*) are taken for thoſe grains that grow thick, or ſmall grains growing in bunches, after the manner of grapeſtones, of which the fruits of the Elder-tree, Privet, and other plants of the like kind are compoſed.

ACINI (with *Phyſicians*) the ſeed that is within a fruit, and thence they in their preſcriptions frequently uſe *ova exacinata*, i. e. the *acini*, or ſeeds being taken out, *Lat.*

AC'ME ('Ακμή, of *a neg.* and Καμνω, to be weary, Gr.) the uppermoſt point) top, or pitch.

ACME (with *Phyſicians*) is uſed to denote the 3d degree or height of diſtempers, of which many have four periods. 1ſt, The *Arche* or beginning; 2d, *Anabaſis*, the increaſe or growth; 3d, the *Acme*, when the morbifick matter is at the height; 4th, the *Paracme* or declenſion of the diſeaſe.

ACON'TIAS ('Ακόντιας, Gr.) a ſort of comet or blazing ſtar, in form reſembling a javeline or dart.

ACORN'ED (in *Heraldry*) bearing acorns.

ACQUAINT'ED (of *accointe*, F.) intelligence or notice of, made known to, inform or having told of any matter.

A'CRE, an act of parliament made in the time of king *Edward* I. ordained, that an acre of land ſhould contain 160 perches or poles, to be made out ſquare, or 4840 yards ſquare, or 43,560 feet ſquare; but in divers places in this kingdom this has been altered by cuſtom, by varying perches in the number of feet, as 18, 20, 24, and ſometimes 28 feet to the perch.

ACRO'TERES ('Ακρώτηρια, Gr.)

ACROTE'RIA (with *Anatomiſts*) the utmoſt parts of a man's body; as his fingers ends, *&c.*

To ACT' (*actum*, ſup. of *ago*, L.) to do, operate, or perform.

ACT' (*actus*, of *ago*, L. to do) is the effective uſe or application of ſome power or faculty, by means of which ſomething is effected.

ACTS, are alſo the deliberations and reſolutions of a publick aſſembly, as of a parliament, council, convocation, *&c.*

Preparatory ACTION } (in *Law*) is that
Prejudicial ACTION } which grows from ſome doubt in the principal; as ſuppoſe a man ſues a younger brother for land, deſcended from his father, and objection is made that he is a baſtard, the *baſtardy* muſt be firſt try'd, and thence the action is call'd *Prejudicial*.

ACTION *upon the caſe* (in *Law*) a writ brought for an offence done without force againſt any man; as for defamation, non-performance of promiſe, or ſome other miſdemeanor.

ACTION *upon the caſe for words*, is brought where a perſon is injured or defamed, or for words ſpoken which affect a perſon's life, office or trade, or to his loſs of preferment in marriage, ſervice, or which occaſion any particular damage.

ACTION *upon the ſtatute* (*Law* term) an action brought upon the breach of a ſtatute, as where perjury is committed to the prejudice of another.

ACTION

ACTION (in *Poetry*) is an event, either real or imaginary, which makes the ſubject of a dramatick or epick poem.

ACTION (in an *Epick Poem*) is reckoned the ſecond part; and this action, which is repreſented by the recital, muſt be *univerſal*, *moated*, *feigned*, and the *allegory of a moral tend*.

Neceſſary moral ACTIONS (in *Ethicks*) are when the perſon, to whom the law or command is given, is bound abſolutely to perform it by virtue of the law of the ſuperior.

ACTIONS *moral-good* (in *Ethicks*) are ſuch as are agreeable to the law.

ACTIONS *moral-evil* (in *Ethicks*) are ſuch as are diſagreeable to the law.

ACTIONARY } the proprietor of an ac-
ACTIONIST } tion or actions, or ſhares of a company's ſtock.

ACTIVENESS (*activitas*, L.) nimbleneſs, readineſs, or propenſity to act.

Sphere of ACTIV'ITY *of a Body*, is that ſpace which ſurrounds it, ſo far as the virtue or efficacy of it extends and produces any ſenſible effect.

ACTUAL *Fire* (with *Surgeons*) that which burns at firſt touch, as fire itſelf, or ſearing irons.

To ACUATE (*acuatum*, L.) to ſharpen.

ACUTE *accent*, ſee *accent*.

ACUTE *angle* (in *Geometry*) any angle leſs than a right angle; or containing leſs than 90 degrees.

ACUTE *angled triangle* (in *Trigonometry*) a triangle which has all its angles acute, as;

ACYROLOGI'A (Ἀκυρολογία, Gr.) an improper way of ſpeaking; a bull.

ADDER's-*Graſs*, an herb.

ADDER's-*Wort*, an herb.

ADDI'TIONS *of Eſtate or Quality* (in a *Law Senſe*) are yeoman, gentleman, eſquire, &c.

ADDITIONS (of *Degree*) the ſame as names of dignity, as duke, earl, &c.

ADDITIONS (of *Place*) as ſuch a perſon of *London*, *Briſtol*, &c.

To ADDRESS (*addreſſer*, F. From *dereçar*, Span. From *dirigo*, *directum*, L.) 1. To prepare one's ſelf to enter upon any action; as, *he addreſſed himſelf to the work*. 2. To get ready; to put in a ſtate for immediate uſe. 3. To apply to another by words; with various forms of conſtruction. 4. Sometimes without a propoſition. 5. Sometimes with *to*. 6. Sometimes with the reciprocal pronoun; as, *he addreſſed himſelf to the General*. 7. Sometimes with the accuſative of the matter of the *addreſs*, which may be the nominative to the paſſive. 8. To *addreſs*, is to apply to the king in form.

ADDRESS (*addreſſe*, F.) Verbal application to any one, by way of perſuaſion, petition. 2. Courtſhip. 3. Manner of *addreſſing another*; as we ſay, *a man of an happy*, or a *pleaſing addreſs*; a man of an aukward *addreſs*. 4. Skill, dexterity. 5. Manner of directing a letter; a ſenſe chiefly mercantile.

ADDRESSER, (from *addreſs*) the perſon that *addreſſes*, or petitions.

ADDU'CENT (*adducens*, L.) drawing or leading to.

ADDUCENT *Muſcles*, ſee *Adductores*.

ADEPHAGI'A (Ἀδηφαγία, Gr.) an eating to fill, greedineſs.

A'DEPS (with *Anatomiſts*) a ſmaller part of the body, differing from *pinguedo*, in that it is a ſubſtance thicker, and more earthy. It flows from the blood through peculiar veſſels into bags or blanders, which receive it.

ADE'QUATE (*adæquatus*, L.) ſomething equal to or co-extended with another, and filling the whole meaſure and capacity of it.

To be ADE'QUATE, is to be every way equal, as to capacity, extent of power, and all other properties; neither falling ſhort of it, nor exceeding it in any part.

ADE'QUATENESS (of *adæquatus*, L.) equality, &c.

ADHE'SION } (in *Natural Philoſophy*)
ADHE'RENCE } ſignifies the ſtate of two bodies, which are joined or faſtened to each other, either by the mutual interpoſition of their own parts, or the compreſſion of external bodies.

ADIAPHO'RA (Ἀδιάφορα, Gr.) things indifferent, neither commanded nor forbidden, which, while they are ſuch, perſons are at liberty to do, or not to do.

ADIAPHO'RIST (of *a* and διαφορία, Gr.) a moderate or indifferent perſon.

ADIAPHO'RY (Ἀδιαφορία, Gr.) a ſort of eaſineſs or cool inclination, as to the choice of one thing before another; cool affection or behaviour towards another perſon.

ADJOU'RNMENT in *Eyre* (*Law Term*) an appointment of a day, when the juſtices in *Eyre* meet to ſit again.

ADI'PSA (Ἀδίψα, Gr.) medicines or juleps to quench thirſt.

To ADJUDGE (*adjudo*, L.) 1. To give the thing controverted to one of the parties by a judicial ſentence; with the particle *to* before the perſon. 2. To ſentence, or to condemn to a puniſhment, with *to* before the thing. 3. Simply to judge; to decree; to determine.

ADJUDICATION (*adjudicatio*, L.) the act of judging, or of granting ſomething to a litigant, by a judicial ſentence.

To ADJUDICATE (*adjudico*, L.)

To ADJUDGE; to give ſomthing controverted to one of the litigants, by a ſentence or deciſion.

ADJU'NCT (*adjunctus*, L.) joined to.

ADJUNCT' (in *Civil Concerns*) a collegue, or fellow officer, aſſociated) to another, to aſſiſt him in his office, or to overſee him.

ADJUNCT (with *Philoſophers*) whatever does not naturally and eſſentially belong to a being, but is adjoined or added to it over and above.

ADJUNCTION, a coupling or joining to, L.

To ADJUST (*adjuſter*, F.) 1. To regulate; to put in order; to ſettle in the right form. 2. To reduce to the true ſtate or ſtandard; to make accurate. 3. To make conformable. It requires the particle *to*, before the thing to which the conformity is made.

ADJUSTMENT *adjuſtment*, F.) 1. Regulation; the act of putting in method; ſettlement. 2. The ſtate of being put in method; or regulated.

ADJUTANT, a petty officer, whoſe duty is to aſſiſt the major, by diſtributing the pay, and overſeeing the puniſhment of the common men.

ADJUTOR, a helper or aſſiſter, L.

ADJUTO'RIUM (in the *Medicinal Art*) a means of cure, ſubſervient to others of more importance.

ADJU'TORY (*adjutorius*, L.) aiding, aſſiſting, helping.

ADJU'TRIX, a ſhe-helper, L.

To ADMINISTER (*adminiſtro*, L.) 1. To give; to afford; to ſupply. 2. To act as the miniſter or agent in any employment or offence; generally, but not always, with ſome hint of ſubordination, to *adminiſter* the government. 3. To *adminiſter* juſtice. 4. To *adminiſter* the ſacrament. 5. To *adminiſter* an oath. 6. To *adminiſter* phyſick. 7. To *adminiſter to*; to contribute; to bring ſupplies. 8. To perform the office of an adminiſtrator, in *Law*. See adminiſtrator.

To ADMINISTRATE, (*adminiſtro*, L.) to exhibit; to give as phyſick.

ADMINISTRATION (*adminiſtratio*, L.) 1. The act of adminiſtring, or conduct in gaining employment; as, the conducting publick affairs; diſpenſing the laws. 2. The active, or executive part of government. 3. Thoſe to whom the care of publick affairs is committed, 4. Diſtribution; exhibition; diſpenſation.

ADMINISTRATIVE (from *adminiſtrate*) that which adminiſters; that by which any one adminiſters.

ADMINISTRATOR (*adminiſtrator*, L.) 1. It is properly taken for him that has the goods of a man dying inteſtate, committed to his charge by the ordinary; and is accountable for the ſame, whenever it ſhall pleaſe the ordinary to call upon him thereunto. 2. He that officiates in divine rites. 3. He that conducts the government.

ADMINISTRATRIX (L.) ſhe who adminiſters in conſequence of a will.

ADMINISTRATORSHIP, the office of adminiſtrator.

Rear AD'MIRAL, the admiral of the third ſquadron in a royal fleet, who carries his flag with the arms of his country in the mizzen top of his ſhip.

Vice AD'MIRAL, another of the three principal officers of a royal navy, that commands the ſecond ſquadron, and carries his flag in his ſhip's fore-top.

AD'MIRALTY *Court*, the chief court at *London* of the lord high-admiral, erected for deciding maritime controverſies, trial of malefactors for crimes committed on the high-ſea, *&c.*

AD'MIRALTY *Court*, a tribunal in which cauſes relating to maritime affairs are try'd.

All the proceſſes and proceedings in this court run in the name of the lord high-admiral, and not that of the king.

The lord high-admiral has in the court a deputy, who is ſtiled *Judge of the admiralty*, and is uſually ſome eminent doctor of the civil law; the proceedings in matters relating to property in this court, are determined by the civil law, the ſea being accounted out of the verge or limits of the common law.

The proceedings to action are by way of libel, and the plantiff gives ſecurity that he will proſecute the ſuit, and pay whatever ſhall be awarded againſt him, if he fails; and on the contrary, the defendant ſecures the plaintiff at the diſcretion of the judge, that he will make his appearance in the court, ſtand to every thing his proctor ſhall do in his name, and ſatisfy any judgment that ſhall be given againſt him.

They make uſe alſo of the laws of *Rhodes* and *Oleron* in this court. And the former decrees and cuſtoms of the *Engliſh* court of admiralty have the force of precedents for deciding controverſies.

In criminal cauſes, ſuch as piracies, the proceedings were anciently by accuſation and information; but this being found inconvenient, two ſtatues were made in the reign of king *Henry* VIII. that fifth ſhould be tried by witneſſes, and a jury, authoriz'd by ſpecial commiſſion of the king to the lord admiral of *England*, at which ſome of the judges in *Weſtminſter-hall* are alſo in commiſſion.

There are diſtinct boundaries and precincts of power to the common laws of *England*, and the admiralty; for in the ſea, as far as low-water-mark reaches, the place is reckoned to be in, and the cauſes in the national county. And ſuch cauſes as happen to be thence ariſing, are determinable by the common laws; but when the ſea is full, the admiral has juriſdiction there alſo, as long as the tide laſts, over matters done between the low-water-mark, and land.

To ADMIRE (*admiro*, L. *admirer*, F.) 1. To regard with wonder; generally in a good ſenſe. 2. It is ſometimes uſed in more familiar ſpeech for, *to regard with love*. 3. It is uſed, but rarely, in an ill ſenſe.

To ADMIRE. To wonder: ſometimes with the particle *at*.

An ADMIRER (from *admire*.) 1. The perſon that wonders, or regards with admiration. 2. In common ſpeech, a lover.

ADMIRINGLY (from *admire*,) with admiration; in the manner of an admirer.

ADMISSIBLE (*admitto*, *admiſſum*, L.) that which may be admitted.

ADMISSION (*admiſſio*, L.) 1. The act or practice of admitting. 2. The ſtate of being admitted. 3. Admittance; the power of entering, or being admitted. 4. In the Eccleſiaſtical law. It is, when the patron preſents a clerk to a church that is vacant, and the biſhop, upon examination, admits and allows of ſuch clerk to be fitly qualified, by ſaying, *admitto te habilem*, &c. 5. The allowance of an argument; the grant of a poſition not fully proved.

To ADMIT (*admitto*, L.) 1. To ſuffer to enter; to grant entrance. 2. To ſuffer to enter upon an office; in which ſenſe, the phraſe of admiſſion into a college, &c. is uſed. 3. To allow an argument, or poſition. 4. To allow or grant in general; ſometimes with the particle *of*.

ADMITTABLE (from *admit*) the perſon or thing which may be admitted.

ADMITTANCE (from *admit*) 1. The act of admitting; allowance or permiſſion to enter. 2. The power or right of entering. 3. Conceſſion of a poſition.

ADMI'XTURE (of *admixtus*, L.) a mixture or mixing with or to.

ADNASCEN'TIA (with the *Anatomiſts*) branches that ſprout out of the main ſtock, as the veins and arteries.

ADNASCENTIA (with *Botaniſts*) thoſe excreſcencies, which grow under the earth, as in the *Lily*, *Narciſſus*, *Hyacinth*, &c. which afterwards become true roots.

ADO'RABLENESS (of *adorabilis*, L.) worthineſs to be adored.

ADORN'MENT, adorning, ornaments, beautifying.

ADOSCULA'TION (in *Botany*) a joining or inſertion of one part of a plant into ſome cavity, as it were mouth to mouth.

ADROIT'NESS (of *Adroit*, F.) dexterouſneſs, ſkilfulneſs, neatneſs, handineſs, cleverneſs.

ADRY' (a *and* ᚦᚱᚢᚷᚨ, *Sax.*) thirſty.

ADVANCE *Fiſh* (*Fortification*) a ditch of water round the eſplanade or glacis of a place, to prevent it being ſurprized by the beſiegers.

ADVANTA'GEOUSNESS (of *avantageux*, F.) profitableneſs.

ADVENTI'TIOUS (in the *Civil Law*) is applied to ſuch goods as fall to a perſon either by mere fortune, or the liberality of a ſtranger, or by collateral ſucceſſion, in oppoſition to *Profectitious*, i. e. ſuch goods as deſcend in a direct line, from father to ſon.

ADVENTITIOUS *Glandules* (*Anatomy*) thoſe kernels which are ſometimes under the arm-holes, and in the neck; as in the *King's-Evil*, &c.

ADVEN'TURESOM, bold, daring, hazardous.

ADVEN'TURESOMNESS (of *aventureux*, F.) veturesomneſs.

ADVI'SABLENESS (of *adviſable*, F. and *neſs*, Eng. termination) fitneſs to be adviſed, done, &c. expediency.

ADVI'SEDNESS (of *adviſer*, F.) conſiderateneſs.

ADVISE'MENT, conſultation.

ADULT'NESS (of *adultus*, L.) the being grown to ripeneſs of years.

ADUL'TERANT (*adulterans*, L.) adulterating.

ADUL'TERATED (*adulteratus*, L.) corrupted, marred, ſpoiled, counterfeit, made of a baſer alloy or mixture.

ADUL'TERATENESS, baſeneſs or counterfeitneſs.

ADUL'TERINE (in *Civil Law*) a child iſſued from an adulterous amour or commerce.

ADULTERY, is the act of incontinency or whoredom in married perſons; but if one be married, and the other unmarried, it is fornication in the unmarried, and adultery in the married.

ADUM'BRANT (*adumbrans*, L.) ſhadowing.

ADUMBRA'TION (in *Heraldry*) is when any figure in a coat armour is born ſo ſhadowed or obſcured, that nothing is viſible but the bare purfile, or (as the painters call it) the out-line; when this happens, it is ſaid to be *adumbrated*.

Lord ADVOCATE (in *Scotland*) an officer of ſtate, appointed by the king to adviſe about the making and executing *Law*; to defend his right and intereſt in all publick aſſemblies, to proſecute capital crimes, &c.

College of Faculty of } ADVOCATES { in *Scotland*) a college conſiſting of 180, appointed to plead in all actions before the lords of ſeſſions.

ADVOCATESHIP (of *avocat*, Fr. *advocatus*, L. and *ſhip*) the office of an advocate.

To ADVOW } (in a *Law Senſe*) thus he
To AVOW } is ſaid to *avow*, who having taken a diſtreſs for rent, &c. juſtifies or maintains the act, after the party diſtrained has ſued a replevin to have his goods again.

ADUST (in a *Medicinal Senſe*) the blood, when by reaſon of its exceſſive heat, the thinner parts of it ſteam thro' in vapours, the thicker remaining black, and full of dregs, as if parch'd or burnt; when ſo, it is ſaid to be *adult*.

ÆACEA, ſolomn feaſts and combats celebrated in *Ægina*, in honour of *Æacus*.

ÆL } in compound names, is a *Saxon* par-
AL } ticle, and ſignifies all, or altogether, as πᾶν does in *Greek*. Ælpin, ſignifies altogether conqueror; Ælbert, all illuſtrious; *Aldred*, altogether reverend; *Alfred*, altogether peaceful.

AEL } a *Saxon* particle, according to the
ÆLF } different dialects, is pronounced *Ulf*, *Wulf*, *Hulf*, *Hilf* or *Helf*, and ſignifies the ſame that we pronounce *Help*; ſo *Alwin*

victorious help: *Aelwold*, an auxiliary governour; *Aelfgiva*, a giver of aid or aſſiſtance.

AEL'LO ('Αελλο, Gr. a whirlwind or ſtorm) one of the harpies or monſtrous birds, mentioned by the poets. L.

ÆINGMAT'ICAL ('Αινγματικὸς, Gr.) pertaining to riddles, *&c.*

ÆO'LII SCLOPE, a wind-muſket, which will ſhoot bullets with wind and air, as forcibly as with powder.

Æ'ON ('Αιων, Gr. age) the duration of a thing.

ÆQUILIB'RIUM (in *Mechanicks*) is when equal weights at equal diſtances, or unequal weights at unequal diſtances, mutually proportionable to the center, cauſe the arms of any ballance to hang even, ſo that they do not outweigh one another; even weight and poize.

ÆQUIPON'DERANT (*æquiponderans*, L.) weighing equally; being of an equal weight.

Æ'RA is ſaid originally to have ſignified a number ſtamped on money, to denote the current value of it; and if ſo, it may come from *Æs*, braſs, from which plural *Æra*, came the feminine ſingular, *Æra*; and that becauſe they put the word *Æra* to each particular of an account, as we now do *Item*, or elſe; becauſe the *Romans* anciently marked down the number of years in tables with little braſs nails; and ſo in reference to the laſt mentioned cuſtom, the word *Æra* came to ſignify the ſame with *Epocha*, *viz.* a certain time or date from whence to begin the new year; or ſome particular way of reckoning time and years.

And in this ſenſe the word is thought to be compoſed of theſe initial letters A. E. R. A. for *Annus erat regni Auguſti*, the *Spaniards* having began their *Æra* from his reign. There are many *Æra*'s uſed by chronologers, the moſt eminent of which are,

The *Æra* of the creation of the world, which began, according to the *Julian* account, on the twenty-fourth day of the month of *October*, which ſome place 3951 years before the birth of Chriſt; others reckon 3983, and *Keplar* 3993.

The *Chriſtian Æra*, from the birth of Chriſt, begins *December* 25.

The *Roman Æra*, from the building of the city of *Rome*, begins *April* 21, and is 752 years before Chriſt's time.

The *Turkiſh Æra* or *Hegira*, which they account from *Mahomet*'s flight, begins the 16th of *July*, A. D. 622.

The *Æra* of the *Olympiads* begins from the new moon in the ſummer ſolſtice 770 years before the birth of Chriſt. This *Æra* and that of *Iphitus* is chiefly uſed by *Greek* hiſtorians.

AE'RIAL *Perſpective*, is that which repreſents bodies weakened and diminiſhed in proportion to their diſtance from the eye.

ÆRIZU'SA ('Αηριζουσα, Gr.) a jaſper ſtone, reſembling the air or ſky in colour.

ÆSTI'VAL, belonging to ſummer-time.

ÆSTIVA'TION, a dwelling or reſidence in a place for the ſummer-time.

Æ'TAS, age; hence *anno ætatis ſuæ*, under the effigies of perſons, ſignifies in the year of their age, L.

Æ'THEL (Æ'δel, *Sax.*) noble or famous, as *Æthelred*'s famous counſel, *&c.*

Æ'THER ('Αιθὴρ, of αἰεὶ θέω, I run always, or of αἴθω, ſhining bright, or of αἰεὶ θέρων, always warming, Gr. or of אדר, Heb. illuſtrious) is moſt commonly uſed to ſignify a very fine, thin, diaphanous fluid, which, as ſome ſuppoſe, ſurrounds the earth, up to as far as the interſtellary world, and which eaſily penetrates and runs through all things, and permits all things to run as eaſily through it.

Dr. *Hook* calls that medium or fluid body, in which all other bodies do, as it were, ſwim and move, *Æther*. But this ſome diſapprove of, as favouring too much the *Carteſian* Doctrine of an abſolute *Plenum*, which has been proved an impoſſibility, by many infallible reaſons and experiments. Therefore as we call the *Medium*, in which we breathe and live, the *Air*, by which we mean an elaſtic, fluid body, which either has very large interſtices devoid of all matter, or elſe is in part fill'd with a fluid, very eaſily moving out of them by compreſſion, and returning as readily into them again, when that compreſſion is taken off; ſo we alſo do agree to call that finer fluid *Æther* (if it be a body) which is extended round our air and atmoſphere, above it and beyond it, up to the planets, or to an indefinite diſtance, tho' we ſcarce well underſtand what we mean by the word *Æther*.

ÆTHE'REAL *World*, all that ſpace above the upper element, *viz.* Fire, which the ancients imagined to be perfectly homogeneous, incorruptible, unchangeable, *&c.*

ÆTHEREAL *Oil* (*Chymiſtry*) a fine ſubtle oil, approaching nearly to the nature of a ſpirit.

ÆVITER'NI (among the *Romans*) certain deities, ſo called becauſe they remained to perpetuity, to whom they always offered red oxen in ſacrifice.

AF'FABLENESS (*affabilitas*, L.) eaſineſs to be ſpoken to, or of addreſs, gentleneſs, courteous or kind behaviour.

AFFECT (from the verb, *affect*) 1. Attention; paſſion; ſenſation. 2. Quality; circumſtance.

To AFFECT (*affecter*, F. *afficio*, *affectum*, L.) 1. To act upon; to produce effects in any other thing. 2. To move the paſſions. 3. To aim at; to endeavour after: ſpoken of perſons. 4. To tend to; to endeavour after: ſpoken of things. 5. To be fond of; to be pleaſed with; to love; to regard with fondneſs. 6. To make a ſhew of ſomething; to ſtudy the appearance of any thing; with ſome degree

gree of hypocrify. 7. To imitate in an unnatural and conſtrained manner. 8. To convict of ſome crime; to attaint with guilt: a phraſe merely juridical.

AFFECTATION (*affectatio*, L.) the act of making an artificial appearance.

AFFECTED *Participial* (from *affect*) 1. Moved; touched with affection; internally diſpoſed or inclined. 2. Studied with overmuch care, or with hypocritical appearance. 3. In a perſonal ſenſe, full of affectation; as, *an affected lady*.

AFFECTEDLY (from *affected*) in an *affected* manner; hypocritically; with more appearance than reality.

AFFECTEDNESS (from *affected*) the quality of being *affected*; or making falſe appearances.

AFFECTION (from *affectio*, F. *Affectio*, Lat.) 1. The ſtate of being *affected* by any cauſe, or agent. 2. Paſſion of any kind. 3. Love; kindneſs; good-will to ſome perſon; often with *to*, or *towards*, before the perſon; 4. Good-will to any object, zeal; paſſionate regard. 5. State of the mind in general. 6. Quality; property. 7. State of the body as acted upon by any cauſe. 8. Lively repreſentation in painting.

AFFECTIONATE (*affectionné*, F. from *affection*) 1. Full of *affection*; ſtrongly moved; warm; zealous. 2. Strongly inclined *to*; diſpoſed *to*; with the particle *to*. 3. Fond; tender. 4. Benevolent; tender.

AFFECTIONATELY (from *affectionate*) in an *affectionate* manner, fondly; tenderly; benevolently.

AFFECTIONATENESS (from *affectionate*, the quality, or ſtate of being *affectionate*; fondneſs; tenderneſs; good-will; benevolence.

AFFECTIONED (from *affection*) 1. Affected; conceited; the ſenſe is now obſolete. 2. Inclined; mutually diſpoſed.

AFFECTIOUSLY (from *affect*) in an affecting manner.

AFFECTIVE (from *affect*) that which *affects*; that which ſtrongly touches: it is generally uſed for painful.

AFFECTUOSITY (from *affectuous*) paſſionateneſs.

AFFECTUOUS (from *affect*) full of paſſion; as, an *affectuous* ſpeech, a word little uſed.

AFFECT'ION (with *Naturaliſts*) a quality or property of ſome natural being.

AFFECTION (in a *Legal Senſe*) ſignifies a making over, pawning or mortgaging a thing, to aſſure the payment of a ſum of money, or the diſcharge of ſome other duty or ſervice.

AFFECTIONS (with *Humaniſts*) are diſtinguiſhed into,

Primary AFFECTIONS *of Being* (in *Metaphyſicks*) are *Unity*, *Truth* and *Goodneſs*.

United AFFECTIONS *of Being* (in *Metaphyſicks*) are ſuch as are predicated of *Being*, ſingly and ſolely, and are convertible with it, without any conjunction; as every *Being* is good, and all good is a *Being*.

Diſunited AFFECTIONS *of Being* (in *Metaphyſicks*) are predicated of it with a diſjunctive term, and by taking in both parts of the ſentence are convertible with it, as *Being* is either neceſſary or contingent, and whatſoever is either neceſſary or contigent is a *Being*

AFFECTIONS *of Body* (with *Naturaliſts*) certain modifications of a body, occaſioned or introduced by motion, by means of which the body comes to be ſo and ſo diſpoſed.

AFFECTIONS *of the Mind*; are what are commonly called paſſions.

AFFI'ANCE (with *Divines*) ſignifies an acquieſcence of the mind, by which it is ſupported againſt all unneceſſary doubts and fears, upon account of the divine all-ſufficiency in general; but with a more ſpecial eye to knowledge, wiſdom and providence.

AFFIDA'TION, a mutual fidelity between one perſon and another, L.

AFFIDA'VIT (*i. e.* he has plighted his faith or ſworn) a depoſition, or the witneſſing a thing upon oath.

To make AFFIDA'VIT (*Law Term*) to ſwear to the truth of a thing before a magiſtrate.

AFFIRMA'TION (in reſpect to the people called *Quakers*) ſignifies a ſolemn declaration in a judicial way, which by act of parliament is indulged them inſtead of taking an oath, as other perſons do, and is in all matters of *meum* and *tuum* or right, obligatory and valid, but in criminal cauſes of no force.

AFFIR'MATIVE *Heretick* (in the *Popiſh Law*) one who owns the errors he is charged withal, and maintains the ſame in his examination with firmneſs and reſolution.

AFFIX'ION, a fixing or faſtening to.

AFFLA'TION, a blowing or breathing upon. *L.*

AFFLA'TUS, a blaſt, or inſpiration, a blowing or breathing upon. L.

AFFLICT'EDNESS (of *affictus*, Lat. and *neſs*) affliction.

AF'FLUENCY (*affluencia*, L.) abundance, great ſtore, plenty, wealth.

AFF'LUENT (*affluens*, L.) abounding, flowing to, increaſing.

AF'FLUENTNESS (*affluentia*, L.) great plenty.

To AFFORD (*affourrer*, *affourrager*, F.) 1. To yield or produce; as, *the ſoil* affords grain; *the trees* afford *fruits*, this ſeems to be the primitive ſignification. 2. To grant, or confer any thing, generally in a good ſenſe, and ſometimes in a bad, not properly. 3. To be able to ſell; it is uſed always with reference to ſome certain price; as, *I can* afford *this for leſs* than the other. 4. To be able to bear expences; as, *traders can* afford *more* finery in peace than war.

To AFFRIGHT, to affect with fear; to terrify; it generally implies a ſudden impreſſion

preſſion of fear. 2. It is uſed in the paſſive, ſometimes with *at*, before the thing feared. 3. Sometimes with the particle *with*, before the thing feared.

AFFRIGHT (from the *verb*) 1. Terror; fear; this word is chiefly poetical. 2. The cauſe of fear; terrible object.

AFFRIGHTFUL (from *affright*) full of *affright*, or terror; terrible.

AFFRIGHTMENT (from *affright*) 1. The impreſſion of fear; terror. 2. The ſtate of fearfulneſs.

AFFRAY' (probably of *affrayer*, F.) a fight between two or more parties.

AFFRA'Y } (in *Common Law*)
AFFRAI'MENT } is an affrightment put upon one or more perſons; which may be done by an open ſhew of violence only, without either a blow given, or a word ſpoken; as if a man ſhould appear in armour, or with weapons not uſually worn, it may ſtrike a fear into ſuch as are unarmed, and therefore is a common wrong, and is enquirable in a *Court-Leet*; but differs from an aſſault, becauſe that is a particular injury.

AFFREIGHTMENT (*of fretement*, hiring or freighting, F.) the ſame as *afretamentum*.

AFRE'SH (of *fraiz*, F.) freſhly, anew, newly, over again.

AFFRONI'TRE (*affronitum*, L. of Ἀφρὸς froth, and νίτρον, Gr. nitre) the ſpume or froth of nitre.

An AFFRONT', an injury done either by words, bad uſage, or blows, *F.*

AFFRONT'E (in *Heraldry*) facing, or fronting one another.

AFFRONT'IVENESS, abuſiveneſs, offenſiveneſs.

AFFUL'SION, a ſhining upon.

AFTER-*Birth* } a ſkin or membrane in
AFTER-*Burden* } which the *Fœtus* or child is wrapped in the *Matrix*, and comes away after the birth of the child.

AFTER-*Pains*, pains felt in the loins, groin, *&c.* after the birth is brought away.

AGALA'XY (*agalaxia*, L. of Ἀγαλαξία, Gr.) want of milk to give ſuck with.

AGAMIST (*agamus*, L. of ἄγαμος, Gr.) an unmarried perſon; a batchelor or widower.

AGAPE' (Ἀγάπη, Gr.) charity, kindneſs, love; alms-giving.

AGAPET' (of Ἀγάπη, Gr.) and *peto*, L. to hunt after) a whore-maſter; one who hunts after Women.

AGE (probably of aȝa, *Sax.* i. e. always) the whole continuance of a man's life; alſo the ſpace of an hundred years compleat, alſo a certain ſtate or proportion of the life of man, which is divided into four different ages, as *Infancy*, *Youth*, *Manhood*, *Old Age*, F.

Infancy or *Childhood*, extends from the birth to the fourteenth year.

Youth, or the age of puberty commences at fourteen, and ends at about twenty-five.

Manhood, terminates at fifty.

Old Age, commences from fifty, and extends till the time of death.

Old AGE (*Hieroglyphically*) was repreſented by a raven, becauſe that bird lives a great while, and therefore to repreſent a man dead in a very old age, the *Egyptians* painted a dead raven.

A'GENCY (*agence*, F.) acting, management.

AGENHINE (or third Night, aȝenhine, *Sax.*) a perſon that comes to an houſe as a gueſt, and lies there the third night, after which time he is looked upon as one of the family; and if he breaks the king's peace, his hoſt was to be anſwerable for him. See *Hogenhine*.

A'GENT, a factor, or perſon who does buſineſs for another.

AGENT (in *Polity*) a reſident or under embaſſador, that takes care of the affairs of his king or prince in a foreign court.

AGENT (with *Philoſophers*) is that by which any thing is effected.

AGENT (in *Theology*.) It is ſtrenuouſly diſputed among divines, whether man is an *agent* or *patient*, i. e. whether it is purely in his power to do or refuſe any particular act, and thereby render himſelf accountable or not at the day of judgment, for what he has acted or done in this life.

A'GENT (in *Phyſicks*) that by which a thing is done or effected, or which has a power by which it acts on another; or induces ſome change in another by its action.

Natural } AGENTS (with *Scholaſticks*) are
Phyſical } ſuch as are immediately determined by the author of nature to produce certain effects; but not the contrary thereto, as fire, which only heats, but does not cool.

Free } AGENTS (with *Scholaſticks*)
Voluntary } are ſuch as may equally do any thing, or the contrary or oppoſite of it; as acting not from any predetermination, but from choice; ſuch the mind is ſuppoſed to be, which may either *will* or *nill* the ſame thing.

Univocal AGENTS (with *Naturaliſts*) are ſuch *agents* as produce effects of the ſame kind and denomination with them.

Equivocal AGENTS (with *Naturaliſts*) are ſuch *agents* whoſe effects are of a different kind from themſelves.

AGGLOMERA'TION, a winding into a bottom. *L.*

AGGLU'TINANTS (in *Medicine*) ſtrengthening remedies, whoſe office and effect is to adhere to the ſolid parts of the body, and by that to recruit and ſupply the place of what is worn off and waſted by the animal actions.

AGGLUTINA'TION, a glueing together. *L.*

AGGRAN'DISEMENT (*aggrandiſſement*, F.) a making great; but more eſpecially in worldly

worldly condition or eſtate, a making honourable.

AG'GREGATE (*aggregatum*, L.) the whole maſs ariſing from the joining or colleding ſeveral things together.

AGGREGATED *Flower* (with *Botaniſts*) a flower which conſiſts of many little flowers, meeting together, to make one whole one, each of which has its *Stylus*, *Stamina*, and ſticking ſeed, and contained in one and the ſame Calix.

AGGREGA'TION (in *Phyſicks*) a ſpecies of union, by which ſeveral things which have no natural dependence or connection one with another, are collected together, ſo as in ſome ſenſe to conſtitute one.

AGGRIE'VANCE (probably of *ad* and *grief*, F.) affliction, great trouble, wrong, injury.

A'GILENESS (*agilitas*, L.) nimbleneſs, activity.

AGIO (in *Holland*) a term uſed in merchandiſe, which ſignifies the difference in *Holland* or *Venice* of the value of current money and bank notes, which in *Holland* is often three or four *per Cent.* in favour of the note.

AGNA'TION (*Civil Law*) that line of conſanguinity or kindred by blood, which is between ſuch males as are deſcended from the ſame father.

AGNOMINA'TION, a nick-name, *L.*

To AGREE (*agreer*, F. from *gr.*, liking, or good-will; *gratia*, and *gratus*, L.) 1. To be in concord; to live without contention; not to differ. 2. To grant; to yield to; to admit; with the particles *to* or *upon*. 3. To ſettle terms by ſtipulation; to accord. 4. To ſettle a price between buyer and ſeller. 5. To be of the ſame mind, or opinion. 6. To ſettle ſome point among many. 7. To be conſiſtent; not to contradict. 8. To ſuit with; to be accommodated to. 9. To cauſe no diſturbance in the body.

To AGREE, 1. To put an end to a variance. 2. To make friends; to reconcile.

AGREEABLE (*agreable*, F.) 1. Suitable to; conſiſtent with. It has the particle *to* or *with*. 2. Pleaſing; that is, ſuitable to the inclination, faculties, or temper. It is uſed in this ſenſe, both of perſons and things. 3. It has alſo the particle *to*.

AGREEABLENESS (from *agreeable*) 1. Conſiſtency with; ſuitableneſs to; with the particle *to*. 2. The quality of pleaſing. It is uſed in an inferior ſenſe; to mark the production of Satisfaction, calm and laſting, but below rapture or admiration. 3. Reſemblance; likeneſs; ſometimes with the particle *between*.

AGREEABLY (from *agreeable*) 1. Conſiſtently with; in a manner ſuitable to. 2. pleaſingly.

AGREED (from *agree*) ſettled by conſent.

AGREEINGNESS (from *agree*) Conſiſtence; ſuitableneſs.

AGREEMENT (*agrement*, F. in Law *Lat. Agreamentum*. Which *Coke* would willingly derive from *aggregatio mentium*.) 1. Concord. 2. Reſemblance of one thing to another. 3. Compact; bargain; concluſion of controverſy; ſtipulation.

AGROUND (a-ȝrunb, *Sax.*) upon the ground; alſo nonplus'd, obſtructed.

AGRYPNOCO'MA (of ἀγρυπνία, watching, and κῶμα, a deep ſleep, *Gr.*) a waking drowſineſs, a diſeaſe wherein the patients are conſtantly inclined to ſleep, but ſcarce can ſleep, being affected with a great drowſineſs in the head, a ſtupidity in all the ſenſes and faculties, and many times a *Delirium* too. It is the ſame as *Coma Vigil.* L.

AGUE-TREE, Saſſafras.

A'GUISHNESS (of *aigu*, F. ſharp) the quality of an ague, coldneſs, ſhiveringneſs.

To AID (*aider*, F. *Adjutare*, L.) to help; to ſupport; to ſuccour.

AID (from *to aid*) 1. Help, ſupport. 2. The perſon that gives help or ſupport; a helper. 3. In Law, a ſubſidy. *Aid* is alſo particularly uſed in matter of pleading, for a Petition made in court, for the calling in of help from another, that hath an intereſt in the cauſe in queſtion; and is likewiſe both to give ſtrength to the party that prays in *aid* of him, and alſo to avoid a prejudice accruing towards his own right, except it be prevented: as, when a tenant for term of life, courteſy, &c. being impleaded touching his eſtate, he may pray in *aid* of him in the Reverſion; that is, entreat the court, that he may be called in by writ, to alledge what he thinks good for the maintenance both of his right and his own.

AID } a tax paid by the vaſſal to the
AYDE } chief lord, upon ſome neceſſary and urgent occaſion, either aſcertain'd by cuſtom, or ſpecified at the grant of lands.

AID *of the king* (*Law* term) is where the king's tenant prays aid of the king on account of rent demanded of him by others.

AIDS DE CAMP (of the *king*) certain young gentlemen, whom the king appoints in the field to that office.

To AIL (*eglan*, Sax. to be troubleſome) 1. To pain; to trouble; to give pain. 2. It is uſed in a ſenſe leſs determinate, for *to affect* in any manner; as, *ſomething ails me that I cannot ſet ſtill*; *what ails the man that he laughs without reaſon?* 3. To feel pain; to be incommoded. 4. It is remarkable, that this word is never uſed, but with ſome indefinite term, or the word *nothing*, as, what *ails* him? what does he *ail? he ails ſomething*; *he ails nothing*, *ſomething ails him*; *nothing ails him*. Thus we never ſay a fever *ails* him; or, he *ails* a fever; or uſe definite terms with this verb.

AIL (from the *verb*) a diſeaſe.

AILMENT (from *ail*) pain; diſeaſe.

AILING (from to *ail*) ſickly; full of complaints.

To

To AIM (It is derived by *Skinner* from *esmer*, to point at; a word which I have not found.) 1 To endeavour to ſtrike with a miſſive weapon; to direct towards; with the particle *at*. 2. To point the view, or direct the ſteps towards any thing; to tend towards; to endeavour to reach or obtain; with *to* formerly, now only with *at*. 3. To direct the miſſile weapon; more particularly taken for the act of pointing the weapon by the eye, before its diſmiſſion from the hand. 4. To gueſs.

AIM (from the *verb.*) 1. The direction of a miſſile weapon. 2. The point to which the thing thrown is directed. 3. In a figurative ſenſe, a purpoſe; a ſcheme; an intention; a deſign. 4. The object of a deſign; the thing after which any one endeavours. 5. Conjecture; gueſs.

AIR (*aër*, L. ἀήρ, Gr. of τὸ αὔειν, becauſe it is always flowing, or as others from ἄημι, to breathe, or as others ſay of אור, Heb. light) is generally underſtood to be that fluid in which we breathe, and the earth is encloſed, and as it were wrapped up.

All common air is impregnated with a certain *vivifying* ſpirit, which is abſolutely neceſſary to the preſervation and continuance of animal life.

This *vivifying ſpirit* is inflammable, or of a nature proper to be aliment or fuel to fire, and is capable of being aduſt or conſumed thereby; for this ſpirit is actually deſtroy'd by being cauſed to paſs through the fire and the air which has been ſo burnt (as has been proved by experiment) will deaden red hot coals and extinguiſh flame, and deſtroy life.

The particles of which air conſiſt give way to every ſmall impreſſion, and move readily and freely among one another; and this is a proof that air is a fluid.

And as the preſſure encreaſes ſo does its denſity, and as the preſſure decreaſes it expands itſe f.

AIR is found to have theſe ſix properties following.

1. It is liquid, and cannot be congealed like water.

2. It is much lighter than water, but yet it is not without its gravity.

3. It is diaphanous, that is, it tranſmits the light.

4. It can eaſily be condens'd and rarefied.

5. It has an elaſtic force.

6. It is neceſſary for flame and reſpiration.

I. It is much more liquid than water is, and cannot be congealed, and that for the reaſons following.

1. Becauſe it ſeems to have pores much larger, full of finer matter, of a very quick motion, whereby particles of air are continually driven about, as it appears by this experiment, that if air be pent up in a veſſel, it is eaſily condenſed; whereas no perſon yet, by any Invention, has been able to condenſe water.

2. The particles of air are very fine and branched, ſo that they leave interſtices between one another, and can never be formed into a compact body.

II. Water has been proved by experiment to be 840 times heavier than air, from whence it will follow, that a certain bulk of air contains in it 840 times leſs homogeneous matter than an equal bulk of water does; and this is the reaſon why *air* may be condenſed, but not *water*.

III. The Air is *diaphanous*, becauſe, having very wide pores, and ſeparable parts, it admits the matter whereof light conſiſts through right lines. And hence it is, that not only the ſun and the planets ſhine or reflect their light upon us, but alſo the fixt ſtars are ſeen by us at immenſe Diſtance. But as deep water does not tranſmit all the rays which fall upon it, becauſe the ſeries of light is interrupted by the motion of the watry particles; ſo many of the rays, which fall upon this prodigious bulk of *air* over us, muſt needs be broken off and intercepted before they reach us; which probably may be the cauſe, that where the ſky is clear, it is not quite tranſparent, but appears of a more blue and wateriſh colour.

IV. AIR is condenſed and rarefied, becauſed it conſiſting of branchy particles, thoſe particles are ſcattered by an extraordinary quick motion, which is called *Rareſaction*.

Again, they are eaſily thruſt into a leſs compaſs, while their branches are driven together, and cloſe one with another, and thereby cruſh out the liquid matter which lay between them; and this is called *Condenſation*.

There are a multitude of experiments to prove this; as there are a ſort of guns, into which ſuch a quantity of air may be forced, as to ſhoot out a leaden bullet with great violence.

V. That the air has an elaſtick force, that is, that it has a power to return to the ſame ſtate, and re-occupy the ſame ſpace which it filled before, whenever the force that cruſheth it into a narrower compaſs is removed, the before-mentioned experiment does demonſtrate.

VI. *That* AIR *is neceſſary for flame or reſpiration.* Without air, flame and fire go out, and air ſeems to have a nitrous or ſulphureous matter in it, that the air which lies upon ſo many plants, animals and minerals, upon which the heat of the ſun continually operates and extracts a good part of them, muſt needs carry away with it innumerable particles of ſulphur and volatile ſalts wherewith things abound, as chymical experiments demonſtrate.

Every time the air received into the lungs paſſes out of them, the vivifying ſpirit is either deſtroyed or left behind; and thence

an animal will die as well for want of freſh air as by reaſon of the total want of air.

It is computed, that the quantity of vivifying ſpirit that is contained in a gallon of common air, will ſuffice one man for the ſpace of a minute.

AIR'INESS (of *air*) briſkneſs, livelineſs.

High AIRS, are the motions of a horſe that riſes higher than *terra a terra*, and works at *Curvets*, *Balotades*, *Croupades* and *Capriols*.

AIR (with *Phyſicians*) makes one of the ſix non-naturals.

Innate AIR (with *Anatomiſts*) is ſuppoſed to be a fine, aerial ſubſtance, incloſed in the labyrinth of the inward ear, and to miniſter to the due conveyance of the ſounds in the ſenſory.

AIR (with *Muſicians*) ſignifies the melody or the inflection of a muſical compoſition.

AIR PUMP, a machine or inſtrument contrived to extract or draw the air out of proper veſſels. See *Pump*.

AIRY *Meteors* (with *Aſtronomers*) ſuch as are bred of flatulous and ſpirituous exhalations or vapours: as winds, *&c.*

AISLE' (in *Heraldry*) ſignifies winged, or having wings, F.

AISTHE'RIUM (of *αἰσθάνομαι*, Gr. to perceive) the ſenſory of the brain.

To A'KE } of ace, pain or grief, or
To ACH'E } acian, *Sax.*) to be painful, to be pained...

To have an AKING *tooth at one*, to be angry at, to have a mind to rebuke or chaſtiſe one.

A'LA, the wing of a fowl.

ALA (in *Anatomy*) a term uſed for ſeveral parts of the body, which bear a reſemblance to the figure of a wing, as the top of an auricle, *&c.*

ALABAS'TRA (with *Botaniſts*) the buds or green leaves of plants which incloſe the bottom of flowers before they are ſpread.

ALARM } (*Metaphorically*) any man-
ALA'RUM } ner of ſudden noiſe, *&c.* cauſing fear, fright or trouble; alſo a chime ſet in a clock or watch.

ALATER'NUS (with *Botaniſts*) the moſt beautiful ſhrub for hedges, of a lovely green colour, and bearing ſweet ſcented bloſſoms.

ALBER'GE (*Botany*) a ſmall forward peach of a yellow colour.

ALBIFICA'TION, a making white, a whitening, L.

AL'BURN *Colour*, a brown. See *Auburn*.

ALBUR'NUM (with *Botaniſts*) is eſteemed by ſome to be the fat of trees, that part of the trunk that is between the bark and timber, or the moſt tender wood, and is hardened after the ſpace of ſome years.

ALCALIZA'TION } (with *Chymiſts*)
ALKALIZA'TION } the act of impregnating a liquor with an alcaline ſalt.

ALCA'LIOUS, of or pertaining to *Alcali*.

AL'CHYMY (of *al* an *Arabick* particle, and *χυμία* or *χυμεια*, of *χύω* to melt metals) that ſublimer part of chymiſtry that teaches the tranſmutation of metals.

Munera, lætitiamque Dei.

ALCOLE'TA, the tartarous ſediment of urine.

ALCO'RAD (with *Aſtrologers*) a contrariety of light in the planets. *Arab.*

AL'DER *tree* (alþr, *Sax. alnus*, L.) a tree well known, delighting to grow in watery, boggy places.

ALE COST, an herb.

ALE-DRAPER, a victualler or ale-houſe keeper.

ALERT (*alerte*, F. probably from *alacris*; but probably from *à l'art*, according to art or rule) 1. In the military ſenſe, on guard; watchful; vigilant; ready at a call. 2. In the common ſenſe, briſk; pert; petulant; ſmart; implying ſome degree of cenſure and contempt.

ALERTNESS (from *alert*) the quality of being *alert*; ſprightlineſs; pertneſs.

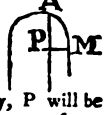
ALEXI'CACON (Ἀλεξικακον, of ἀλέξω, to expel or drive out, and *κακὸν* evil) a medicine to expel any ill humours out of the body,

ALEXITE'RICUM (with *Phyſicians*) a preſervative againſt poiſon or infection.

AL'GA *ſaccharifera* (with *Botaniſts*) ſugar bearing ſea-weed. By hanging in the air, this plant will afford repeated efflorescences of white ſugar, as ſweet as any prepared from ſugar-canes. L.

AL'GAROT (*Chymiſtry*) a preparation of butter of antimony, waſhed in a large quantity of warm water till it turn to a white powder. It is otherwiſe called *Mercurius vitæ*.

ALGEBRAI'CAL *Curve* (in *Geometry*) is a curve of ſuch a nature, that the abſciſſes of it will always bear the ſame proportion to their reſpective ordinates; thus if the product of any *Abſciſſe*, A P x multiplied into the ſame quantity, P will be always equal to the ſquare of the correſpondent ordinate, P M 2 *yy*, the equation expreſſing the nature of the curve will be $px = yy$, and the curve is the common parable.



AL'GIDNESS (*algiditas*, L.) coldneſs, chilneſs.

AL'GOL (in *Aſtronomy*) a fixed ſtar of the firſt magnitude in the conſtellation *Perſeus*, in longitude 51 degrees 37 minutes, latitude 22 degrees 22 minutes, called alſo *Meduſa*'s head.

AL'GORI'M (with *Mathematicians*) the practical operations in the ſeveral parts of ſpecious *Arithmetick*; alſo the practice of common *Arithmetick*, by ten numerical figures.

ALHA'NDAL (in *Pharmacy*) the *Arabian* name of *Colocynthis*, as *Trochiſcæ Alhandali*, are Torchees compoſed of *Colocynthis*, *Bdellium* and *Gum Tragacanth*.

A'LIAS, a ſecond or further writ iſſued from the courts at *Weſtminſter*, after a *Capias* iſſued out without effect.

ALIBLE (*alibilis*, L.) Nutritive; nouriſhing; that which may be nouriſhed.

ALIEN (*alienus*, L.) 1. Foreign, or not of the ſame family or land. 2. Eſtranged from; not allied to; adverſe to; with the particle *from*, and ſometimes *to*, but improperly.

A'LIEN (*alienus*, L.) 1. A foreigner; not a deniſon; a man of another country or family; not allied; a ſtranger. 2. In Law, an *Alien* is one born in a ſtrange country, and never enfranchiſed. A man born out of the land, ſo it be within the limits beyond the ſeas, or of *Engliſh* parents out of the king's obedience, ſo the parents, at the time of the birth, be of the king's obedience, is not *Alien*. If one born out of the king's allegiance, come and dwell in *England*, his children (if he beget any here) are not *Aliens*, but denizens.

To ALIEN (*aliener*, Fr. *alieno*, L.) 1. To make any thing the property of another. 2. To eſtrange; to turn the mind or affection; to make averſe to; with *from*.

ALIENABLE (from to *alienate*) that of which the property may be tranſferred.

To ALIENATE (*alienor*, Fr. *alieno*, L.) 1. To tranſfer the property of any thing to another. 2. To withdraw the heart or affections; with the particle *from*, where the firſt poſſeſſor is mentioned.

ALIENATE (*alienatus*, L.) withdrawn from; ſtranger to; with the particle *from*.

ALIENATION (*alienatio*, L.) 1. The act of tranſferring property. 2. The ſtate of being alienated, as, the eſtate was waſted during its *alienation*. 3. Change of affection. 4. Apply'd to the mind, it means diſorder of the faculties.

ALIENATION, a making over, or giving the right and property of a thing to another: alſo the drawing away or eſtranging the affections of one perſon from another.

ALIENATION *Office*, an office to which all writs and covenants and entry, upon which fines are levied, and recoveries ſuffered, are carried, to have fines for alienation ſet and paid thereon.

ALIENILO'QUY (*alieniloquium*, L.) a talking wide from the purpoſe, or not to the matter in hand.

ALIF'EROUS (*alifer*, L.) bearing or having wings.

ALIG'EROUS (*aliger*, L.) bearing, carrying, or having wings.

To ALIGHT' (alihtan, *Sax.*) to get off the back of an horſe; alſo to ſettle upon, as a bird.

A'LIMA (of *a* privative, and λιμὸς, *Gr.* hunger) medicines which either prevent or aſſuage hunger. *L.*

A'LIMENT (in a *Medicinal* ſenſe) all that which may be diſſolved by the ferment or natural heat of the ſtomach, and converted into the juice called *Chile*, to repair the continual waſting of the parts of the body.

ALIMEN'TAL (*alimentalis*, L.) pertaining to nouriſhment.

ALIMEN'TARINESS (of *alimentarius*, L.) nouriſhing quality.

ALIMENTARY *Duct* (*Anatomy*) that part of the body through which food paſſes, from its reception into the mouth, to its exit at the *anus*, including the *gula*, *ſtomach* and *inteſtines*. Dr. *Tyſon*. - Alſo it is ſometimes us'd for the *Thoracick Duct*.

A'LIPEDE (*alipes*, L. of *ales*, a bird, and *pes* a foot) nimble, ſwift of foot.

ALIP'TERY (*alipterium*, L. of ἀλιπτήριον, *Gr.*) a place belonging to, or an apartment in baths, where perſons were anointed.

AL'KALI (ſo called from the *Arabick* particle *al* and *Kali*) an herb called otherwiſe *Salt-wort* or *Glaſs-wort*, which is a kind of ſea-blite, and one of the principal ingredients in making glaſs, and affords a great quantity of this kind of ſalt, and is either fixed or volatile.

AL'KALI *Salts*, are only acids concentrated in little molecules of earth, and united with certain particles of oil, by the means of fire.

Fixt ALKALIES (with *Chymiſts*) are made by burning the plant *Kail*, &c. and having made a lixivium, or lee of the aſhes, filtrating that lee, and evaporating the moiſture of it by a gentle heat, ſo that the fixt ſalt may be left at the bottom of the veſſel. This fixt ſalt being rendered very porous by the fire having paſs'd ſo often through it in its calcination, and probably by fixing there ſome of its eſſential ſalt: and becauſe that many of the fiery particles do alſo ſtick in thoſe pores, when any acid liquor is mingled with it, cauſes a very great ebullition, or effervescence.

Volatile ALKALIES (*Chymiſtry*) are the volatile ſalts of vegetables, which are ſo called, becauſe they will ferment with acids.

ALL, 1. Quite; completely. 2. Altogether; wholly; without any other conſideration. 3. Only; without admiſſion of any thing elſe. 4. Although. Thy ſenſe is truly teutonick, but now obſolete. 5. It is ſometimes a word of emphaſis; nearly the ſame with juſt.

ALL (æll, æall, æalle, alle, *Sax.* olls, *Welſh*; al *Dutch*; alle, *Germ.* ἄλος, *Gr.*) 1. The whole number, every one. 2. The whole quantity; every part. 3. The whole duration of time. 4. The whole extent of place.

ALL,

ALL, the whole; oppoſed to part, or nothing. 2. Every thing, as, *every thing is the better, the ſame, the fitter.*

ALL is much uſed in *compoſition*, but in moſt inſtances, it is merely arbitrary; as, *all-commanding.* Sometimes the words compounded with it, are fixed and claſſical; as, *Almighty.* When it is connected with a participle, it ſeems to be a noun; as, *all-ſurrounding*; in other caſes, an adverb; as, *all-accompliſhed*, or completely accompliſhed. Of theſe compounds, a ſmall part of thoſe which may be found is inſerted.

To ALLAY (from *alloyer*, F.) to mix one metal with another, in order to coinage; it is therefore derived by ſome from *à la loi, according to law*; the quantity of metals being mixed according to law; by others from *allier*, to *unite*; perhaps from *allocare*, to put together. 1. To mix one metal with another, to make it fitter for coinage; in this ſenſe, moſt authors preſerve the original *French* orthography, and write *alloy* (which ſignifies, 1. Baſer metal mixed in coinage. 2. Abatement; diminution.) 2. To join any thing to another, ſo as to abate its predominant qualities. 3. To quiet, to pacify, to repreſs. The word, in this ſenſe, I think not to be derived from the French *alloyer*, but to be the *Engliſh* word *lay*, with *a* before it, according to the old form.

ALLAY (from *alloy*, F.) 1. The metal of a baſer kind mixed in coins, to harden them, that they may wear leſs. Gold is alloyed with ſilver and copper, two carats to a pound Troy; ſilver with copper only, of which 18 pennyweights is mixed with a pound. *Cowel* thinks that the *allay* is added, to countervail the charge of coining; which might have been done, only by making the coin leſs. 2. Any thing, which, being added, abates the predominant qualities of that with which it is mingled; in the ſame manner as the admixture of baſer metals *allays* the qualities of the firſt maſs. 3. *Allay* being taken from baſer metals, commonly implies ſomething worſe than that with which it is mixed.

The joy has no *allay* of jealouſy, hope, and fear. *Roſcom.*

ALLAYER (from *Allay.*) The perſon or thing that has the power or quality of *allaying.*

ALLAYMENT (from *allay.*) That which has the power of allaying or abating the force of another.

ALLEGOR'ICALNESS (of *allegorique*, F. *allegoricus*, L. of ἀλληγορικος, *Gr.*) being allegorical.

AL'LEGORY (ἀλληγορία, of ἄλλος, another, and ἀγορεύω, I ſay, *Gr.*) a ſaying one thing, and meaning another. It is a continued metaphor, in which words there is ſomething couched different from the literal ſenſe, and the figurative manner of ſpeech is carried on through the whole diſcourſe; or it may be defined to be a ſeries or continuation of metaphors, as that allegory in *Horace, Lib.* 1. *Ode* 14.

O navis referent in mare te novi fluctus, &c.

Where by the *ſhip* is meant the *commonwealth*; by the *waves*, the *civil war*; by the *port*, *peace* and *concord*; by the *oars*, *ſoldiers*; by the *mariners*, *magiſtrates*, &c.

ALLELU'JAH, the herb wood-ſorrel, or *French* ſorrel.

ALLER (with *antient writers*) a word uſed to expreſs the *ſuperlative degree*, as *aller good* the greateſt good.

ALLER SANS JOUR (*Law* phraſe) i. e. to go without a day) ſignifies to be finally diſmiſs'd the court, another day of appearance being appointed.

ALLI'ED (*allié*, F.) matched, united, alſo joined by league.

To AL'LIGATE (*alligatum*, L.) to bind to.

ALLIGA'TOR, a kind of a *Weſt Indian* crocodile, an amphibious creature, living both on land and water; they grow as long as they live, and ſome are 18 feet in length, and proportionably large, they have a muſky ſmell, ſo ſtrong, that the air is ſcented for an hundred paces round them, and alſo the water they lie in.

AL'IOTH (*Navigation*) a ſtar in the tail of *Urſa major*, of much uſe to navigators in finding out the latitude, the height of the pole, &c.

ALLO'DIUM (*Civil Law*) a freehold, every man's own land or eſtate that he poſſeſſes, merely in his own right, not yielding any ſervices to another, and is oppoſed to *Feodum.*

ALLOW'ABLENESS (of *allouër*, F.) being allowable.

ALL-GOOD, the herb mercury, or *Good Henry.*

ALLSEED, a plant ſo called from its abounding with ſeed.

AL'LUM (*alumen*, L.) a mineral well known.

Saccharine ALLUM, a compoſition of allum, roſe-water, and whites of eggs boiled to the conſiſtence of a paſte.

Plumoſe ALLUM, a ſort of ſaline mineral ſtone, moſt commonly white, inclining to green, which riſes in threads and fibres, reſembling a feather.

ALLU'RINGNESS (of *ad* and *lure*) enticingneſs.

ALLU'SION, a ſpeaking a thing with reference to another; and ſo *alluſion* is made to a cuſtom, hiſtory, &c. when any thing is ſpoken or written that has relation to it.

ALLUSION (in *Rhetorick*) a dalliance or playing with words alike in ſound, but unlike in ſenſe, by changing, adding or taking away a letter or two.

ALLU'SIVENESS (of *alluſio*, L.) the having an alluſion to.

ALLU'VION (in the *civil law*) an acceſſion or accretion along the ſea ſhore, or the banks of large rivers, by tempeſts or inundations.

ALLU'VIOUS (*alluvius*, L.) overflowing.

AL'MA (of *almus*, of *alendo*, L. nouriſhing, *&c.*) nouriſhing, foſtering, cheriſhing, as *alma mater Cantabrigia*, the foſtering mother *Cambridge*.

ALMACAN'TORS (with *Aſtronomers*) circles of altitude parallel to the horizon, the common pole of which is in the *Zenith*. *Arab.*

ALMICAN'TERAHS } the ſame.
ALMICANTURAHS }

ALMACAN'TOR *Staff* (with *Mathematicians*) an inſtrument of box or pear wood, with an arch of 15 degrees, for taking obſervations of the ſun at his riſing or ſetting, to find the amplitude, and thereby the variation of the compaſs.

AL'MANACK, diſtribution or numbering. *Arab.*

ALMODA'RII (*law term*) lords of free manors, lords paramount.

ALMOI'N. See *Frank Almoin*.

AL'MONARY } the office or lodgings of
AU'MRY } the almoner, alſo the place where alms are given.

AL'MOND (*amygdala*, L.) a ſort of nut well known.

ALMOND *Furnace* (with *Refiners*) a furnace for ſeparating all ſorts of metals from cinders, pieces of melting pots, and other refuſe things.

ALMONDS *of the Throat*, are the glandulous ſubſtance, placed on each ſide the *Uvula* at the root of the tongue, reſembling two kernels; theſe receive the *Saliva* or ſpittle from the brain, and diſperſe it to the tongue, jaws, throat, and gullet, to moiſten them, and make them ſlippery. Theſe being inflam'd and ſwell'd by a cold, *&c.* ſtraighten the paſſage of the throat, and render it painful and difficult to ſwallow even the ſpittle. This is called a *ſore Throat*, and by ſome *the falling of the almonds of the ears*.

AL'MONER } an eccleſiaſtical officer of
ALM'NER } the king, *&c.* whoſe office is to take care of the diſtribution of the alms to the poor, to viſit the ſick, to receive all things given in alms; alſo forfeitures by miſadventures, and the goods of ſelf-murtherers, *&c.*

ALMO'ST (Al-mæꝛt, *Sax.*) for the moſt or greateſt part.

ALMS (Ἐλεημοσύνη, *Gr.*) that which is freely given to the poor.

AL'OES (Ἄλοη, *Gr.*) the gum or juice of a tree growing eſpecially in *Egypt*.

ALOGY (ἀλογία, *Gr.*) unreaſonableneſs, eſpecially in eating.

ALOPECI'A (ἀλωπεκία, of ἀλώπηξ, a fox, *Gr.* the fox-evil) a diſeaſe called the ſcurf, when the hairs fall from the head by the roots.

ALOUD (of aloud, *Sax.*) loudly, with a ſtrong and audible voice.

AL'PHABET (in *Polygraphy*) a duplicate of the key of a cypher, which is kept by each of the parties who correſpond together.

ALPHE'TA (*Aſtronomy*) a ſtar of the ſecond magnitude; alſo called *Lucida Corona*.

ALTAR (*altare*, L.) the table in Chriſtian churches where the communion is adminiſter'd.

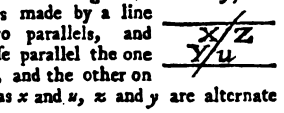
AL'TERABLENESS (of *alterare*, L.) liableneſs to be altered.

AL'TERANT (*alterans*, L.) a property or power in certain medicines, by which they induce an alteration in the body, and diſpoſe it for health and recovery, by correcting ſome indiſpoſition without cauſing any ſenſible evacuation.

ALTERA'TION (with *Naturaliſts*) that motion whereby a natural body is changed or varied in ſome circumſtances from what it really was before, though as to the nature and bulk, they appear to ſenſe the ſame.

To ALTERN'ATE (*alternare*, L.) to do by courſe or turns, as an *alternate office*, i. e. an office which is diſcharged by turns.

ALTERNATE *Angles* (in *Geometry*) two equal angles made by a line cutting two parallels, and makes thoſe parallel the one on one ſide, and the other on the other, as *x* and *u*, *z* and *y* are alternate angles.



ALTERNATE *Proportion* (with *Geometricians*) is when in any ſet of proportionals the antecedents are compared together, and the conſequents together.

ALTERNA'TION (by ſome *Mathematicians*) is uſed for the different changes and alterations of order in any number of things, as the changes rung on bells, *&c.*

ALTERN'ATENESS } (*alternatio*,
ALTERN'ATIVENESS } L.) a ſucceſſion by courſe.

ALTERN'ATIVELY (*alternativement*, F.) by turns.

ALTERN'ITY (*alternitas*, L.) interchangeableneſs.

ALTIL'OQUENCE, (of *altiloquens*, L.) talking loud or high.

ALTILO'QUIOUS (*altiloquus*, L.) talking aloud; alſo of high matters.

ALTIL'OQUY (*altiloquium*, L.) loud talk; alſo of high things.

ALTI'METRY (of *alta*, high things, and *metiri*, L. to meaſure) a part of Geometry, that teaches the method of taking and meaſuring heights, whether acceſſible or inacceſſible.

ALTI'SONOUS (*altiſonus*, L.) ſounding high, loud, ſhrill, clear, *&c.*

AL-

ALTITUDE *of the Pole* (in *Aſtronomy* and *Geography*) is the height or number of degrees, that the pole in any latitude is rais'd or appears above the horizon.

ALTITUDE *of a Triangle* (in *Geometry*) is the length of a right line let fall perpendicular from any of the angles on the ſide oppoſite to that angle from whence it falls, and may be either within or without the triangle, as is marked by the prick'd lines in the figure annexed.

The ALTITUDE *of a Rhombus* (in *Geometry*) or of a *Rhomboides*, is a right line let fall perpendicular from any angle on the oppoſite ſide to that angle, and it may be either within or without the figure, as the prick'd lines in the figure annex'd.

ALTITUDE (with *Aſtronomers*) the height of the ſun, moon, planets, or point of the heavens comprehended between the horizon and parallel circle of altitude, or between the ſtar or aſſigned point in the heavens and the horizon.

AL'TITUDE (in *Coſmography*) is the perpendicular height of a body or object; or its diſtance from the horizon upwards.

Meridian ALTITUDE *of the Sun*, an arch of the meridian, contained between the ſun and the horizon, when the ſun is in the meridian.

Apparent ALTITUDE *of the Sun*, &c. (in *Aſtronomy*) is what it appears to our obſervation.

Real / *True* } ALTITUDE { (in *Aſtronomy*) that from which the refraction has been ſubſtracted.

ALTITUDE *of the Equator* (*Aſtronomy*) the complement of the altitude of the pole to a quadrant of a circle.

ALTITUDE (in *Opticks*) is the perpendicular ſpace or place betwixt the baſe and the eye, or height of the viſual point above the baſe.

ALTITUDE *of a Figure* (with *Geometricians*) the perpendicular diſtance between the the vertex and the baſe.

ALTITUDE *of Motion* (*Mechanicks*) the meaſure of any motion counted according to the line of direction of the moving force.

ALU'MINATED (*alumínatus*, L.) done with alum.

AM (Eom, *Sax.*) as I am.

AMABILITY (*amabilitas*, L.) amiableneſs. lovelineſs.

AMARITUDE (*amaritudo*, L.) bitterneſs.

AMARULENCE (*amaritudo*, L.) bitterneſs.

AMASMENT (from *amaſs*) a heap; an accumulation; a collection.

To AMASS (from *amaſſer*, F.) 1. To collect together into one heap or maſs. 2. In a figurative ſenſe, to add one thing to another, generally with ſome ſhare of reproach, either of eagerneſs, or indiſcrimination.

To AMAZE (from *a* and *maze*, perplexity) 1. To confuſe with terror. 2. To put into confuſion with wonder. 3. To put into perplexity.

AMAZE (from the verb *amaze*) aſtoniſhment; confuſion, either of fear or wonder.

AMAZEDLY (from *amazed*) confuſedly; with *amazement*; with confuſion.

AMAZEDNESS (from *amazed*) the ſtate of being amazed; aſtoniſhment; wonder; confuſion.

AMAZEMENT (from *amaze*) 1. Such a confuſed apprehenſion, as does not leave reaſon its full force; extreme fear; horror. 2. Extreme dejection. 3. Height of admiration. 4. Aſtoniſhment, wonder at an unexpected event.

AMAZING (from *amaze*) wonderful; aſtoniſhing.

AMAZINGLY (from *amazing*) to a degree that may excite aſtoniſhment; wonderfully.

AMBER-GREASE / AMBER-GRIS } a fragrant drug, which melts almoſt like wax, of an aſh or greyiſh colour: it is uſed both by apothecaries as a cordial, and by perfumers as a ſcent.

It is found in ſeveral parts of the ocean, upon the Coaſts of *Muſcovy* and on the *Indian* ſhore.

Some imagine it to be a compound of wax and honey, which being hardened by the ſun and falling into the ſea, is there brought to perfection: this opinion is the more probable, in that an eſſence much reſembling it may be extracted from a compoſition of wax and honey: and this opinion ſeems to be further ſupported, in that large pieces have been found before it has arrived at its full maturity, which being broke had wax and honey in the middle of them.

Liquid AMBER, is a ſort of native balſam or reſin, reſembling turpentine, clear, of colour reddiſh or yellowiſh, of a pleaſant ſcent, almoſt like that of ambergreaſe.

Oil of AMBER, is a fine yellow tranſparent, ponderous oil, procured after the ſpirit, by augmenting the degree of fire.

Spirit of AMBER, is an acid liquor drawn from amber, by pulverizing and diſtilling it, in a ſand bath. *&c.*

AMBIDEX'TER, a prevaricator, a jack on both ſides.

AMBIDEX'TEROUSNESS (of *ambidexter*, L.) the uſing of both hands alike.

AMBIENT *Air* (with *Naturaliſts*) the encompaſſing air, ſo called by way of eminency, becauſe it ſurrounds all things on the ſurface of the earth.

AMBIENT *Bodies* (with *Philoſophers*) the ſame as circumambient bodies: natural bodies that happen to be placed round about, or encompaſs other bodies.

AM-

AMBIGUITY (from *ambiguous*) doubtfulneſs of meaning; uncertainty of ſignification: double meaning.

AMBIGUOUS (*ambiguous*, L.) 1. Doubtful; having two meanings; of uncertain ſignification. 2. Applied to perſons uſing doubtful expreſſions. It is applied to expreſſions, or thoſe that uſe them; not to a dubious, or ſuſpended ſtate of mind.

AMBIGUOUSLY (from *ambiguous*) In an *ambiguous* manner; doubtfully; uncertainly; with double meaning.

AMBIGUOUSNESS (from *ambiguous*) The quality of being *ambiguous*; uncertainty of meaning; duplicity of ſignification.

AMBILOGY (from *ambo*, L. and λογος, Gr.) Talk of *ambiguous*, or doubtful ſignification.

AMBILOQUOUS (from *ambo* and *Loquor*, L.) uſing *ambiguous* and doubtful expreſſions.

AMBILOQUY (*ambiloquum*, L.) The uſe of doubtful and indeterminate expreſſions; diſcourſe of double meaning.

AMBIT (*ambitus*, L.) The compaſs, or circuit of any thing; the line that encompaſſes any thing.

AMBITION (*ambitio*, L.) The deſire of ſomething higher than is poſſeſſed at preſent. 1. The deſire of preferment or honour. 2. The deſire of any thing great or excellent. 3. It is uſed with *to* before a verb, and *of* before a noun.

AMBITIOUS (*ambitioſus*, L.) 1. Seized or touched with *ambition*; deſirous of advancement; eager of honours; aſpiring. It has the particle *of* before the object of *ambition*. 2. Eager to grow bigger; aſpiring.

AMBITIOUSLY (from *ambitious*) In an *ambitious* manner; with eagerneſs of advancement or preference.

AMBITIOUSNESS (from *ambitious*) The quality of being *ambitious*.

AMBITUDE (*ambio*, L.) Compaſs; circuit; circumference.

To AMBLE (*ambler*, F. *ambulo*, L.) 1. To move upon an *amble*. (See *amble*) 2. To move eaſily, without hard ſhocks, or ſhaking. 3. In a ludicrous ſenſe, to move with ſubmiſſion, and by direction; as, a horſe that *ambles*, uſes a gait not natural. 4. To walk daintily and affectedly.

AMBLE (from to *amble*) A pace or movement, in which the horſe removes both his legs on one ſide; as, on the other ſide, he removes his fore and hinder leg of the ſame ſide, at the ſame time, whilſt the legs on the near ſide ſtand ſtill; and when the far legs are upon the ground; the near ſide removes the fore leg and hinder leg, and the legs on the far ſide ſtand ſtill.

AMBLYOPI'A (of ἀμβλυωπία, Gr.) dulneſs or dimneſs of ſight, when the object is not clearly diſcern'd, at what diſtance ſoever it be placed.

AMBULATION, a walking. L.

AM'BULATORY (*ambulatoris*, L.) going or moving up and down, not being fixed to any place; as *Ambulatory Courts* in oppoſition to *Sedentary*.

AME'NABLE (of *amener*, F.) tractable, that may be led or governed.

AMEND'ABLENESS (of *amendement*, F. or *emendabilis*, L.) capableneſs of being amended.

AMENDE' (in *French Cuſtoms*) a mulct or pecuniary puniſhment, impoſed by the ſentence of the judge for any crime, falſe proſecution, or groundleſs appeal.

AMENDE *honorable*, is where a perſon is condemned to come into court, or into the preſence of ſome perſon injured, and make an open recantation; alſo an afflictive pain, carrying with it ſome note of infamy or diſgrace; as when the perſon offending is ſentenced to go naked to his ſhirt, a torch in his hand, and a rope about his neck, into a church or before an auditory, and there beg pardon of God, or the king, or the court for ſome delinquency.

A'METHYST (in *Heraldry*) is the purple colour in the coats of noblemen, which is called *purpure* in the coats of lower gentry, and *Mercury* in thoſe of ſovereign princes. See *Purpure*.

AMETHYSTIZO'NTES (of Ἀμεθύστιζον, Gr.) the beſt ſort of carbuncles or rubies.

A'MIABLENESS (*amabilitas*, L.) lovelineſs; alſo friendlineſs.

AMNI'GENOUS (*amnigenus*, L.) born or bred in, of, or near a river.

AMO'MUM (with *Botaniſts*) the herb *Our Lady's Roſe*, or *Roſe of Jeruſalem*.

A'MORIST (*amoroſus*, L.) an amorous perſon.

A'MOROUSNESS (of *amoroſus*, L.) lovingneſs, &c.

AMOR'PHOUS (of *amorphus*, L. ἄμορφος, Gr.) without form or ſhape, ill-ſhapen.

AMORTIZA'TION } (in *Law*) the act
AMOR'TIZEMENT } of turning lands into mortmain, *i. e.* of alienating or tranſferring them to ſome corporation, guild or fraternity, and their ſucceſſors. See *Mortmain*.

To AMOR'TIZE (in *Law*) to make over lands or tenements to a corporation, &c.

AMPHIB'IOUSNESS (of *amphibius*, L. of ἀμφίβιος, Gr.) amphibious nature, living on land and in water.

AMPHILOGY (ἀμφιλογία, Gr.) an ambiguity of ſpeech.

AMPLE (*amplus*, L.) 1. Large; wide; extended. 2. Great in bulk. 3. Unlimited; without reſtriction. 4. Liberal; large; without parſimony. 5. Large; ſplendid; without reſervation. 6. Diffuſive; not contracted; as, an *ample* narrative; that is, not an *epitome*.

AMPLE-

AMPLENESS (from *ample*) The quality of being *ample*, largeneſs, ſplendor.

To AMPLIATE (*amplio*, L.) To enlarge, to make greater, to extend.

AMPLIATION (from *ampliate*) 1. Enlargement, exaggeration, extenſion. 2. Diffuſeneſs, enlargement.

To AMPLIFICATE (*amplifico*, L.) To enlarge, to ſpread out, to amplify.

AMPLIFICATION (*amplification*, F. *amplicatio*, L.) 1. Enlargement, extenſion. 2. It is uſually taken in a rhetorical ſenſe, and implies exaggerated repreſentation, or diffuſed narrative; an image hightened beyond reality; a narrative enlarged with many circumſtances.

AMPLIFIER (from to *amplify*) One that enlarges any thing, one that exaggerates, one that repreſents any thing with a large diſplay of the beſt circumſtances, it being uſually taken in a good ſenſe.

To AMPLIFY (*amplifier*, F.) To enlarge, to encreaſe any material ſubſtance, or object of ſenſe. 2. To enlarge, or extend any thing incorporeal. 3. To exaggerate any thing, to enlarge it by the manner of repreſentation. 4. To enlarge, to improve by new additions.

To AMPLIFY, frequently with the particle *on*. 1. To ſpeak largely in many words, to lay one's ſelf out in diffuſion. 2. To form large or pompous repreſentations.

AMPLITUDE (*amplitude*, F. *amplitudo*, L.) 1. Extent. 2. Largeneſs, greatneſs. 3. Capacity. 4. Splendor, grandeur, dignity. 5. Copiouſneſs, abundance. 6. *Amplitude of the range of a projectile*, denotes the horizontal line ſubtending the path in which it moved. 7. *Amplitude* in aſtronomy, an arch in the horizon, intercepted between the true eaſt and weſt point thereof, and the center of the ſun or ſtar at its riſing or ſetting. It is eaſtern or ortive, when the ſtar riſes, and weſtern or occiduous, when the ſtar ſets. The eaſtern or weſtern *amplitude* are alſo called northern or ſouthern, as they fall in the northern or ſouthern quarters of the horizon.

Magnetical AMPLITUDE, is an arch of the horizon contained between the ſun at his riſing, and the eaſt or weſt point of the compaſs; or, it is the difference of the riſing or ſetting of the ſun, from the eaſt or weſt points of the compaſs.

AMPLY (*ampl*, L.) 1. Largely, liberally. 2. At large, without reſerve. 3. At large, copiouſly, with a diffuſive detail.

To AM'PUTATE (*amputare*, L.) to cut off; in gardening, to lop or prune.

AMYG'DLÆ (with *Anatomiſts*) the almonds to the ears; the ſame as *pariſthmiæ* and *tonſillæ*.

ANABAP'TIST (of ἀνὰ and βαπτίζειν, G. *i. e.* to baptize again) by this name were called *John of Leyden Maneer*, *Knipperdoling*, and other *German Enthuſiaſts* about the time of the reformation; they maintain'd: 1. That infants are not capable of baptiſm. 2. They rejected all communion with other churches and oaths. 3. That the godly ſhould enjoy a monarchy here on this earth, that men have free will in ſpiritual matters, and that any man may preach and adminiſter the ſacraments.

ANABA'SIS (ἀναβάσις, of ἀναβαίνω, Gr. to aſcend) an aſcending or getting up, an aſcent or riſe.

ANACATHARSIS (ἀναχαθαρτις of ἀνὰ, above and καθαίρω, Gr. to purge) a medicine that purges or diſcharges nature by ſome of the upper parts.

ANACHORE'TA (ἀναχωρητὴς, Gr.) a monk who retires from company, and leads a ſolitary life by himſelf.

ANAGLYP'TICE (Ἀναγλυπτικὴ, Gr.) the art of engraving, chaſing or imboſſing.

ANAGOGET'ICAL (*anagogeticus*, L.) pertaining to myſteries, myſtical, myſterious, that has an exalted or uncommon ſignification; alſo that exalts the mind to divine contemplations.

ANAISTHESI'A (of ἀνὰ and αἴθησις, Gr.) a loſs of, or defect of ſenſe, as in ſuch as have the palſy or are blaſted.

ANALEM'MA (with *Aſtronomers*) an orthographical projection of the ſphere, on the plain of the meridian, the eye being ſuppoſed to be at an infinite diſtance, and either in the eaſt or weſt points of the horizon.

ANALEMMA (*Aſtronomy*) an inſtrument, a kind of aſtrolabe made either of braſs or wood, conſiſting of the furniture of the ſame projection, with an horizon or curſor fitted to it, uſed for finding the ſun's riſing and ſetting, *&c.*

ANAL'GESY (*analgeſia*, L. ἀναλγησία, Gr.) an indolency, a being free from pain and greief.

ANALO'GICALNESS (of *analogique*, F. *analogicus*, L. of ἀναλογικὸς, Gr.) the being proportional.

ANAL'OGOUS (*analogus*, L.) pertaining to analogy, anſwerable in proportion, reſembling or bearing relation to:

ANAL'OGY (ἀναλογία of ἀνὰ and λογίζω, Gr.) like reaſon, proportion, correſpondence; relation which ſeveral things in other reſpects bear to one another.

ANAL'OGY (with *Grammarians*) the declining of a noun, or the conjugation of a verb according to its rule or ſtandard.

ANAL'YSIS (with *Chymiſts*) the decompounding of a mixt body, or the reducing any ſubſtance into its firſt principles.

ANALYSIS (with *Logicians*) is the method of finding out truth, and *Syntheſis* is the method of convincing others of a truth already found out. It is the attention the mind gives to what it knows in a queſtion, which helps to reſolve it, and in which the *analyſis* principally conſiſts; all the art lying in extracting a great

great many truths, which lead us to the knowledge of what we ſeek after.

ANALYSIS (with *Mathematicians*) is the art of diſcovering the truth or falſehood of a propoſition, by ſuppoſing the queſtion to be always ſolved, and then examining the conſequences, till ſome known or eminent truth is found out; or elſe the impoſſibility of the preſent propoſition is diſcovered.

ANALYSIS *of finite quantities* (*Mathematicks*) that which is called *Specious Arithmetick* or *Algebra*.

ANALYSIS *of infinites*, is the *method of fluxions* or *differential calculus* called the *New Analyſis*.

ANALYSIS, a table or ſyllabus of the principal heads or articles of a continued diſcourſe, diſpoſed in their natural order and dependency.

ANALYTICAL *Method* (in *Logick*) is the method of reſolution, ſhewing the true way by which the thing was methodically or primarily invented.

ANALYTICALLY (of *analytique*, F. *analytice*, L. *of* ἀνάλυσις, Gr.) by way of *analyſis*.

ANALYTICKS } (ἀναλύτικα, *Gr.*)
ANALYTICAL *Art* } a name commonly given to *Algebra*, as being nothing elſe but a general *analyſis* of pure *mathematicks*: or elſe becauſe it teaches how to ſolve queſtions and demonſtrate *theorems*, by ſearching into the fundamental nature and frame of the thing; which to that end is as it were reſolved into parts, or taken all to pieces, and then put together again.

ANAMNESIS (with *Rhetoricians*) a figure, when the orator mentions or calls to mind what is paſt.

ANAMNETICKS (in *Pharmacy*) medicines proper to reſtore a decay'd memory.

ANAMORPHOSIS (of ἀνὰ and μόρφωσις, of μορφὴ, *Gr.* form or ſhape) a monſtrous project in perſpective and painting: or the repreſentation of ſome figure or image, either upon a plane or carv'd ſurface in a deformed ſhape, which at a proper diſtance ſhall appear regular and in proportion.

ANANCÆION (ἀναγκαῖον, Gr.) a figure in *Rhetorick* that makes out the neceſſity of a matter.

ANANTOPODOTON (ἀναντοπόδοτον, *Gr.*) a figure in *Rhetorick*, when an oration wants ſome parts.

ANAPHORA (ἀναφορὰ, *Gr.*) a relation, a repetition. *L.*

ANAPHORA (with *ancient Aſtronomers*) an aſcenſion or riſing up of the twelve ſigns of the zodiack, from the eaſt, by the daily courſe of the heavens.

ANAPLEROTICKS (ἀναπληρωτικὰ, *Gr.*) medicines proper to fill up ulcers and wounds with new fleſh.

ANASARCA (ἀνασάρκα, of ἀνὰ and σὰρξ fleſh, *Gr.*) a certain ſort of dropſy, being a white, ſoft, yielding ſwelling of ſome parts or of the whole body, that deats in when preſſed.

ANASTOECHEIOSIS (ἀναστοιχείωσις, *Gr.*) a reſolution of mixt bodies into their firſt principles by chymical operations.

ANATASIS (ἀνάτασις, *Gr.*) a ſtretching, reaching out, or extenſion upwards.

ANATASIS (with *Surgeons*) an extenſion of the body towards the upper parts.

ANATHEMATICALLY (of *anathema*, F. *anathema*, L. ἀνάθεμα, *Gr.*) in a curſing manner.

ANATOMICALLY (*anatomica*, L. of ἀνατομικὸς, *Gr.*) according to the rules of anatomy.

ANATRON (ἄνατρον, *Gr.*) a ſort of ſalt extracted from the water of the river *Nile*; alſo a nitrous juice which condenſes in vaults, arches, and ſubterraneous places; alſo a volatile ſalt ſkimmed off the compoſition of glaſs when in fuſion; alſo a compound ſalt made of quickſilver, alum, vitriol, common ſalt, and nitre.

ANBURY (with *Farriers*) a ſort of wen or ſpongy wart full of blood, growing in any part of the body of a horſe.

ANCESTOR, a fore-father. L.

ANCESTOR (in *Common Law*) the difference between anceſtor and predeceſſor is this, *anceſtor* is applied to a natural perſon, as A B and his *anceſtors*, and *predeceſſor* may be uſed of any perſons that were prior in time, as of a corporation or body politick, as a biſhop and his predeceſſor.

ANCHOR (*Hieroglyphically*) repreſents hope, hope being as it were the *anchor* that holds us firm to our faith in adverſity.

To Boat the ANCHOR, to put it into the boat.

The ANCHOR *is foul* (*Sea* Phraſe) is when the cable by the turning of the ſhip is hitched about the fluke.

The ANCHOR *is a Cock-bill* (*Sea* Phraſe) uſed when the *anchor* hangs right up and down by the ſhip's ſide.

The ANCHOR *is a Peek* (*Sea* Phraſe) is when it is juſt under the hauſe or hole in the ſhip's ſtern, through which the cable runs out that belongs to it.

To let fall an ANCHOR } (*Sea* Phraſe) is
To drop an ANCHOR } to put or let it down into the ſea, in order to make the ſhip ride.

The ANCHOR *comes home* (*Sea* Term) uſed, when it cannot hold the ſhip, but that it draves away by the violence of the wind or tide.

To fetch home the ANCHOR } (*Sea* Term)
To bring home the ANCHOR } is to weigh or take it up out of the river, *&c.*

To ſhoe an ANCHOR (*Sea* Term) is to caſe the hook of it with boards, that it may better take hold in ſoft ground.

ANCHORAGE

ANCHORAGE (in *Law*) a duty paid to the king for the privilege of caſting anchor in a pool or a haven.

ANCHORA'LIS *Proceſſus* (with *Anatomiſts*) the proceſs or ſhooting forth of the ſhoulder-bones like a beak, called *Coracoides* and *Cornicularis*.

ANCIENT (*ancien*, F. *antiquus*, L.) 1. *Old*; that happened long ſince, of old time, not modern. *Ancient* and old are diſtinguiſhed, old relates to the duration of the thing itſelf, as, an *old* coat, a coat much worn; and *ancient*, to time in general, as, an *ancient* dreſs, a habit uſed in former times. But this is not always obſerved, for we mention *old cuſtoms*; but tho' *old* be ſometimes oppoſed to *modern*, *ancient* is ſeldom oppoſed to *new*.

ANCIENT *Tenure* is that, whereby all the manors belonging to the crown, in St. *Edward's*, or *William* the Conqueror's days, did hold. The number and names of which manors, as all others belonging to common perſons, he cauſed to be written in a book, after a ſurvey made of them, now remaining in the *Exchequer*, and called Doomſday-book; and ſuch as by that book appeared to have belonged to the crown at that time, are called *ancient* Demeſnes.

2. *Old*, that has been of long duration. 3. Paſt, former.

ANCIENT (from *ancient*) thoſe that lived in old time, were called *ancients*, oppoſed to the *moderns*.

ANCIENT, the flag or ſtreamer of a ſhip, and, formerly, of a regiment.

ANCIENT, the bearer of a flag, as was, *Ancient Piſtol*; whence in preſent uſe, an enſign.

ANCIENTLY (from *ancient*) in old times.

ANCIENTNESS (from *ancient*) antiquity, exiſtence from old times.

ANCIENTRY (from *ancient*) the honour of *ancient* lineage; the dignity of birth.

ANDRO'MEDA (*Aſtronomy*) a northern conſtellation, conſiſting of 27 ſtars.

ANDROT'OMY (of ἀνὴρ, gen. ἀνδρὸς, and τομὴ a diſſection, Gr.) an anatomical diſſection of human bodies.

ANEC'DOTE, a ſecret hiſtory, ſuch as relates the ſecret affairs of kings and princes; ſpeaking with too much freedom or too much ſincerity, of the manner and conduct of perſons in authority.

ANEC'DOTON, ANEK'DOTON } (ἀνέκδοτον, Gr.) a thing not given forth, produced or made publick.

ANEMOG'RAPHY (of Ἄνεμος, the wind, and γραφὴ, Gr. a deſcription) a treatiſe or philoſophical deſcription of the winds.

ANEMO'METER (of ἄνεμος, the wind, and μέτρον, Gr. meaſure) an inſtrument or machine for meaſuring the ſtrength of the wind.

ANEM'ONE (ἀνεμώνη, the emony or wind flower.

ANEURISM (of ἀνευρύνω, to dilate, Gr.) a ſtretching or burſting of the arteries, ſo that they beat and ſwell continually, till they ſometimes become as large as an egg; the ſwelling yields if it be preſſed with the finger, but quickly recoils.

ANGEIOGRAPHY (of ἀγγεῖον, a veſſel, and γραφὴ, a deſcription, Gr.) a deſcription of the veſſels in the human body, *i. e.* the nerves, veins, arteries and lymphaticks.

A'NGEL SHOT, chain ſhot, being a cannon bullet cut in two, and the halves being joined together by a chain.

ANGEL'ICA (*Botany*) an herb.

ANGELICALNESS (of *angelique*, F. *angelicus*, L.) the being angelical, angelical nature, *&c.*

ANGER (a word of no certain etymology, but with moſt probability, derived by *Skinner* from ange, *Sax.* vexed, which, however, ſeems to come originally from the Latin *ango*.) 1. *Anger* is uneaſineſs or diſcompoſure of the mind, upon the receipt of any injury, with a preſent purpoſe of revenge. *Locke.*

ANGER is, according to ſome, a tranſient hatred, or at leaſt very like it. *South.* 2. Pain or ſmart of a ſore or ſwelling; in this ſenſe it ſeems plainly deducible from *anger*.

To ANGER (from the noun) to make angry, to provoke, to enrage.

ANGERLY (from *anger*) in an angry manner, like one offended.

ANGIGLOS'SI (of ἀγγεῖς and γλῶσσα, the tongue, Gr.) perſons who ſtammer in their ſpeech and tongue, eſpecially ſuch as with great difficulty pronounce the letters, K, L and R.

ANGIOMONOSPER'MOUS, ANGIOSPER'MOUS } *Plants.*

ſuch plants as have one ſeed ſucceeding to one ſingle flower, L.

An ANGLE (*angulus*, L.) a corner, alſo a rod with a line and hook for fiſhing.

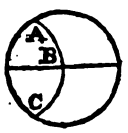
ANGLE (in *Geometry*) a ſpace comprehended between the meeting of two lines, which is either greater or leſs, as thoſe lines incline towards one another, or ſtand farther diſtant aſunder; theſe angles are either plain or ſpherical.

A plain ANGLE (in *Geometry*) is the diſtance or opening of two lines that touch one another in the ſame plane, but ſo as not to make one ſtraight line, and the lines that form it are called legs, as in the figure above; or it is a ſpace bounded by the meeting of two lines which cut one another on a plane, as in the figure, and are either *right lined*, *curvilinear*, or *mixed*, the firſt of which are the angles above.

Curvilineal, *Curvilinear* } ANGLE { (*Geometry*) or crooked-lined angle,

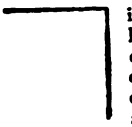
angle, is made by the interſection or mutual cutting one another of two crooked lines, as in the figure.

Mixt ANGLE (*Geometry*) is made by the meeting of a right line with a crooked or curved line, as in the figure.

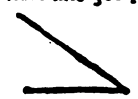


A Spherical ANGLE, (*Geometry*) is an angle made by the meeting of two angles of great circles, which intercept or mutually cut one another on the ſurface of the globe or ſphere, as the figure ABC.

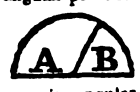
ANGLES, whether plain or ſpherical, may be conſidered as right, acute and obtuſe.



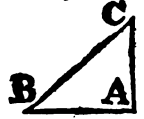
A Right ANGLE (*Geometry*) is an angle made by a line falling perpendicularly on another, or that which ſubtends an arch of 90 degrees, or a fourth part of a circle, as in the figure; all circles being commonly divided into 360 parts, call'd degrees.



An Acute ANGLE (*Geometry*) is an angle that is leſs than a right angle, or than 90 degrees, as in the figure, and is ſo called, becauſe the angular point is ſharp.



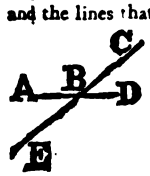
An Obtuſe ANGLE (*Geometry*) is one which has its angular point blunt or broad, and is greater than a right one, its angular point conſiſting of more than 90 degrees, as in the figure A, which is ſo much more than 90 degrees, as B is leſs than 90, both together making a ſemi-circle or 180 degrees.



Right ANGLED *Triangle*, is one which has one right angle, as the angle A in the figure, the other two B and C being both acute, and making both together but 90 degrees.

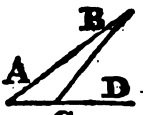
Oblique ANGLE, is a name uſed in common to both acute and obtuſe angles.

ANGLES have alſo ſeveral other names according to their different poſitions, their relations to the reſpective figures they are in, and the lines that form them, as



Adjacent / *Contiguous* } ANGLES, (*Geometry*) which have one leg common to both angles, and both taken together are equal to two right ones, as in the figure the angles ABC, CBD CBD, DBE, DBE; EBA, are contiguous angles.

Oppoſite / *Vertical* } ANGLES, (*Geometry*) are ſuch as are made by two right lines croſſing each other, and which only touch in the angular point; they are called vertical on account of their being oppoſed *ad verticem*, or at the top, as the angles A and B are vertical or oppoſite angles, as likewiſe C and D.



An ANGLE alſo in a triangle is ſaid to be oppoſite to the ſide that ſubtends it, as the angle A is oppoſite to the ſide BC, and the angle C to the ſide B, and the angle B to the ſide AC, as in the figure.

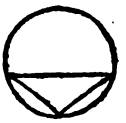
Internal / *Oppoſite* } ANGLES, (*Geometry*) if a line cut two others that are parallel, the angles C and D are called internal and oppoſite, in reſpect to the external ones, A and B, to which they are reſpectively equal as in the figure.

Alternate ANGLES (*Geometry*) are the angles E and D, and F and C, which are reſpectively equal to one another.

External ANGLES (*Geometry*) are the angles of any right-lined figure without it, when all the ſides are ſeverally produced and lengthened; and all being taken together, are equal to four right angles.

Internal ANGLES (*Geometry*) are all angles made by the ſides of any right lined figure within.

ANGLE, at the centre of a circle, is an angle whoſe vertex is at the center of the circle, and whoſe legs are two *Radii* of a circle, as in the figure.



An ANGLE *in the Segment of a circle*, is that which is concluded between two chords that flow from the ſame point in the periphery, as in the figure.

A Solid ANGLE (*Geometry*) is contained, under more than two planes or plain angles, not being in the ſame place and meeting in a point.

Equal ſolid ANGLES (*Geometry*) are ſuch as are contained under plain angles, equal both in multitude and magnitude.

ANGLE *of Contact* (*Geometry*) is that which a circle or other curve makes with a tangent at the point of contact.

Horned ANGLE (*Geometry*) an angle made by a right line, either a tangent or a ſecant, with

with the periphery of a circle.

Homologous ANGLES, (*Geometry*) are ſuch as are in two figures, and retain the order from the firſt in both figures, as O X.

ANGLE *at the Periphery*, ANGLE *at the Segment* (*Geometry*) is comprehended between the two chords A B and B D, and ſtands on the arch A B.

Cyſſoid ANGLE (*Geometry*) the inner angle which is made by two convex ſpherical lines interſecting each other.

Peleceid ANGLE (*Geometry*) an angle in the ſhape or figure of an hatchet.

Siſtroid ANGLE (*Geometry*) an angle in form of a *Siſtrum*.

ANGLES (in *Anatomy*) are underſtood of the corners of the eye or *Canthi*, where the upper eye-lid meets with the under.

ANGLE *of a Wall* (*Architecture*) is the point or corner, where the two faces or ſides of a wall meet.

ANGLES (*Aſtrology*) certain houſes of a ſcheme of the heave s, the firſt houſe or horoſcope is called the angle of the *Eaſt*, the ſeventh the angle of the *Weſt*, the fourth houſe the angle of the *North*, the tenth houſe the angle of the *South*.

ANGLE *of Longitude* (*Aſtronomy*) is the angle which the circle of a ſtar's longitude makes with the meridian at the pole of the ecliptick.

ANGLE *of Elongation* (*Aſtronomy*) is the difference between the true place of the ſun, and the geocentrick place of the planet.

ANGLE *of Commutation* (*Aſtronomy*) is the difference between the true place of the ſun, ſeen from the earth, and the place of a planet reduced to the ecliptick.

ANGLE *of Incidence* (in *Dioptricks*) is an angle made by an incidentary with a lens or other refracting ſurface.

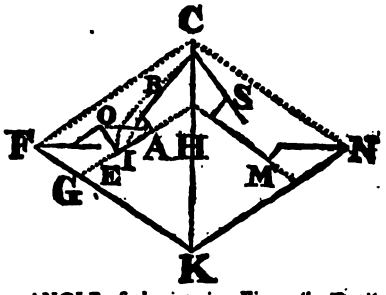
ANGLE *of the Circumference* (in *Fortification*) is the next angle made by the arch, which is drawn from one gorge to the other.

ANGLE *of the Courtain in* (in *Fortification*) or the angle of the flank BAE is formed by or contained between the courtain and the flank in any piece of fortification.

Demunſhed ANGLE (in *Fortification*) is the angle BCF, which is formed by the meeting of the outermoſt ſides of the polygon, and the face of the baſtion.

ANGLE *of or at the Center* (in *Fortification*) is the angle G K F, which is formed by the concurrence of two ſtrait lines drawn from the angles of the figure F C.

ANGLE *of the exterior Figure* (in *Fortification*) is the ſame as the angle of the polygon, and is the angle FCN, form'd at the point of the baſtion C, by the meeting of the two outermoſt ſides or baſes of the polygon FC and CN.



ANGLE *of the interior Figure* (in *Fortification*) is the angle CHM, which is formed in H the centre of the baſtion by the meeting of the innermoſt ſides of the figure GH and H M.

ANGLE *Flanking* (in *Fortification*) is the angle which is made by the two raſant lines of defence, *viz.* the two faces of the baſtion prolonged.

ANGLE *flanking upwards* (*Fortification*) is the angle GLH formed by the flanking line and the courtain.

Flanked ANGLE (in *Fortification*) is the angle BCS, which is made by the two faces BC, CS, and is the utmoſt part of the baſtion, moſt expoſed to the enemy's batteries, and is therefore called by ſome *the angle of the baſtion*, or *the point of the baſtion*.

ANGLE *forming the flank* (*Fortification*) is that which conſiſts of one flank and one *Demi-gorge*; or it is compoſed by the flank and that ſide of the polygon, running from the flank to the angle of the polygon, and were it extended would croſs the baſtion.

ANGLE { *of the Epaule* / *of the ſhoulder* } (*Fortification*) is the angle ABC, which is formed by the lines of the face BC and the flank AB.

ANGLE *of Elevation* (in *Mechanicks*) an angle comprehended between the line of a projectile, and a horizontal line.

ANGLE *of Direction* (*Mechanicks*) an angle comprehended between the lines of direction of two conſpiring forces.

ANGLE *of Incidence* (*Mechanicks*) an angle made by the line of direction of an impinging body in the point of contact.

ANGLE *of Reflection* (*Mechanicks*) an angle made by the line of direction of a reflected body, in the point of contact from which it rebounds.

Front ANGLES (*Military Affairs*) the two laſt men of the front rank.

Rear ANGLES (*Military Affairs*) the two laſt men of the rear rank.

ANGLE *of the Eaſt* (in *Navigation*) is that point of the compaſs that the ſhip ſails upon.

Optick ANGLE, is that which is contained or included between two rays drawn from the extreme points of an object to the center of the pupil.

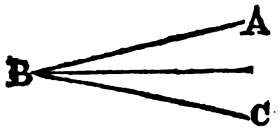
ANGLE *of Inclination* (*Opticks*) is the angle made by a ray of incidence, and the *axis of incidence*.

ANGLE *of Reflection* (in *Opticks*) is an angle formed by the reflected ray, at the point of reflection, with the other part of the tangent line.

ANGLE *refracted* (in *Optlcks*) is an angle between the refracted ray and the perpendicular.

ANGLE *of Refraction* (*Opticks*) is an angle made by the ray of incidence, extended through another medium (as out of the air into the water) and the ray of refraction.

Optick / *Viſual* ANGLE { (in *Opticks*) is an angle included between two rays, drawn from the two extreme points in an object to the center of the pupil, as ABC, which is comprehended between the rays AB and BC.



ANGLE (in *Sciagraphy*, i. e. *Dialling*) an angle that is made by the ſtrait line, proceeding from the ſun to the dial plane.

AN'GLER (of angel, *Sax.*) one who fiſhes with an angle.

ANGUI'GENOUS (*anguigenus*, L.) ingendered or begotten of ſerpents.

ANGUIN'EAL (*anguineus*, L.) pertaining to an eel.

ANGUIN'EAL *Hyperbola*, an hyperbola of an eel-like figure, which cuts its aſſymptote with contrary flexions, and is produced both ways into contrary legs.

AN'GULARNESS (of *angulaire*, F. *angularis*, L.) having corners.

AN'GULAR *Motion* (*Mechanicks*) a compound ſort of motion, wherein the moveable both ſlides and revolves at the ſame time.

ANGULAR *Motion* (with *Aſtronomers*, is the increaſe of the diſtance of any two planets, revolving round any body, as the common center of motion.

ANGULOS'ITY (with *Philoſophers*) the quality of that which has ſeveral or many angles.

ANGUST'NESS (of *anguſtus*, L.) narrowneſs, ſtraitneſs.

ANGUST'ITY (of *anguſtitas*, L.) ſtraitneſs or narrowneſs of place; alſo ſtraitneſs of circumſtances, poverty, &c.

ANHALTINA (with *Phyſicians*) medicines that promote reſpiration.

ANHELA'TION, a panting, a difficulty of breathing; ſhortneſs of breath.

ANHELO'SE (*anheloſus*, L.) fetching breath quick and ſhort; puffing and blowing.

AN'IL, the plant from which *Indigo* is procured.

ANI'LENESS (*anilitas*, L.) the being a very old woman.

ANIMA, the breath; alſo the principle of life in the *rational*, *ſenſitive* or *vegetative* ſoul, L.

ANIMA *Mundi*, called by *Plato* ψυχὴ τοῦ κόσμου, the ſoul of the world or of the univerſe, with *Naturaliſts*) is a certain pure, ethereal ſubſtance or ſpirit, which is diffuſed through the maſs of the world, which informs, actuates and unites the divers parts of it into one great, perfect, organical or vital body.

The modern *Platoniſts* explain the *anima mundi* to be a certain ethereal, univerſal ſpirit; which exiſts perfectly pure in the heavens, but pervading elementary bodies on earth, and intimately mixing with all the minute atoms of it, aſſumes ſomewhat of their nature, and thence becomes of a peculiar kind.

Some again define it to be a certain ignifick virtue or vivifick heat, infuſed into the chaos and diſſeminated through the whole frame of it, for the conſervation, nutrition and vivification of it.

AN'IMABLENESS (of *animabilis*, L.) the having life.

ANIMADVER'SIVENESS (of *animus* and *advertere*, L.) the animadverſive faculty.

AN'IMAL, *i. e.* a living creature, is by ſome defined to be a being, which beſides the power of growing, increaſing and producing its like (which vegetables alſo have) is further endowed with ſenſation and ſpontaneous motion.

ANIMAL (*animalis*, L.) 1. That which belongs or relates to *animals*. 2. *Animal* functions, diſtinguiſhed from natural and vital, are the lower powers of the mind, as, the the will, memory, and imagination. 3. *Animal* life is oppoſed, on one ſide, to *intellectual*, and on the other, to *vegetable*. 4. *Animal* is uſed in oppoſition to *ſpiritual* or *rational*; as the *animal nature*.

ANIMALCULE (*animalculum*, L.) a ſmall *animal*; particularly thoſe that are in their firſt and ſmall ſtate.

ANIMALITY (from *animal*) The ſtate of *animal* exiſtence.

To ANIMATE (*animo*, L.) To quicken; to make alive; to give life to; as, the ſoul *animates* the body; man muſt have been *animated* by a higher power. 2. To give powers to; to heighten the powers or effect of any thing. 3. To encourage; to incite.

ANIMATE (from to *animate*) alive; poſſeſſing animal life.

ANIMATED (from *animate*) lively; vigorous.

ANIMATENESS (from *animate*) The ſtate of being animated.

ANIMATION

ANIMATION (from *animate*) The act of animating or enlivening. 2. The ſtate of being enlivened.

ANIMATIVE (from *animate*) That which has the power of giving life; or animating.

ANIMATOR (from *animate*) that which gives life; that which implants a principle of life.

ANIMOSE (*animoſitas*, L.) full of ſpirit; hot; vehement.

ANIMOSENESS (from *animoſe*) ſpirit; heat; vehemence of Temper.

ANIMOSITY (from *animoſitas*, L.) vehemence of hatred; paſſionate malignity. It implies rather the diſpoſition to break out into outrages, than the outrage itſelf.

AN JOUR *and* WAST (*Law* term) a forfeiture when a man has committed *petty treaſon* and *felony*, and has lands held of ſome common perſon, which ſhall be ſeized for the king, and remain in his hands a year and a day, next after the attainder, and then the trees ſhall be pulled up, the houſes razed and pull'd down, and the paſture and meadows ploughed up; except he, to whom the lands ſhould come by eſcheat or forfeiture, redeem it of the king.

ANISCALP'TOR, *i. e.* the *Arſe-ſcratcher*.

ANISCALP'TORIS *Muſculi par* (*Anatomy*) a muſcle called alſo *latiſſimus dorſi*, from its largeneſs, *q. d.* the broadeſt of the back: a pair of muſcles, ſo called from that action that is performed by the help of it, it ſerving to draw the arm backwards and downwards.

AN'NALS, hiſtories or chronicles of things done, from year to year. L.

To ANNEX (*annecto*, *annectum*. L. *annexer*, F.) 1. To unite to at the end; as, he annexed a codicil to his will. 2. To unite, as, a ſmaller thing to a greater; as, he annexed a province to his kingdom. 3. To unite *à poſteriori*; annexion always pre-ſuppoſing ſomething; thus, we may ſay, puniſhment is *annexed* to guilt; but not guilt to puniſhment.

ANNEX (from to *annex*) The thing annexed; *additamentum*.

ANNEXATION (from *annex*) 1. Conjunction; addition. 2. Union; coalition; conjunction.

ANNEXION (from *annex*) the act of *annexion*, addition.

ANNEXMENT (from *annex*) 1. The act of *annexing*. 2. The thing *annexed*.

ANNOI'SANCE (in *Law*) nuſance, a hurt or offence either to a publick place, as a high way, bridge or common river, or to a private one, by laying any thing that may breed infection; by encroaching or the like.

ANNOISANCE, the name of a writ brought upon this tranſgreſſion.

AN'NUAL *Penſion* (in *Law*) a writ by which the king, having an annual penſion due to him from an abbot or prior for any of his chaplains, uſed to demand it, *&c.*

AN'NUAL *Equation* (*Aſtronomy*) is the equation of the mean motion of the ſun and moon, and of the apogee and nodes.

AN'NUALS (with *Botaniſts*) plants that are to be raiſed year by year; ſuch as die in the winter.

ANNU'ITY (of *annus*, L. yearly) a yearly income or rent that is to be paid for term of life; an *annuity* is different from a *rent* only in this, that the former only charges the granter or his heirs, whereas a rent is payable out of land.

Dr. *Halley*, in his obſervations on the *Breſlaw* bills of mortality, ſhews that it is 80 to 1 a perſon of 25 years of age does not die in a year; that it is 5 and a half to one that a man of 40 lives 7 years; and that one of 30 may reaſonably expect to live 27 or 28 years: So great a difference there is between the life of man at different ages; that it is 100 to 1 if one of 20 lives out a year; and but 38 to to 1, that one of 50 does ſo.

When and from ſome other obſervations he has conſtructed the following tables, ſhewing the value of annuities from every 5th year of life to the 70th.

Age	Y.	Pur.	Age	Y.	Pur.
1	10,	28	40	10,	57
5	13,	40	45	9,	91
10	13,	44	50	9,	21
15	13,	33	55	8,	51
20	12,	78	60	7,	61
25	12,	27	65	6,	54
30	11,	72	70	5,	32
35	11,	12			

AN'NULAR (*annularis*, L.) pertaining to a ring.

ANNULAR *Ligament* (*Anatomy*) a ſtrong ligament encompaſſing the *Carpus* or wriſt, after the manner of a bracelet.

ANOI'SANCE, NOI'SANCE, NU'SANCE (of *nuiſance*, F.) any injury, damage or hurt done to a publick place, bridge, highway, *&c.* or to a private one by encroachment, by laying in it any thing that may breed infection, *&c.*

ANOMALIS'TICAL *Year* (*Aſtronomy*) is the ſpace of time wherein the earth paſſes through her orbit.

AN'OMALY (in *Aſtronomy*) the diſtance of a planet from the *Aphelion* or *Apogee*; or an irregularity in the motion of a planet, whereby it deviates from the *Aphelion* or *Apogee*.

ANOMALY *of a Planet mean or equal* (in the *New Aſtronomy*) is the *Area*, which is contained under a certain line drawn from the ſun to the planet.

Mean ANOMALY *of the Sun or Planet* (with *Aſtronomers*) is an arch of the ecliptick, between the mean place of it, and its apogee.

In

In the *modern Aſtronomy* it is the time wherein the planet moves from the *Aphelion* to the mean place or point of its orbit.

The *true* ANOMALY *of the center* (*Aſtronomy*) an arch of the zodiack, bounded by the true motion of the center; in the *new Aſtronomy* it is an arch of the eccentrick circle, included between the *Aphelion* and a right line, drawn through the center of the planet perpendicular to the line of the *Apſides*.

ANOMALY *of the Eccentrick* (*New Aſtronomy*) an arch of the eccentrick circle included between the *Aphelion*, and a right line drawn thro' the center of the planet perpendicular to the line of the *Apſides*.

True or *equated* ANOMALY (*Aſtronomy*) is the angle at the ſun which a planet's diſtance from the *Aphelium* appears under; or it is the angle at the *Area* taken proportional to the time in which the planet moves from the mean place to its *Aphelion*.

To ANSWER (the etymology is uncertain) 1. To ſpeak in return to a queſtion. 2. To ſpeak in oppoſition. 3. To be accountable for. 4. To vindicate, to give a ſatisfactory account of. 5. To give an account. 6. To correſpond to, to ſuit with. 7. To be equivalent to; to ſtand for ſomething elſe. 8. To ſatisfy any claim or petition. 9. To act reciprocally upon. 10. To ſtand as oppoſite, or correlative to ſomething elſe. 11. To bear proportion to. 12. To perform what is endeavoured or intended by the agent. 13. To comply with. 14. To ſucceed, to produce the wiſhed event. 15. To appear to any call, or authoritative ſummons. 16. To be over-againſt any thing.

ANSWER (from to *anſwer*) 1. That which is ſaid, whether in ſpeech or writing, in return to a queſtion, or poſition. 2. In Law, a confutation of a charge exhibited againſt a perſon.

ANSWERABLE (from *anſwer*) 1. That to which a Reply may be made; that which may be anſwered; as, the argument, though ſubtle, is yet *anſwerable*. 2. Obliged to give an account, or ſtand the trial of an accuſation. 3. Correſpondent. 4. Proportionate. 5. Suitable; ſuited. 6. Equal. 7. Relative; correlative.

ANSWERABLY (from *anſwerable*) in due proportion; with proper correſpondence; ſuitably.

ANSWERABLENESS (from *anſwerable*) the quality of being anſwerable.

ANSWERER (from *anſwer*) 1. He that anſwers; he that ſpeaks in return to what another has ſpoken. 2. He that manages the controverſy againſt one that has written firſt.

ANTAG'ONIST } (with *Anatomiſts*)
ANTAGONIS'TA } a muſcle that has an oppoſite ſituation to another or a contrary function, as the *Abductor* of the *Cubitus*, which ſerves to pull the arm back, and the *Abductor* that ſtretches it out.

ANTANAC'LASIS (ἀνταναϰλασις, of ἀντὶ and ἀναϰλάω, to ſtrike back again, Gr.) a reflecting or bearing back.

ANTAPO'DOSIS (ἀνταπόδοσις, of ἀντὶ againſt) ἀπὸ from, and δίδωμι, Gr. to give a returning or paying on the other ſide, or by turns.

ANTA'RES (with *Aſtronomers*) the ſcorpion's heart, a fixt ſtar of the firſt magnitude in the conſtellation *Scorpio*, in longitude 45 degrees 13 minutes, latitude 4 deg. 27 min.

ANTARTHRIT'ICKS (of ἀντὶ and ἀρθρῖτις, Gr.) remedies good againſt the gout.

ANTASTHMAT'ICKS (of ἀντὶ and ἀσθματικὸς, Gr.) remedies againſt the phthiſick or ſhortneſs of breath.

ANTECE'DENCE (*antecedens*, L.) a going before, L.

ANT'ECE'DENT *Decree*, a decree preceeding ſome other decree, or ſome action of the creature, or the proviſion of that action.

ANTECEDENTS *of the Ratio* (with *Mathematicians*) is the firſt term of compariſon in a proportion, or that which is compared to another. Thus if the ratio or proportion were of B to C, or 18 to 16, B or 8 is the antecedent, and C or 16 the conſequent.

ANTECEDEN'TIA (*Aſtronomy*) when a planet appears to move weſtward contrary to the order or courſe of the ſigns, it is ſaid to move in *Antecedentia*.

AN'TECHAMBER } of *ante camera*, L.
ANTICHAMBER } an outer chamber of an apartment, where ſervants wait, and ſtrangers ſtay, till the perſon is at leiſure to whom they would ſpeak.

ANTEMUN'DANE (of *ante* and *mundanus*, L.) before the beginning or creation of the world.

ANTE'RIOUR, ſomething before another, eſpecially in reſpect of place.

ANTHELMIN'THICKS (of ἀντὶ and ἕλμινθος, Gr. a worm) medicines which deſtroy worms in human bodies.

AN'THEM (*anthema*, Ital. *q.* of ἀνθυμνος, Gr. a church ſong, performed in a cathedral, *&c.* by the choriſters, divided into two choruſ's, who ſing alternately.

St. AN'THONY's *Fire*. See *Eryſipelas*.

ANTHRA'COTHEI'OSALENI'TRUM, (of ἄνθραξ, a cole, θεῖον, ſulphur, ἅλς, ſalt, and, νίτρον, nitre, Gr.) all the ingredients of gunpowder.

ANTHROPOG'RAPHY (of Ἄνθρωπος, a man, and γραφὴ, Gr. deſcription) a phyſiological diſcourſe or treatiſe of all the component parts of a human body.

ANTHROPOL'OGY (in *Theology*) a way of ſpeaking of God after the manner of men, by attributing to him human parts, as hands, eyes, *&c.*

ANTHROPOPH'AGY, the act of eating man's or human fleſh.

ANTHYPNOT'ICS (of ἀντὶ and ὕπνος, Gr. ſleep) medicines that prevent ſleep.

ANTHY-

ANTHYPOCHONDRI'ACA (of ἀντὶ, ὑποχονδρία, Gr.) medicines good againſt diſeaſes of the hypochondria.

ANTICHAMBER. See *Antechamber.*

ANTICHRE'SIS (in the *Civil Law*) a covenant or convention between the debtor and the creditor, as to a loan of money upon a mortgage or pawn.

ANTICHRIST (Ἀντίχριστος, of ἀντὶ, againſt, and Χριστὸς, Chriſt, Gr.) a name which St. *Paul* gives, by way of eminence, to the man of ſin and ſon of perdition, who, as is propheſied in the ſacred ſcriptures, ſhall appear remarkably in oppoſition to Chriſtianity at the latter end of the world.

ANTICHRISTIANITY } oppoſite-
ANTICHRIS'TIANNESS } neſs to the doctrine of Chriſt, or the principles, &c. of Chriſtians.

ANTICH'THONES, thoſe people which inhabit countries oppoſite to each other; now the ſame as *Antipodes.*

To ANTICIPATE (*anticipo*, L.) 1. To take ſomething ſooner than another, ſo as to prevent him that comes after. 2. To take up before the time, at which any thing might be regularly had. 3. To fore-taſte, or take an impreſſion of ſomething which is not yet, as if it really was. 4. To prevent any thing by crouding in before it; to preclude.

ANTICIPATION (from *anticipate*) 1. The act of taking up ſomething before its time. 2. Fore-taſte. 3. Opinion implanted before the reaſons of that opinion can be known.

ANTICOR (from *anti*, againſt, and *cor*, the heart.) A preternatural ſwelling of a round figure, occaſioned by a ſanguine and bilious humor, and appearing in a horſe's breaſt oppoſite to his heart; which may kill him, unleſs brought to a ſuppuration, by good remedies.

ANTIDIA'PHORISTS (of ἀντὶ and διαφέρω, Gr. to differ) thoſe who are oppoſite to the diaphoriſts.

ANTIDYSENTER'ICA (of ἀντὶ and δυσεντερικὸς, Gr.) medicines that are efficacious againſt the dyſentery or bloody flux.

ANTILEGO'MENA (ἀντιλεγόμενα, Gr.) contradictions.

ANTILOE'MICA (of ἀντὶ and λοιμὸς, Gr. the peſtilence) medicines againſt the plague.

AN'TILOPE, a mungrel creature, engendered by a hart and a goat.

ANTIMETAS'TASIS (of ἀντὶ and μετάστασις, Gr.) a mutation) a tranſlating or changing to the contrary part.

ANTIMONARCHICALNESS (of ἀντὶ and μοναρχικὸς, Gr.) the being againſt government in a ſingle perſon.

ANTIMO'NIALS, preparations of antimony, or ſuch medicines wherein antimony is the baſis or principal ingredient.

ANTIMONY is a mineral ſubſtance, of a metalline nature, having all the ſeeming characters of a real metal, except malleability; and may be called a ſemi-metal, being a foſſile glebe of ſome undetermined metal, combined with a ſulphurous and ſtony ſubſtance. Mines of all metals afford it; but chiefly thoſe of ſilver and lead; that in gold mines is reckoned beſt. It has its own mines in *Hungary*, *Germany*, and *France*. It is found in clods or ſtones, of ſeveral ſizes, bearing a near reſemblance to black lead, only lighter and harder. Its texture is full o little ſhining veins or threads, like needles; brittle as glaſs. Sometimes veins of a red or golden colour are intermixed, which is called *male antimony*; that without them being denominated *female antimony*. It fuſes in the fire, though with ſome difficulty; and diſſolves more eaſily in water. When dug out of the earth, it is put into large crucibles, fuſed by a violent fire, and then poured into cones, which make the crude *antimony* of the ſhops. Of theſe cones the top is the pureſt part, and the baſe the fouleſt. It deſtroys and diſſipates all metals fuſed with it, except gold; and is therefore uſeful in refining. It is a common Ingredient in ſpeculums, or burning concaves, ſerving to give them a finer poliſh. It makes a part in bell-metal, and renders the ſound more clear. It is mingled with tin, to make it more hard, white, and ſound; and with lead, in the caſting of printers letters, to render them more ſmooth and firm. It is a general help in the melting of metals, and eſpecially in caſting cannon balls. In pharmacy it is uſed under various forms, and with various intentions, chiefly as an emetick.

ANTIMONY (*Chym. Writers*) is expreſſed by one of theſe characters.

Calx of ANTIMONY } is a white pow-
Ceruſe of ANTIMONY } der produced of the regulus, diſtilled with ſpirits of nitre in a ſand furnace.

Cinnabar of ANTIMONY, is prepared of a mixture of ſulphur, mercury and antimony, ſublimed in a luted bolt head, and a naked fire.

Crocus of ANTIMONY } See *Crocus Me-*
Liver of ANTIMONY } *tallorum.*

Butter of ANTIMONY, a white gummous liquor, prepared either of crude, or regulus of antimony, and corroſive, ſublimate, pulverized, mixt and diſtilled by a gentle heat.

Golden ſulphur of ANTIMONY } is pre-
Precipitate of ANTIMONY } pared from the *ſcoria* ariſing in preparing the *regulus*, by boiling, filtration, and adding diſtilled vinegar.

Magiſtery of ANTIMONY, is a yellowiſh powder prepared from crude antimony, digeſted in *aqua regia*, which becomes an inſipid matter, by many repeated ablutions in water.

Crude

Crude ANTIMONY, is the native mineral antimony, melted down and caſt in cones: called alſo *Antimony in ſubſtance*.

Prepared ANTIMONY, is that which has paſt under ſome chymical proceſs, by which the nature and powers of it have been altered and abated.

Regulus of ANTIMONY, a ponderous, metallick powder, which, upon fuſing ſome of that mineral in its crude ſtate, ſinks to the bottom, leaving the *ſcoria* or impurities on the top.

Glaſs of ANTIMONY, is the crude antimony, and calcined by a very vehement fire in an earthen crucible, till it leaves off fuming, and then vitrified in a wind furnace.

Flowers of ANTIMONY, are the volatile parts that ſtick to the ſubliming pot, after having been pulverized and ſublimed in aludels.

ANTINOUS (*Aſtronomy*) a part of the conſtellation, named *aquila* or the eagle.

ANTIPATHET'ICALNESS, the having an antipathy, or antipathetical quality.

ANTIP'ATHY (*antipathia*, L. of ἀντιπαθία, of ἀντὶ againſt, and πάθος, the paſſion) ſome ſay the reaſon of antipathy between animals, is, that by the ſight of ſuch objects certain impreſſions are tranſmitted thro' the fibres of the nerves into the brains, which convey the animal Spirits into the nerves; which, upon the blood being rarified after another manner than is uſual, ſends into the brains thoſe ſpirits, which are adapted to the fomenting or cheriſhing of terror. And again, as *effluvia* and ſpirituous ſteams proceed from the bodies of all creatures, ſome of which diſagree with others, they do excite anger and hatred in each other.

ANTIPEN'DIUM (with the *Romaniſts*) a ſilver ſkreen, which covers the front of an alter, which is hanged on with ſcrews upon a feſtival day.

ANTIPERISTASIS (from ἀντὶ and περίστασις, Gr. to ſtand round) the oppoſition of a contrary quality, by which the quality it oppoſes becomes heightened or intended; or the action by which a body attacked by another collects itſelf, and becomes ſtronger by ſuch oppoſition: or an intention of the activity of one quality cauſed by the oppoſition of another. Thus quick lime is ſet on fire by the affuſion of cold water; ſo water becomes warmer in winter than in ſummer; and thunder and lightening are excited in the middle region of the air, which is continually cold, and all by *antiperaſtaſis*. This is an exploded principle in the peripatetick philoſophy.

ANTIPHRASIS (from ἀντὶ, againſt, and φράσις, Gr. a form of ſpeech) the uſe of words in a ſenſe oppoſite to their proper meaning.

ANTIPODES (in *Geography*) ſuch inhabitants of the earth, who dwell in oppoſite paralels of latitude, and under the oppoſite half of the ſame meridian, and walk with their feet directly oppoſite one to another.

ANTIPYRET'ICUM (of ἀντὶ and πυρετὸς, a fiery heat) a medicine that allays the heat of fevers.

AN'TIQUATEDNESS (of *antiquatus*, L.) the being grown out of uſe or date.

ANTIQUE (*antiquus*, L.) ancient. *Antique* is chiefly uſed by architects, carvers, painters, *&c.*

ANTISPASIS (from ἀντὶ, againſt, and σπάω, to draw, Gr.) the revulſion of any humour into another part.

ANTISTER'NON (of ἀντὶ, oppoſite to, and στέρνον, the breaſt) the back-bone.

ANTITHE'NAR (of ἀντὶ and θέναρ, Gr.) one of the muſcles which extend the thumb: it is alſo a muſcle of the great toe, ariſing from the inferior part of the third *Os cuneiforme*, ana paſſing obliquely is inſerted into *Oſſa Seſſamoidea*.

ANTITYP'ICAL (of *antitypum*, L. ἀντίτυπος, Gr.) pertaining to an antitype.

ANTIVENE'REALNESS (of ἀντὶ, Gr. and *venereus*, L.) the being uſeful againſt venereal diſtempers.

Bees ANTLER, the ſtart or branch next above the brow antler.

Brow ANTLER, the ſtart or branch next the head.

AN'TOCOW (with *Horſe-doctors*) a round ſwelling about half as big as a man's fiſt, breaking out in the breaſt of a horſe directly againſt his heart.

ANT, an emmet, a piſmire, a ſmall inſect well known.

ANTS (*Hieroglyphically*) were uſed by the ancients to repreſent laborious perſons, diligent and induſtrious in their callings. For ants are very laborious, induſtrious creatures, and alſo ready to give aſſiſtance to their fellows.

AN'VIL (anpilt, *Sax.*) a maſſy iron inſtrument on which ſmiths, *&c.* hammer their work.

A Riſing ANVIL, an anvil having two nooks or corners for rounding any piece of metal.

ANXIETY (*anxietas*, L.) 1. Trouble of mind about ſome future event; ſuſpenſe with uneaſineſs; perplexity; ſolicitude. 2. In the medical language, depreſſion; lowneſs of ſpirits.

ANXIOUS (*anxius*, L.) diſturbed about ſome uncertain event; ſolicitous. 2. Careful; full of inquietude; unquiet. 3. Careful, as of a thing of great importance. 4. It has generally *for* or *about* before the object, but ſometimes *of*.

ANXIOUSLY (from *anxious*) in an anxious manner; ſolicitouſly; unquietly; carefully.

ANXIOUSNESS (from *anxious*) the quality of being *anxious*; ſuſceptibility of *anxiety*.

ANY

ANY (anig, enig, *Sax.*) 1. Every; whoever he be; whatever it be. It is, in all its ſenſes, applied indifferently to perſons or things. 2. Whoſoever; whatſoever; as diſtinguiſhed from ſome other. 3. It is uſed in oppoſition to none.

APÆ'RESIS (with *Rhetoricians*) a figure when ſome matter is called in queſtion, which we willed the judge to remember.

APACE (from *a* and *pace*, that is, with a great pace.) 1. Quickly, ſpeedily; uſed of things in motion. 2. With haſte; applied to ſome action. 3. Haſtily; with ſpeed; ſpoken of any kind of progreſſion from one ſtate to another.

APART (*apart*. F.) 1. Separately from the reſt in place. 2. In a ſtate of diſtinction, as to ſet apart for any uſe. 3. Diſtinctly. 4. At a diſtance; retired from the other company.

APARTMENT (*apartement*, F.) a part of the houſe allotted to the uſe of any particular perſon; a room; a ſet of rooms.

APATHY (*a* not, and *pathos*, feeling) the quality of not feeling; exemption from paſſion; freedom from mental perturbation.

APAGO'REUSIS (ἀπαγόρευσις, Gr.) a figure in rhetorick called an interdiction of forbidding, *L.*

APATHET'ICALNESS (of *apathia*, L. of ἀπαθία, Gr.) a freedom from paſſion, and inſenſibility of pain.

APAU'ME (in *Heraldry*) ſignifies an hand opened or extended, with the full palm appearing, and the thumb and fingers at full length, *F.*

A'PE (apa, *Sax.*) a monkey.

APE, an animal that of all creatures comes the neareſt to, or is moſt like the figure of a man.

APECHE'MA (of ἀπὸ and ἦχέω, *i. e.* an echo, Gr.) a contra-fiſſure, when a blow is given on one ſide, and the fracture made on the other.

APE'RIENTS (in *Medicine*) aperient medicines, aperitives, ſuch as open the obſtructed paſſages of the ſmall veſſels, glands and pores, and by that means promote a due circulation of the contained juices.

APE'RIENT *Seed* (in *Medicines*) are graſs, madder, eringo, capers and cammock, called the leſſer; ſmallage, fennel, aſparagus, parſley and butcher's broom, called the five greater.

APERT' (*apertus*, L.) open.

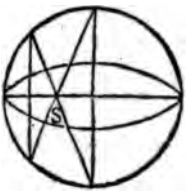
APE'RTURE } (*apertura*, L.) the opening
APER'TION } of any thing or a hole left in ſome ſubject, otherwiſe ſolid or contiguous.

APERTURE (with *Geometricians*) the ſpace left between two lines, which mutually incline towards each other to form an angle.

APET'ALOUSNESS (of *a* priv. and πέταλον, Gr. a leaf) being without leaves.

A'PEX (in *Geometry*) the top of a cone, or any ſuch like figure ending in a ſharp point.

APH'ELION APHE'LIUM, Ἀφήλιον, of ἀπό and ἥλιος, the ſun, Gr.) a name given by aſtronomers to that point of the orbit of the earth or a planet in which it is at the greateſt diſtance from the ſun that can be; thus a planet A in the figure, is in its utmoſt diſtance or *Apheſion*, *S.*



APHILANTHROPY (ἀ without, and φιλανθρωπία, Gr. love of mankind) want of love to mankind.

APHONY (ἀ without, and φωνή, ſpeech, Gr.) loſs of ſpeech.

APHORISM (ἀφορισμος, Gr.) a maxim; a precept contracted in a ſhort ſentence; an unconnected poſition.

APHORISTICAL (from *aphoriſm*) in form of an aphoriſm; in ſeparate and unconnected ſentences.

APHORISTICALLY (from *aphoriſtical*) in the form of an aphoriſm.

APHRODISIACAL (from *aphrodite*, Venus) relating to the venereal diſeaſe.

APHRONIT'RON (of ἀφρός, froth, and νίτρον, Gr. nitre) a kind of nitre ſuppoſed by the ancients to be ſpume or the ſubtileſt and lighteſt part of it, emerging at the top.

APHYXI'A (of ἀφυξῶ, Gr. to draw out) a ceſſation of a pulſe thro' the whole body, being the higheſt degree of ſwooning next to death.

API'CIAN *Art* (ſo called of *Apicius*, a famous voluptuary) voluptuouſneſs, or voluptuous cookery.

APIARY (from *apis*, L. a bee) the place where bees are kept.

APICES, of a flower (L. from *apex*, the top) little knobs that grow on the tops of the ſtamina, in the middle of a flower. They are commonly of a dark purpliſh colour. By the microſcope they have been diſcovered to be a ſort of *capſulæ ſeminales*, or ſeed-veſſels, containing in them ſmall globular, and often oval particles, of various colours, and exquiſitely formed.

APIECE (from *a*, for each, and *piece*, or ſhare) to the part or ſhare of each.

APISH (from *Ape*) 1. Having the qualities of an Ape; imitative. 2. Foppiſh, affected. 3. Silly, trifling, inſignificant. 4. Wanton, playful.

APISHLY (from *apiſh*) In an apiſh manner; foppiſhly, conceitedly.

APISHNESS (from *apiſh*) Mimickry, foppery, inſignificance, playfulneſs.

A-PIT-PAT (a word formed from the motion) with quick palpitation.

APLUSTRE (*Latin*) the ancient enſign carried in ſea veſſels.

APOCALYPSE (ἀποκαλυπτω, Gr.) Revelation, diſcovery; a word uſed only of the ſacred writings.

APOCALYPTICAL (from *apocalypſe*) concerning revelation; containing revelation.

APOCALYPTICALLY (from *apocalyptical*) in ſuch a manner as to reveal ſomething ſecret.

APOCOPE (from ἀποκοπτω, Gr.) a figure in grammar, when the laſt letter or ſyllable of a word is taken away; as *ingeni*, for *ingenii*.

APOCRUSTICK, (ἀποκρουστικα, from ἀποκρουω, Gr. to drive) remedies endued with a repelling and aſtringent power, by which they prevent the too great afflux of humours to a part diſeaſed.

APOCRYPHA (from ἀποκρυπτω, Gr. to put out of ſight) Books whoſe authors are not known. It is uſed for the Books appended to the ſacred writings, which being of doubtful authors are leſs regarded.

APOCRYPHAL (from *apocrypha*) 1. Not canonical; of uncertain authority. 2. Contained in the *Apocrypha*. 3. It is ſometimes uſed for an account of uncertain credit.

APOCRYPHALLY (from *apocryphal*) uncertainly; not indiſputably.

APOCRYPHALNESS (from *apocryphal*) uncertainty; doubtfulneſs of credit.

APODICTICAL (from ἀποδειξις, Gr.) evident truth, demonſtration, demonſtrative, evident beyond contradiction.

APODIXIS, demonſtration.

APOLOGETICAL } (from ἀπολογεω,
APOLOGETICK } Gr. to defend) that which is ſaid in defence of any perſon or thing.

APOLOGETICALLY (from *apologetical*) in the way of defence or excuſe.

APOLOGIST (from to *apologize*) he that makes an *apology*; a pleader in favour of another.

To APOLOGIZE (from *apology*) 1. To plead in favour of any perſon or thing. 2. It has the particle *for* before the ſubject of *apology*.

APOLOGUE (from ἀπολογος, Gr.) fable; ſtory contrived to teach ſome moral truth.

APOLOGY (from *apologia*, L.) 1. Defence, excuſe. *Apology* generally ſignifies rather excuſe than vindication, and tends rather to extenuate the fault, than prove innocence. This is, however, ſometimes unregarded by writers. 2. It has *for* before the object of excuſe.

APOBATERION (of ἀποβαινω, to depart, Gr.) a farewel ſpeech or poem upon a perſon's going out of his own country, or ſome other place, where he had been kindly entertained.

APOMECOM'ETRY (of ἀπο and μετρεω, Gr. to meaſure) an art of ſhewing how to meaſure things at a diſtance, or to find how far they are off from us.

APOPHLEG'MATICK *Medicine* (of ἀποφλεγματιζει, to purge the head of phlegm) medicines to be chewed that have the faculty to purge the head and brain of cold phlegmatick humours by the noſe, mouth, &c.

APOPHYGE' (ἀποφυγη, Gr.) a flight or eſcape.

APOPHYGE (*Architecture*) that part of a column where it begins to ſpring out of its baſe, and ſhoot upwards, but this apophyge originally was really no more than the ring or ferrel antiently faſtened at the extremities of wooden pillars to keep them from ſplitting, and which afterwards was imitated in ſtone-work.

APO'PLEXY (Αποπληξια, of ἀποπλήττειν, to ſtrike or aſtoniſh) a diſeaſe which is a ſudden privation of all the ſenſes, and ſenſible motions of the body, thoſe of the heart and lungs being excepted, and is attended with the deprivation of the principal faculties of the ſoul, by reaſon that the paſſages of the brain are ſtopt, and the courſe of the animal ſpirits hindered.

APORON (Απορον, of a privat. and πορος, a paſſage, Gr.) a problem in the *mathematicks*, which, though it is not impoſſible, is nevertheleſs very difficult to be reſolved, and has not actually been reſolved, ſuch as the ſquaring of the circle, &c.

APORI'A (with *Rhetoricians*) a figure where the orator is at a ſtand what to do, as, *ſhall I ſpeak out, or be ſilent?*

APOSIOPE'SIS (Αποσιωπησις, of ἀποσιωπαω, to hold one's peace, Gr.) reticency ſilentneſs.

APOSPAS'MA (with *Surgeons*) the drawing of one part from another, which naturally ſtuck to it; as when the ſkin is ſeparated from a membrane, a membrane from a muſcle, one muſcle from another, &c.

APOSTAT'ICALLY (of *apoſtata*, L. of ἀποστατης, Gr.) after the manner of an apoſtate.

APOS'TUME (of ἀποστημα, of ἀφιστασθαι, Gr. to depart) a preter-natural tumour or ſwelling, cauſed by corrupt matter collected together in any part of the body, commonly called an *Impoſthume*.

APOSTOL'ICALLY (*apoſtoliquement*, F. of Αποστολος, Gr.) after the manner of an apoſtle.

APOSTOL'ICALNESS, the being of apoſtolical appointment.

APOSYR'MA (with *Surgeons*) a ſhaving of the ſkin or of a bone.

APO'THECARIES, having ſeparated themſelves from the ancient ſociety of *Grocers*, grew ſo much in favour with king *James* I. that he uſed to call them his company, and gave them a charter of incorporation

in

in the fifteenth year of his reign. Their arms are argent. *Apollo* armed with a bow and arrow, surmounted a *Python*. Their supporters two unicorns, the creſt a rhinoceros surmounting a torce and helmet. The motto, *Opifer per orbem dicor.*

APOTHE'RAPY (*apotherapia*. L. of Ἀποθεραπεία, Gr.) that part of phyſick that cures or prevents wearineſs from too much labour.

APO'TOME (in *Mathematicks*) is the remainder or difference of two incommenſurable quantities, an irrational reſidue, as D C, when from a rational line B D, call'd *b*, you cut off a rational part B C, called *c*, only commenſurable in power to the whole line B D.

To AP·A'LE (of *appalir*, F.) to daunt, aſtoniſh or diſcourage.

APPA'NAGE. See *Appenage.*

APPARA'TUS, is uſed to ſignify the utenſils pertaining to a machine, as the apparatus of a *Microſcope*, *Air-pump*, &c.

APPARATUS (with *Surgeons*) the bandages, medicaments and dreſſings of a part.

APPARA'TUS *major and minor* (with *Lithotomiſts*) the greater and leſſer preparation, two different methods of cutting for the ſtone, L.

High APPARATUS (with *Lithotomiſts*) is performed by making an inciſion above the groin along the *Linea alba*, into the fund of the bladder; and thro' that they extract the ſtone.

The ſmall or low APPARATUS, is performed by thruſting the two fore-fingers up the fundament till they touch or come againſt the ſtone, and with them drive it to the neck of the bladder, and extract it from thence, thro' an inciſion in the *Perinæum.*

APPA'RENT *Heir*, one whoſe title is clear beyond diſpute or contradiction.

APPA'RENT *Conjunction* (*Aſtronomy*) is when the right line ſuppoſed to be drawn thro' the centers of two planets does not paſs through the center of the earth, but thro' the ſpectator's eye.

APPARENT *Horizon* (*Aſtronomy*) is that great circle which limits our ſight; or that place where the heavens and earth ſeem to us to meet.

APPA'RENTNESS (*apparentia*, L.) plainneſs to be ſeen.

APPARITION (with *Aſtronomers*) is the becoming viſible of a ſtar or other luminary which before was hid.

APPARITOR (in the *Univerſity*) a ſort of beadle, who carries the mace before the maſters, faculties, *&c.*

APPAR'LEMENT (in *Common Law*) likelihood, likeneſs or reſemblance, as *apparlement of War.*

To APPE'ACH, the ſame as to impeach; *i. e.* to accuſe one of any crime.

APPE'AL (of *appellatio*, L. whence *appel*, F.) the removing a cauſe from an inferior judge or court to a ſuperior, in order to rectify ſomething amiſs in a ſentence paſſed by an inferior judge; it is alſo an accuſation or declaration of the crime of any perſon; particularly the accuſing of a murderer by a perſon who is intereſted in the party murthered.

APPEAL *by Bill* (in *Law*) is where a man of himſelf gives up his accuſation in writing, offering to undergo the burden of appealing the perſon therein named.

APPEAL *by Writ* (in *Law*) is when a writ is purchaſed out of chancery by one to another, to the intent that he appeal a third perſon of ſome felony committed by him, finding pledges that he ſhall do it.

APPEARANCE (*apparentia*, L.) the exterior ſurface of a thing; or that which firſt ſtrikes the ſenſe or the imagination.

APPEARANCE (in *Proſpective*) is the repreſentation of a figure, body, or the like object, upon the perſpective plain.

APPEARANCES (with *Aſtronomers*) are more uſually called *Phænomena.*

To ſave APPEA'RANCES, is ſeemingly to diſcharge one's duty, or to acquit himſelf of the formalities or externals of it, ſo as to ſave his character and avoid giving offence or ſcandal.

APPEAS'ABLE (of *appaiſer*, F.) that may be pacified.

APPEASA'BLENESS, capableneſs of being pacified.

APPEL'LATIVELY (of *appellatif*, F. *appellativus*, L.) by way of appellation.

To APPEN'D (*appendere*, L.) to hang up or to.

APPEND'ANT (*appendens*, L.) hanging to.

APPEND'ED *Remedies* (in *Medicine*) are ſuch as are outwardly applied by hanging about the neck.

APPEN'NAGE } the fortune, or por-
APPA'NNAGE } tion which a ſovereign prince gives to his younger ſon or children. The younger ſons of *England* have no certain appennages, but only what the king is pleaſed to beſtow upon them; but in *France* the king's younger ſons have (by virtue of the law of *Appannage*) dutchies, counties or baronies granted to them and their heirs, the reverſion reſerved to the crown, and all matters of regality, as coinage, levying taxes, *&c.*

APPET'IBLENESS (of *appetibilis*, L.) worthineſs to be deſired.

APPETITE (by *Philoſophers*) is defined a deſire of enjoying ſomething wanted, or a complacency in the enjoyment of a thing preſent. It is diſtinguiſh'd into *voluntary* and *natural.*

Voluntary APPETITE (with *Scholmen*) is the will itſelf acting under a competent knowledge or information of the matter in hand, as the deſire of *Happineſs.*

Natural APPETITE (with *Schoolmen*) a ſort of inſtinct, whereby we are mechanically puſhed on to conſult our own preſervation.

APPETI'TION, an earneſt deſire, or eager purſuit after.

APPLIABLE (from *apply*) that which may be applied. For this word the moderns uſe *applicable*; which ſee.

APPLIANCE (from *apply*) the act of applying; the thing applied to.

APPLICABILITY (from *applicable*) the quality of being fit to be applied to ſomething.

APPLICABLE (from *apply*) that which may be applied, as properly relating to ſomething.

APPLICABLENESS (from *applicable*) fitneſs to be applied.

APPLICABLY (from *applicable* in ſuch a manner as it may be properly applied.

APPLICATE (from *apply*) a right line drawn acroſs a curve, ſo as to biſect the diameter thereof.

APPLICATION (from *apply*) 1. The act of applying any thing to another; as, he mitigated his pain by the *application* of *emollients*. 2. The thing applied; as, he invented a new *application*, by which blood might be ſtaunched 3. The act of applying to any perſon, as a ſolicitor, or petitioner. 4. The employment of any means for a certain end. 5. Intenſeneſs of thought; cloſe ſtudy. 6. Attention to ſome particular affair; with the particle *to*. 7. The condition of being uſed as means to an end.

APPLICATIVE (from *apply*) that which applies.

APPLICATORY (from *apply*) that which comprehends the act of *application*.

APPLICATORY (from *apply*) that which applies.

To APPLY (*applico*, L.) 1. To put one thing to another. 2. To lay medicaments upon a wound. 3. To make uſe of as relative or ſuitable to ſomething. 4. To put to a certain uſe. 5. To uſe as means to an end. 6. To fix the mind upon; to ſtudy; with *to*. 7. To have recourſe to, as a ſolicitor, or petitioner; with *to*. 8. To endeavour to work upon. 9. To ply; to buſy; to keep at work; an antiquated ſenſe.

To APPOINT (*appointer*, F.) to fix any thing; as, to ſettle the exact time for ſome tranſaction. 2. To ſettle any thing by compact. 3. To eſtabliſh any thing by decree. 4. To furniſh in all points; to equip; to ſupply with all things neceſſary: uſed anciently in ſpeaking of ſoldiers.

APPOINTER (from *appoint*) he that ſettles or fixes any thing or place.

APPOINTMENT (*appointement*, F.) 1. Stipulation; the act of fixing ſomething in which two or more are concerned. 2. Decree, eſtabliſhment. 3. Direction, order. 4. Equipment, furniture. 5. An allowance paid to any man, commonly uſed of allowances to publick officers.

APPOSI'TION (with *Philoſophers*) an addition of matter to any body outwardly; but it is uſually applied to the encreaſe of bodies without life; and is called alſo accretion, and *juxta*-poſition.

APPOS'ITENESS (of *appoſitus*, L.) fitneſs for the purpoſe.

APPRAISE'MENT, the valuation of any thing.

To APPREHEND (*apprehendo*, L. to take hold of) 1. To lay hold on. 2. To ſeize in order for trial or puniſhment. 3. To conceive by the mind. 4. To think on with terror, to fear.

APPREHENDER (from *apprehend*) conceiver, thinker.

APPREHENSIBLE (from *apprehend*) that which may be apprehended, or conceived.

APPREHENSION (from *apprehenſio*, L.) 1. The mere contemplation of things, without affirming or denying any thing concerning them. So we think of a horſe, high, ſwift, animal, time, matter, mind, death, *&c.* 2. Opinion, ſentiments, conceptions. 3. The faculty by which we conceive new ideas; or power of conceiving them. 4. Fear. 5. Suſpicion of ſomething to happen, or be done. 6. Seizure.

APPREHENSIVE (from *apprehend*) 1. Quick to underſtand. 2. Fearful.

APPREHENSIVELY (from *apprehenſive*) in an apprehenſive manner.

APPREHENSIVENESS (from *apprehenſive*) the quality of being apprehenſive.

To APPRISE (from *apprendre, appris*, F.) to inform; to give the knowlege of any thing.

To APPROACH (from *approcher*, F.) 1. To draw near locally. 2. To draw near, as time. 3. To make a progreſs towards, in the figurative ſenſe, as mentally.

APPROACH (from the verb) 1. The act of drawing near. 2. Acceſs. 3. Hoſtile advance. 4. Means of advancing.

APPROCHER (from *approach*) the perſon that approaches, or draws near.

APPROACHMENT (from *approach*) the act of coming near.

APPROBATION (*approbatio*, L.) 1. the act of approving, or expreſſing himſelf pleaſed. 2. The liking of any thing. 3. Atteſtation, ſupport.

APPROOF (from *approve*, as *proof* from *prove*) approbation; commendation, a word rightly derived, but old.

To APPROPERATE (*appropero*, L.) to haſten, to ſet forward.

To APPROPINQUATE (from *appropinquo*, L.) to draw nigh unto; to approach.

To APPROPINQUE (from *appropinquo*, L.) to approach, to draw near to.

APPRO'PRIATE } (*appropriatus* L.)
APPRO'PRIATED } a term uſed by philoſophers of ſomething which is indeed common to ſeveral; yet in ſome reſpect is peculiarly attributed.

AP-

APPRO'PRIATE (in *Law*) ſignifies a church or benefice, the patronage of which is annexed to ſome church dignity, ſo that the parſon receives the tithes.

APPRO'PRIATENESS (of *appropriet*, F. *appropriatus*, L.) fitneſs for ſome other thing, *&c.*

APPROPRIA'TION, is the appointing a thing to a particular uſe. In an Eccleſiaſtical ſenſe it is applying the benefice of a church to the proper and perpetual uſe of ſome religious community.

It is where the advowſon of a parſonage belongs to a biſhoprick or religious houſe, college, *&c.* and their ſucceſſors, ſo that the body is both patron and parſon, and ſome one of their members officiate as vicar.

Theſe appropriations were introduced in the time of *William* the conqueror: the *Parochial* clergy being then generally *Saxons*, and the biſhops and temporal clergy *Normans*, they made no ſcruple to impoveriſh the inferior clergy to enrich the monaſteries, which were generally poſſeſſed by the friends of the conqueror.

Where the churches and tithes were ſo appropriated, the vicar had only ſuch a competency as the biſhop or his ſuperior thought fit to allow.

APPROV'ABLE (of *approuver*, F. *approbare*, L.) that may be approved.

APPROVE'MENT (*approvementum*, *Law*, L.) is uſed for improvement by ancient writers.

APPROXIMA'TION, a coming or putting near to, L.

APPUI' (with *Horſemen*) is the ſtay upon the horſeman's hand, or the reciprocal ſenſe between the horſes mouth and the bridle hand; or the horſe's ſenſe of the action of the bridle in the horſeman's hand

A full APPUI (in *Horſemanſhip*) is a firm ſtay without reſting very heavy, and without bearing upon the horſeman's hand.

A more than full APPUI (with *Horſemen*, a term they uſe of a horſe that is ſtiff with ſome force, but ſtill ſo that he does not force the horſeman's hand.

APRIL (of *aperiendo*, L. opening, becauſe the pores of the earth are then opened) the fourth month from *December*.

APT (*aptus*, L.) 1. Fit. 2. Having a tendency to. 3. Inclined to, led to. 4. Ready, quick; as an *apt* wit. 5. Qualified for.

To APT (*apto*, L.) 1. To ſuit, to adapt. 2. To fit, to qualify.

To APTATE (*aptatum*, L.) to make fit.

APTITUDE, (*French*). 1. Fitneſs. 2. Tendency. 3. Diſpoſition.

APTLY (from *apt*) 1. Properly; with juſt connection, or correſpondence; fitly. 2. Juſtly, pertinently. 3. Readily, accutely; as he learned his buſineſs very *aptly*.

APTNESS (from *apt*) 1. Fitneſs, ſuitableneſs. 2. Diſpoſition to any thing. 3. Quickneſs of apprehenſion; readineſs to learn. 4. Tendency.

AQUA (*Latin*) a word ſignifying *water*; and very much uſed in chymical writings.

AQUEDUCT (*aquæductus*, L.) a conveyance made for carrying water from one place to another; made on uneven ground, to preſerve the level of the water, and convey it by a canal. Some *aqueducts* are under ground, and others above it ſupported by arches.

The conſtellation AQUARIUS has two obſcure ſtars on the head, one great one on each ſhoulder, one on each elbow, one bright one on the extreme part of his right hand, one on each pap, one on the left hip, one on each knee, upon his right leg one; in all ſeventeen. The pouring out of water is on the left hand. It has thirty ſtars, of which two are bright, the reſt obſcure.

AQUALITIES (in *Botany*) ſuch plants as grow in water.

AQUEO' MERCURIAL, water and mercury.

A'QUEOUS *Ducts* (*Anatomy*) certain ducts whereby the aqueous humour is ſuppoſed to be conveyed into the inſide of the membranes which incloſe that liquor.

A'QUEOUSNESS } (of *aquoſitas*, L.)
AQUOSE'NESS } wateriſhneſs.

AQUILA (*Aſtronomy*) the eagle, a conſtellation conſiſting of 70 ſtars, according to the *Britiſh* catalogue.

AQUOSITY (*aquoſitas*, L.) wateriſhneſs.

ARABESK' (ſo called from the *Arabs*, who uſe this kind of ornaments, their religion forbidding them to make any images or figures of men or animals) a term apply'd to ſuch painting, ornaments of freezes, *&c.* which conſiſted wholly of imaginary foliages, plants, ſtalks, *&c.* without any human or animal figures.

ARAB'ICK (*Arabicus*, L.) belonging to the *Arabians*.

A'RABISM, an idiom or manner of ſpeaking, peculiar to the *Arabs*, or *Arabians*.

ARÆOM'ETER (of ἀραιὸς, Gr. thin, and μέτρον, meaſure, Gr.) an inſtrument to meaſure the denſity or gravity of fluids.

ARAIGNEE' (in *Fortification*) the branch, return, or gallery of a mine

ARAY } (probably of *arrayer*,
ARAYING } *Old French*) dreſs, garb, rayment.

ARBITRAL (*arbitralis*, L.) of or pertaining to an arbitrator or arbitration.

AR'BITRARILY (*ex arbitrio*, L.) after one's own will.

ARBITRARINESS (of *arbitrarius*, L.) acting merely according to will and pleaſure.

ARBITRATOR (with *Civilians*) is underſtood differently from an *arbiter*.

An *arbitrator* being left wholly to act according to his own diſcretion, without ſolemnity of proceſs or courſe of judgment; whereas an *arbiter* is obliged to act according to law and equity.

AR'BOR (in *Mechanicks*) the principal part of a machine which ſerves to ſuſtain the reſt; alſo a ſpindle or axis on which a machine turns, *L.*

ARBOR *Genealogica, i. e.* the tree of conſanguinity; is uſed to ſignify a lineage drawn out under the form or reſemblance of a root, ſtock, branches, *&c.*

AR'BORARY (*arborarius*, L.) belonging to trees.

AR'BORETS, little arbours. *Milt.*

ARBO'REOUS (*arboreus*, L.) of, or like, or pertaining trees.

ARCA'NUM *Joviale* (with *Chymiſts*) is an amalgama made of equal parts of tin and mercury, powdered and digeſted with good ſpirit of nitre; the dry maſs being powdered again after the ſpirit of nitre has been drawn off in a retort, and laſtly digeſted in ſpirit of wine, till the powder is become taſteleſs.

ARC BOUTANT (of *arc* and *bouter*, F. to abut) in *Architecture* ſignifies a flat arch abutting againſt the reigns of a vault in order to ſupport it, and prevent its giving way.

ARCH (probably of ἀρχὸς, Gr.) arrant or notorious; as *an arch-rogue, an arch-traytor, an arch-wag.*

ARCH-BISHOP (Ἀρχιεπίσκοπος, Gr.) is the chief or metropolitan biſhop of *England*, who has under him ſeveral ſuffragan biſhops.

The title of arch-biſhop was firſt introduced in the eaſt about the year of Chriſt 340, but was at that time only honorary, and was given to all biſhops of great cities.

England has only two arch-biſhops, that of *Canterbury* and that of *York*, who are called *Primates* and *Metropolitans*. The biſhop of *Canterbury* had anciently juriſdiction over *Ireland*, and was ſtiled a patriarch.

He was dignified with ſome ſpecial token of royalty, as to be patron of the biſhoprick of *Rocheſter*. To create knights, coin money, *&c.*

He is ſtill accounted the firſt peer of *England*, and next to the royal family: having the precedence of the dukes, and all the great officers of the crown.

By the common law of *England* he enjoys the power of the probate of wills and teſtaments, and granting letters of adminiſtration. And of granting licences and diſpenſations in all caſes formerly ſued for in the court of *Rome*, and not repugnant to the law of God. He holds ſeveral courts of judicature, as the court of arches and of audience, the prerogative court, and court of peculiars.

The archbiſhop of *York* is inveſted with the ſame power in his province as the archbiſhop of *Canterbury* has in his: he has alſo the title to the ſecond degree of peerage, and takes precedence of all dukes not of the blood royal; and all officers of ſtate next to the lord chancellor.

ARCH DEACON (Ἀρχιδιάκονος, of ἀρχὸς and διακονία, to miniſter or ſerve, Gr.) a church officer whoſe buſineſs is to viſit the pariſhes within a certain diſtrict. It was originally given to the firſt or eldeſt deacon who attended on the biſhop, but without any power; but ſince the council of *Nice*, the function is become a dignity, and raiſed above that of prieſt, tho' in the primitive times of chriſtianity it was far otherwiſe.

For in thoſe times the archdeacon was the biſhops chief miniſter in all external affairs, and particularly the temporalities.

In the 10th century they began to be eſteemed, as having juriſdiction in their own right, or elſe attach'd to their office, with a power of delegating it to others; but this being thought too much, their power was leſſened by increaſing their number.

There are in *England* ſixty *Archdeacons*; whoſe office is every ſecond year to viſit and enquire into the reparations and movables of churches, to reform abuſes in eccleſiaſtical affairs, and to bring the more weighty affairs before the biſhop.

They have alſo a power to ſuſpend, excommunicate, and in many places to prove wills, and in ſome places to inſtitute to benefices.

One branch of their office is, to induct all clerks into their benefices within their juriſdiction, and by the act of uniformity, they are now obliged to be in prieſts orders.

Many of them have their courts and officials as biſhops have.

ARCHÆOLOGY (Ἀρχαιολογία of ἀρχαῖος, ancient, and λογος, Gr. ſpeech) the ancient way of ſpeaking or writing; alſo a treatiſe of antiquity.

ARCH'NESS, waggiſhneſs, dexterouſneſs in management, craft, craftineſs.

ARCH CHAN'TER, the chief or preſident of the chanters of a church.

ARCH CHYMICK, *as arch chymick ſun*, the chief chymiſt the ſun. *Milton.*

ARCH DRUID, the chief or pontiff of the ancient Druids.

An ARCH (of *arcus*, L. a bow) a bending in form of a bent bow.

ARCH (in *Aſtronomy*) as the *diurnal arch of the ſun*, is part of a circle parellel to the equator, which is deſcribed by the ſun in his courſe between riſing and ſetting.

ARCH *of Direction* (in *Aſtronomy*) is an arch of the *Zodiack*, which a planet ſeems to paſs over, when the motion of it is according to the order of the ſigns.

ARCH *of Retrogradation* (in *Aſtronomy*) is an arch of the *Zodiack*, deſcribed while a planet is retrograde, moving contrary to the order of the ſigns.

ARCH *of Viſion* (*Aſtronomy*) is the depth of the ſun below the horizon, at which a ſtar begins to riſe again, which before was hid in his rays.

Similar ARCHES (*Geometry*) are ſuch as contain

contain the ſame number of degrees of unequal circles.

Semicircular ARCHES (*Architecture*) are thoſe which make an exact ſemicircle, and have their centre in the middle of the cord of the arch.

Scheme ARCHES (*Architecture*) arches that are leſs than a ſemicircle, and of conſequence are flatter, containing 90, 70 or 60 degrees.

ARCHES *of the third and fourth point* (in *Architecture*) are ſuch as conſiſt of two arches of a circle ending in an angle at the top, and are drawn from the diviſion of a chord into 3 or 4 parts at pleaſure.

Elliptical ARCHES (*Architect.*) conſiſt of a ſemi-elipſis, and have commonly a key ſtone, and chaptrels or impoſts, they were formerly much in uſe for mantle trees in chimneys.

Strait ARCHES (*Architecture*) are arches, the upper and under edges of which are ſtrait; as they are curved in others, and alſo thoſe two edges parellel, and the ends and joints all pointing to a centre; they are uſed over windows, doors, &c.

ARCHE' (Ἀρχὴ, Gr.) the beginning, an entrance.

ARCHE (in *Medicine*) the beginning of a diſtemper.

ARCH'ED *Legs* (with *Farriers*, &c.) an imperfection in a horſe, when being in his natural poſition he has his legs bent forward, and the whole leg makes a kind of arch or bow.

ARCHIAL'OGY (*archialogia*, L. of ἀρχιαλογία, Gr.) a diſcourſe or treatiſe of antiquities.

ARCHI'GRAPHY (*archigraphia*, L. of ἀρχιγραφία, Gr.) ſecretariſhip.

ARCH-PRIOR, the maſter of the order of the knights templars.

Naval AR'CHITECTURE, an art that teaches the conſtruction of ſhips, galleys, and other floating veſſels for the water; with ports, moles, docks, &c. on the ſhore.

Counterfeit ARCH'ITECTURE, is that wherein the projectures are painted either with black or white, or coloured after the manner of marble; alſo called ſcene work in the painting of columns, &c. that ſeem to ſtand out in relievo, in theatres.

ARCHITECTURE (in *Perſpective*) a ſort of building, the members of which are of different meaſures and modules, and diminiſh in proportion to their diſtance, to make the buildings appear longer and larger to the view than it really is.

AR'CHITRAVE (of ἀρχὴ, Gr. chief, and *trabs*, L. a beam) that part of a column or order of columns that is above or lies immediately upon the capital. It is the loweſt member of the frize, and even of the whole entablature; it is ſuppoſed to repreſent the principal beam in timber buildings. It is ſometimes called the *Reaſon-piece*, as in portico's, cloiſters, &c. the *Maſter-piece* in chimneys, and *Hyperthyron* over the jambs of doors or lintels of windows.

ARCHITRAVE *Doors* (with *Architects*) ſuch as have an architrave on the jambs and over the door, upon the cup piece, if ſtrait, or if the top be curved on the arch.

ARCHITRAVE *Windows* (with *Architects*) are commonly an ogee raiſed out of the ſolid timber, with a lift over it.

ARCHIVAUL'T (*archivolte*, F.) the inner contour of an arch; or a frame ſet off with mouldings, running over the faces of the arch ſtones, and bearing upon the impoſts.

ARCUATI'LE (*arculatilis*, L.) bowed or bent.

ARCUA'TION (with *Gardeners*) the raiſing of trees by layers.

ARCU'ATURE (*arcuatura*, L.) the bowing or bending of an arch.

AR'DENTNESS (of *ardens*, L.) heat; alſo eagerneſs of deſire, warmth of affection.

AR'DENTLY (*ardement*, F. *ardenter*, L.) with warmth or paſſion.

AR'DOR, vehemence, fervency, earneſt deſire.

AR'DUOUSNESS (of *arduitas*, L.) difficulty.

A'REA (with *Gardeners*) a bed or quarter in a garden.

AREA (with *Aſtronomers*) a circle about the moon and ſome ſtars, otherwiſe called *Halo*, L.

AREA (in *Fortification*) the ſuperficial content of any rampart or other work.

To AREAD, to dedicate to, to inform, *Milton*.

ARENA'CEOUS (*arenaceus*, L.) ſandy, or like ſand.

ARE'NARY (*arenarius*, L.) of or belonging to ſand or gravel.

ARENA'TION (with *Phyſicians*) a ſort of dry bath, when the patient ſits with his feet upon hot ſand.

AREOM'ETER (of ἀὴρ, the air, and μέτρον, Gr. to meaſure) an inſtrument uſually made of fine thin glaſs, which having had as much running quickſilver put into it, as will ſerve to keep it up-right, is ſealed up at the top: ſo that the ſtem or neck being divided into degrees, the heavineſs or lightneſs of any liquor may be found by the veſſels ſinking more or leſs into it.

ARETOL'OGY (of ἀρετὴ, virtue, and λόγος, Gr. to diſcourſe) that part of moral philoſophy that treats of virtue, its nature, and means of arriving at it.

ARGENT' (of *argentum*, L.) ſilver, F.

AR'GENT alſo ſignifies in a *woman*, chaſtity; in a *maid*, virginity; in *judges*, juſtice; and in the *rich*, humility.

ARGENTA'TION, gilding, &c. with ſilver, L.

ARGENTI'NUS (among the *Romans*) the deity of ſilver coin.

ARGILLA'CEOUS (*argillaceus*, L. ἀργιλλῶδ, Gr.) of, or belonging to white clay.

To ARGUE (*arguo*, L.) 1. To reaſon, to offer reaſons. 2. To perſuade by argument. 3. To diſpute, with the particles *with* or *againſt* before the opponent, and *againſt* before the thing oppoſed.

To ARGUE, 1. To prove any thing by argument. 2. To debate any queſtion; as to *argue* a cauſe. 3. To prove, as an argument. 4. To charge with, as a crime; with *of*.

To AR'GUE *a priori* (with *Logicians*) is to prove effects by the cauſes, L.

To ARGUE *a poſteriori* (with *Logicians*) is to prove cauſes by their effects, L.

ARGUER (from *argue*) a reaſoner, a diſputer, a controvertiſt.

ARGUMENT (*argumentum*, L.) 1. A reaſon alleged for or againſt any thing. 2. The ſubject of any diſcourſe or writing. 3. The contents of any work ſummed up by way of abſtract. 4. A controverſy. 5. It has ſometimes the particle *to* before the thing to be proved, but generally *for*. The beſt moral *argument to* patience, in my opinion, is the advantage of patience itſelf. *Tillotſon.*

This, before revelation had enlightened the world, was the very beſt *argument for* a future ſtate. *Atterbury*'s Sermons.

6. (in *Aſtronomy*) an arch by which we ſeek another unknown arch, proportional to the firſt. *Chambers.*

AR'GUMENT (with *Painters*, &c.) the perſons repreſented in a landſkip, in contradiction to the country or proſpect.

ARGUMENTAL (from *argument*) belonging to *argument*, reaſoning.

ARGUMENTATION (from *argument*) reaſoning; the act of reaſoning. *Argumentation* is that operation of the mind, whereby we infer one propoſition from two or more propoſitions premiſed. Or it is the drawing a concluſion, which before was unknown, or doubtful, from ſome propoſitions more known and evident; ſo when we have judged that matter cannot think, and that the mind of man doth think, we conclude, that therefore the mind of man is not matter. *Watts*'s Logick.

ARGUMENTATIVE (from *argument*) conſiſting of *argument*, containing *argument*.

ARGUMEN'TATIVENESS (of *argumentari*, L.) convincingneſs by way of argument.

ARGUMEN'TATIVELY (of *argumentum*, L.) by way of argument.

ARGUTATION (from *arguo*, L.) a proving by *argument*; a diſputing for and againſt.

ARGUTE (*arguto*, Ital. *argutus*, L.) 1. Subtile, witty, ſharp. 2. Shrill.

ARID (*aridus*, L.) dry, parched up.

ARIDITY (from *arid*) 1. Dryneſs. 2. Siccity. Salt taken in great quantities will reduce an animal body to the greateſt extremity of *aridity*, or dryneſs. *Arbuth.* on *Aliments.*

AR'GUS, having a head full of eyes (*Hieroglyphically*) repreſents, this great world, becauſe the eyes of our creator are every where, and of all things do, as it were, take notice, and are witneſſes of our behaviour.

ARGYRI'TIS (ὁ ἀργυρίτις, Gr.) the ſcum or foam which riſes from ſilver or lead, that is mixt with ſilver in the refining furnace.

ARGYROLY'THOS (of ἄργυρος, ſilver, and λίθος, a ſtone) talk, a ſort of mineral ſtone.

ARGYROPE'IA (of ἄργυρος, and ποιέω, Gr. to make) the art of making ſilver.

A'RIANISM, the principles and doctrines of *Arius*, a heretick in the beginning of the fourth century; he taught that Chriſt or the ſon, was not God conſubſtantial with the father; but the firſt of created beings, &c.

A'RIES, a ram, L.

ARIES (in *Aſtronomy*) the firſt ſign of the zodiack, which the ſun enters in the beginning of *March*; it is deſcribed on globes by the figure of a ram, and is a conſtellation of 19 ſtars, and is commonly expreſſed by this character ♈.

To ARIE'TATE (of *arietatum*. L.) to puſh or butt like a ram.

ARIGHT (from *a* and *right*) 1. Rightly, without mental error. 2. Rightly, without crime. 3. Rightly, without failing of the end deſigned.

To ARISE, *aroſe*, *ariſen*; from *a* and *riſe*) 1. To mount upwards, as the Sun. 2. To get up, as from ſleep, or from reſt. 3. To come into view, as from obſcurity. 4. To revive from death. 5. To proceed, or have its original. 6. To enter upon a new ſtation. 7. To commence hoſtility. For the various ſenſes of this word, ſee *riſe*.

ARISTIF'EROUS (*ariſtifer*, L.) bearing ears of corn.

ARISTOCRAT'ICALNESS (of *ariſtocratique*, F. *ariſtocraticus*, L. of ἀριστοκρατικὸς, of ἄριστος the beſt, and κρατῶ, dominion, Gr.) the being ariſtocratical, or governed by the nobility.

ARISTOTE'LIAN, of or pertaining to *Ariſtotle*.

ARISTOTE'LIANISM, *Ariſtotle*'s philoſophy, or the dogma's and opinions of that philoſopher, which are contained in his four books *De Cœlo*, and his eight books of *Phyſicks*.

ARISTOTE'LIANS, a ſect of philoſophers following *Ariſtotle*; otherwiſe called *Peripateticks*.

ARITH'METICK (*ars arithmetica*, L. of ἀριθμητικὴ, Gr.) a ſcience which teaches the art of counting by number, and ſhews all the powers and properties of numbers, &c.

Theorical ARITHMETICK, is the ſcience of the properties, relations, &c. of numbers conſidered abſtractly, with the reaſons and denominations of the ſeveral rules.

Practical

Practical ARITHMETICK, is the art of computing; that is, from certain numbers given of finding certain others, whoſe relation to the former is known.

Inſtrumental ARITHMETICK, is that where the common rules are performed by the means of inſtruments contrived for eaſe and diſpatch, as *Nepiers Bones*, &c.

Logarithmetical ARITHMETICK, is that which is performed by tables of logarithms.

Numerous ARITHMETICK, is that which gives the calculus of numbers, or indeterminate quantities, by the common numeral quantities.

Specious ARITHMETICK, is that which gives the calculus of quantities, by uſing letters of the alphabet inſtead of figures.

Decadal ARITHMETICK is that which is performed by a ſeries of ten characters, ſo that the progreſſion is from ten to ten.

Dyadic ARITHMETICK, is that where only two figures 1 and 0 are uſed.

Tarattic ARITHMETICK, is that wherein only the figures 1, 2, 3, are uſed.

Vulgar ARITHMETICK, is that which is converſant about integers and vulgar fractions.

Sexageſimal ARITHMETICK, is that which proceeds by ſixties, or the doctrine of ſexageſimal fractions,

Decimal ARITHMETICK, is the doctrine of decimal fractions.

Political ARITHMETICK, is the applying of arithmetick to political ſubjects, as the ſtrength and revenues of kings, births, burials, the number of inhabitants, &c.

ARITHMETICK *of infinites*, is the method of ſumming up a ſeries of numbers, conſiſting of infinite terms, or of finding the ratio's thereof.

ARM (earm, eorm, *Sax.*) 1. The limb that reaches from the hand to the ſhoulder. 2. The bough of a tree. 3. An inlet of water from the ſea. 4. Power; might. In this ſenſe is uſed the *ſecular arm*, &c.

To ARM (*armo*, L.) 1. To furniſh with armour of defence, or weapons of offence. 2. To plate with any thing that may add ſtrength. 3. To furniſh; to fit up; as to *arm* a loadſtone, is to caſe it with iron.

To ARM, 1. To take *arms*. 2. To provide againſt.

ARMADA (*Span.* a fleet of war) an armament for ſea; a fleet of war. It is frequently erroneouſly ſpelt *armado*.

ARM (with *Gardeners*) is uſed for a branch, in ſpeaking of cucumbers, meſons, &c.

To ARM (in the *Manage*) is ſaid of a horſe when he endeavours to defend himſelf againſt the bit, to prevent obeying or being checked by it.

ARM (with *Geographers*) a branch of a ſea or river.

ARMAMENT (*armamentum*, L.) a force equipped for war; generally uſed of a naval force.

ARMAMENTARY (*armamentarium*, L.) an armory, magazine, arſenal.

ARMATURE (*armatura*, L.) armour, ſomething to defend the body from hurt.

ARMED (in *Heraldry*) is uſed in reſpect of beaſts and birds of prey, when their teeth, horns, feet, beak, talons, or tuſks, are of a different colour from the reſt; as he bears a cock, or a falcon armed, Or.

ARMENTAL } (*armentalis*, or *armen-*
ARMENTINE } *tinus*, L.) belonging to a drove or herd of cattle.

ARMENTOSE (*armentoſus*, L.) abounding with cattle.

ARMI'GEROUS (*armiger*, L.) a bearing arms or weapons.

ARMILLAR (*armillaris*, L.) of or like a hoop or ring.

ARMIL'LARY *Sphere*, is when the greater and leſſer circles of the ſphere being made of *braſs*, *wood*, *paſte-board*, &c. are put together in their natural order, and placed in a frame, ſo as to repreſent the true poſition and motion of thoſe circles.

ARMILLATED (*armillatus*, L.) wearing bracelets.

ARMIP'OTENCE (*armipotentia*, L.) puiſſance at arms.

ARM'LET, a little arm, as of the ſea, &c.

AR'MOMANCY (of *armus*, L. a ſhoulder, and μαντία, Gr. divination) divination by ſhoulders of beaſts.

ARMO'NIACK } a ſort of volatile ſalt,
AMMO'NIACK } of which there are two ſorts, ancient and modern.

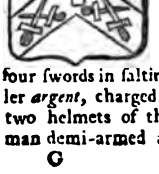
Volatile Salt ARMONIACK, is made by ſubliming it with ſalt of tartar.

Flowers of Sal ARMONIACK, are made of it with ſea ſalt decrepitated.

AR'MORIST (with *Heralds*) a perſon well ſkilled in the knowledge of armory or coats of arms.

Coat AR'MOUR, there being as it were, a kind of ſympathy between the arms and the perſons to whom they belong, he who uſes or bears the arms of any perſon, that do not of right belong to him, ſeems to affront the perſon of the bearer.

ARMOR } (in *Law*) any thing that
ARMOUR } a man either wears for his defence, or that he takes into his hand in his fury or rage to ſtrike or throw at another.



The AR'MOURERS were incorporated in the beginning of the regin of *Henry* VI. the king himſelf being pleaſed to be free of their company, their arms *argent* on a chevron *gules*, a gantlet between four ſwords in ſaltire, on a chief *jable* a buckler *argent*, charged with a croſs *gules*, betwixt two helmets of the firſt. Their creſt is a man demi-armed at all points, ſurmounting

a torce and helmet. Their motto, *Make all ſure.*

ARMOURY, a branch of heraldry, being the knowledge of coat armour, as to their blazons and various intendment.

ARMS { *of Courteſy* / *of Parade* } thoſe arms ancientlyuſed in juſts and tournaments, as ſwords without either edge or point, and ſometimes wooden ſwords, and alſo canes; lances not ſhod, *&c.*

Paſs of ARMS (among the *ancient Cavaliers*) a kind of combat ſo named.

ARMS (in *Heraldry*) ſo named becauſe they are borne chiefly on the buckler, cuiraſs, banners, *&c.* are uſed for marks of dignity and honour, being compoſed regularly of certain figures and colours given or authorized by ſovereign princes to be borne in coats, ſhields, banners, *&c.* for the diſtinction of perſons, families and ſtates.

Charged ARMS (in *Heraldry*) are ſuch as retain their ancient integrity, with the addition of ſome new honourable charge or bearing.

Intire / *Full* ARMS (in *Heraldry*) are ſuch as retain their primitive purity, integrity, and value, without any alterations, diminutions or abatements.

Vocal ARMS (in *Heraldry*) ſuch wherein the figures bear an alluſion to the name of the family.

AROMATICAL (from *aromatick*) ſpicy, fragrant, high ſcented.

AROMATICK (from *aroma*, L. ſpice) 1. Spicy. 2. Fragrant, ſtrong ſcented.

AROMATICKS, ſpices.

AROMATIZATION (from *aromatize*) The mingling of a due proportion of *aromatick* ſpices or drugs with any medicine.

To AROMATIZE (from *Aroma*, L. ſpice.) 1. To ſcent with ſpices; to impregnate with ſpices. 2. To ſcent; to perfume.

AROSE, the preter tenſe of the verb *ariſe*. See *ariſe*.

AROUND (from *a* and *round.*) 1. In a circle. 2. On every ſide.

AROUND, about.

To AROUSE (from *a* and *rouſe*) 1. To wake from ſleep. 2. To raiſe up; to excite.

AROW (from *a* and *row*) in a row; with the breaſts all bearing againſt the ſame line; and twenty, rank in rank, they rode arow. *Dryden*

To ARRAIGN (*arranger*, F. to ſet in order.) 1. To ſet a thing in order, or in its place. One is ſaid *to arraign* a writ in a county, that fits it for trial before the juſtices of the circuit; a priſoner is ſaid to be *arraigned*, where he is indicted and brought forth to his trial. *Cowel.* 2. To accuſe; to charge with faults in general, as in controverſy; in a ſatire. 3. It has *for* before the fault.

ARRAIGNMENT (from *arraign*) the act of arraigning; an accuſation; a charge.

To ARRANGE (*arranger*, F.) to put in the proper order for any purpoſe.

ARRANGEMENT (from *arrange*) the act of putting in proper order; the ſtate of being put in order.

To ARRA'Y *a Pannel* (*Law Phraſe*) is to rank, order, or ſet forth a jury empannelled upon a cauſe.

To quaſh an ARRAY (*Law Phraſe*) is to ſet aſide the pannel of the jury.

Commiſſioners of ARRAY (of *arroiatores*, F.) certain officers, whoſe buſineſs it is to take care of the arms of the ſoldiery, and to ſee that they are duly accoutered.

ARREAR'ANCES / ARREAR'S (of *arriere*, F. behind) are the remainders of any rents or monies unpaid at the due time; the remainders of a debt or reckoning.

ARREAR'AGES (in *Law*) is the remainder of an account or a ſum of money in the hands of an accountant.

Saving the ARREN'TATIONS (*Law Phraſe*) ſignifies the reſerving a power to grant licences to one, who owns land in a foreſt, to incloſe them with a low hedge, and a little ditch, paying an annual rent. *Foreſt Law.*

ARREST (from *arreſter*, F. to ſtop.) 1. In law. A ſtop or ſtay; as, a man apprehended for debt, is ſaid to be arreſted. To plead in *arreſt* of judgment, is to ſhew cauſe why judgment ſhould be ſtayed, tho' the verdict of the twelve be paſſed. To plead in *arreſt* of taking the inqueſt upon the former iſſue, is to ſhew cauſe why an inqueſt ſhould not be taken. An *arreſt* is a certain reſtraint of a man's perſon, depriving him of his own will, and binding it to become obedient to the will of the law, and may be called the beginning of impriſonment. 2. Any caption. 3. A ſtop. *Cowel.*

To ARREST (from *arreſter*, F. to ſtop.) 1. To ſeize by a mandate from an officer or court of juſtice, ſee *arreſt*. 2. To ſeize any thing by law. 3. To ſeize; to lay hands on. 4. To with-hold; to hinder. 5. To ſtop motion.

ARRE'STS (with *Farriers*) mangey humours upon the ſinews of the hinder legs of a horſe between the ham and the paſtern.

ARRETED (*arreſtatus*, low Latin) he that is convened before a judge, and charged with a crime. It is uſed ſometimes for *imputed or laid unto*, as, no folly may be *arreted* to one under age.

To ARRIDE (*arrideo*, L.) to laugh at. 2. To ſmile; to look pleaſantly upon one.

ARRIERE-BAN (in the *French Cuſtoms*) is a general proclamation, whereby the king ſummons to the wars all that hold of him; both his own vaſſals, *i. e.* the *Nobleſſe*, or nobility, and their vaſſals.

ARRIER *Vaſſal* or *Tenant*, the vaſſal or tenant of another vaſſal or tenant.

ARRIERE FEE, a fee dependent on ſome other inferior fee.

ARRISION (*arriſio*, L.) a ſmiling upon.

AR-

ARRIVAL (from *arrive*) the act of coming to any place; and, figuratively, the attainment of any purpose.

ARRIVANCE (from *arrive*) company coming.

To ARRIVE (*arriver*, F.) to come on shore. 1. To come to any place by water. 2. To reach any place by travelling. When we were arrived upon the verge of his estate, we stopped at a little inn, to rest ourselves and our horses. 3. To reach any point. 4. To gain any thing. 5. The thing at which we arrive is always supposed to be good. 6. To happen; with *to* before the person. This sense seems not to be proper.

ARROGANTNESS (*arragantia*, L.) haughtiness, pride, presumption; self-conceit.

ARROGATION, a claiming to one's self, L.

AR'SENICK, a ponderous mineral substance, caustick and corrosive to so great a degree as to be poison. It is ranked in the class of sulphurs. There are of it divers sorts, yellow or native, red and crystalline.

Native ARSENICK, is either of an orange or yellow colour, and is by colour-men and painters called *Orpiment*, it is found in copper mines; from this sort are made the two others.

One property of *Arsenick* is, that mixing a very small portion of it with any other metal it renders that metal friable, and immalleable; for which reason the refiners fear nothing so much as *Arsenick* being mixed among any of their operations.

Yellow / *Native* { ARSENICK } is of a yellow colour, chiefly found in copper mines in a sort of glebes or stones; it is found to contain a small portion of gold, but so little, that it will not quit the cost of separating it; it is thence called *Auripigmentum*.

Red ARSENICK, the native yellow arsenick rubified by fire, called *Realgal*.

White ARSENICK, is drawn from the yellow by subliming it with a proportion of sea-salt, *Crystalline Arsenick*.

Caustick Ore of ARSENICK, is a butyrous liquor prepared of arsenick and corrosive sublimate; it is like butter of antimony.

ARSE'NICAL, of or pertaining to arsenick.

ARSENICAL *Magnet* (with *Chymists*) is a preparation of antimony with sulphur and white arsenick.

ARSENOTHE'LYS (of ἄρσην, a male and θῆλυς, a female) an hermaphrodite, a beast which is both male and female.

AR'SIS (ἄρσις, of αἴρω, Gr. to lift up) the raising the voice in pronunciation.

ART (of *Ars*, L. of ἀρίστη, virtue, Gr. or, as others say, from ἄρος, profit) is variously defined. The schoolmen define it to be a habit of the mind operative or effective, according to right reason; or a habit of the mind prescribing rules for the production of certain effects. Others define it a proper disposal of the things of nature by human thought and experience, so as to make them answer the designs and uses of mankind; as that which is performed by the wit and industry of man; also a collection of rules, inventions and experiments, which being observed, give success to our undertakings in all manner of affairs; or it is that to which belongs such things as mere reason would not have attained to.

AR'TERY, a hollow fistulous canal of a conical form, whose use is to receive the blood from the ventricles of the heart, and disperse it all over the body, for the preservation of life and heat, and the conveyance of the necessary nutriment.

It is composed of three coats; the *first* nervous being a thread of fine blood vessels, for the nourishment of the other two.

The *second* muscular, consisting of spiral fibres, which have a strong elasticity, and have either many or few strata, according to the size of the artery.

The *third* and inmost coat is a fine dense transparant membrane, which keeps the blood within its channels.

Definite ARTICLE (*Grammar*) the article (*the*) so called, as fixing the sense of the word it is put before to one individual thing.

Indefinite ARTICLE (*Grammar*) the article) (*A*) so called, because it is applied to names, taken in their more general signification.

ARTICLE (with *Anatomists*) a joint or juncture of two or more bones of the body.

ARTICLE (with *Arithmeticians*) signifies 10, with all other whole numbers that may be divided exactly into 10 parts, as 20, 30, 40, 50, *&c.*

ARTICLE *of faith* (*Theology*) some point of christian doctrine, which we are obliged to believe, as having been revealed by God himself, *&c.*

ARTICLE *of death*, the last pangs or agony of a dying person.

ARTI'CULATENESS, distinctness.

ARTIFI'CIAL ARGUMENT (with *Rhetoricians*) all those proofs and considerations that proceed from the genius, industry or invention of the orator.

ARTIFI'CIALNESS (*artifice*, F. *artificium*) artfulness.

ARTIL'LERIES, warlike engines.

ARTIL'LERY, (*artillerie*, F.) the heavy equipage of war, comprehending all sorts of great fire arms, with what belongs to them, as cannons, mortars, *&c.* the same that is called ordnance.

Park of ARTILLERY (in a *Camp*) that place set apart for the artillery or large fire-arms.

Train of ARTILLERY, a set or number of pieces of ordnance, mounted on carriages

with all their furniture, fit for marching.

ARTILLERY, is alſo uſed for what is called *Pyrotechnia*, or the art of fire-works, with all appurtenances of it.

ARTI-NATURAL, of or pertaining to nature imitated by art.

To AR'TUATE (*artuatum*, L.) to divide by joints, to quarter, to diſmember.

ARUNDINA'CEOUS (*arundinaceus*, L.) of or belonging to reeds.

ARUNDINOSE (*arundinoſus*, L.) full of, or abounding with reeds.

A'RUSPICE (*aruſpicium*, L.) a ſoothſaying or divination, by inſpection into the entrails of beaſts.

AS (*als*, *Teuton.*) 1. In the ſame manner with ſomething elſe. 2. In the manner that. 3. That, in a conſequential ſenſe. 4. In the ſtate of another. 5. Under a particular conſideration; with a particular reſpect. 6 Like; of the ſame kind with. 7. In the ſame degree with. 8. As if; in the ſame manner. 9. According to what. 10. As it were; in ſome ſort. 11. While; at the ſame time that. 12. Becauſe. 13. As being. 14. Equally. 15. How; in what manner. 16. With; anſwering to like, or ſame. 17. In a reciprocal ſenſe, anſwering to *as*. 18. Going before *as*, in a comparative ſenſe; the firſt *as* being underſtood. 19. Anſwering to *ſuch*. 20. Having *ſo* to anſwer it, in a conditional ſenſe. 21. *So* is ſometimes underſtood. 22. Anſwering to *ſo* conditionally. 23. Before *how* it is ſometimes redundant; but this is low language. 24. It ſeems to be redundant before *yet*; to this time. 25. In a ſenſe of compariſon followed by *ſo*. 26. As for; with reſpect to. 27. As if, in the ſame manner that it would be, if. 28. As to; with reſpect to. 29. As well as; equally with. 30. As though; as if.

To ASCEND (*aſcendere*, L.) to get or climb; alſo to riſe or fly upwards.

The ASCEND'ANT (*aſcendens*, L.) as *to gain the aſcendant of a perſon*, is to obtain a power over him, &c. to have an over-ruling or powerful influence over a perſon.

ASCENDANT *Line* } (with *Genealogiſts*)
ASCENDENT } ſignifies ſuch relations as have gone before us, or thoſe that were or are nearer the root of the family.

ASCENDANT (in *Architecture*) an ornament in maſonry and joyners work, which borders the three ſides of doors, windows, and chimneys. It differs according to the ſeveral orders of architecture, and conſiſts of three parts, the *top*, which is called the traverſe, and the two ſides, which are called the aſcendants. The ſame as *Chambrale*

ASCEND'ING (with *Aſtronomers*) ſignifies thoſe ſtars or degrees of the heavens, &c. which are riſing above the horizon in any parallel of the equator.

ASCENDING *Latitude* (*Aſtronomy*) the latitude of a planet when going towards the poles.

ASCENDING *Node* (*Aſtronomy*) is that point of a planet's orbit wherein it paſſed the ecliptick to proceed to the northward.

ASCENDING *Signs* (*Aſtrology*) are thoſe ſigns which are upon the aſcent or riſe, from the nadir to the zenith.

ASCENDING (by *Anatomiſts*) a term applied to ſuch veſſels as carry the blood upwards, or from the lower to the higher parts of the body,

ASCEN'SION, riſing, going, or getting up, L.

ASCENSION *day*; a feſtival obſerved in commemoration of the day on which our Saviour aſcended into heaven, 40 days after his reſurrection from the dead, in the ſight of 120 of his apoſtles and diſciples.

ASCENT' *of fluids* (with *Philoſophers*) is their riſing above their own level between the ſurface of nearly contiguous bodies, or in ſlender capillary glaſs tubes, &c.

To ASCERTAIN (*acertener*, F.) 1. To make certain, to fix, to eſtabliſh. 2. To make confident, to take away doubt; often with *of*.

ASCERTAINER (from *aſcertain*) the perſon that proves or eſtabliſhes.

ASCERTAINMENT (from *aſcertain*) a ſettled rule, an eſtabliſhed ſtandard.

ASCETICK (ασκητικος, Gr.) employed wholly in exerciſes of devotion and mortification.

ASCETICK, he that retires to devotion and mortification; a hermit.

ASCII. It has no *ſingular* (from α and σκια, Gr. a ſhadow) thoſe people who, at certain times of the year, have no ſhadow at noon; ſuch are the inhabitants of the torrid zone, becauſe they have the ſun twice a year vertical to them.

ASCITES (from ασκος, Gr. a bladder.) A particular ſpecies of dropſy, a ſwelling of the lower belly and depending parts, from an extravaſation and collection of water broke out of its proper veſſels. This caſe, when certain and inveterate, is univerſally allowed to admit of no cure, but by means of the manual operation of tapping. *Quincy*.

There are two kinds of dropſy, the *anaſarca*, called alſo *leucophlegmacy*, when the extravaſated matter ſwims in the cells of the *membrana adipoſa*; and the *aſcites*, when the water poſſeſſes the cavity of the *abdomen*. *Sharp's Surgery*.

ASCITICAL } (from *aſcites*) belonging
ASCITIK } to an *aſcites*; dropſical; hydropical.

ASCITITIOUS (*aſcititius*, L.) ſupplemental, additional, not inherent, not original.

ASCRIBABLE (from *aſcribe*) that which may be aſcribed.

To ASCRIBE (*aſcribo*, L.) 1. To attribute to a cauſe. 2. To attribute to as a poſſeſſor, or ſubſtance receiving accidents.

ASCRIP-

ASCRIPTION (*aſcriptio*, L.) the act of *aſcribing*.

ASCRIPTITIOUS (*aſcriptitius*, L.) that which is aſcribed.

ASH (Aſce, aſke, *Dan.*) a tree well known.

ASH (in *proper names*) at the beginning generally denotes that the name was from the aſh tree, as *Aſhby*, *Aſhton*, &c. See *As*.

To ASHA'ME (of ſcamian, *Sax.*) to put to ſhame, to cauſe to be aſhamed.

ASHES (of axan, *Sax.*) the terrene or earthy part of wood or other combuſtible bodies remaining after they are burnt.

ASH'LERING (with *Builders*) is a name given to quartering, to tack to in garrets, in height two and a half or three feet perpendicular to the floor, up to the inſide of the raſters.

To ASK (ſæcian, *Sax.*) 1. To petition, to beg; ſometimes with an *accuſative* only; ſometimes with *for*. 2. To demand, to claim; as to *aſk* a price for goods. 3. To enquire; to queſtion; with *for* before the thing, and ſometimes *of* before the perſon. 4. To enquire; with *after* before the thing. 5. To require, as phyſically neceſſary.

ASKER (from *aſk*) 1. Petitioner. 2. Enquirer.

ASKEW (from *a* and *ſkew*) aſide, with contempt, contemptuouſly, diſdainfully.

To ASLA'KE (from *a* and *ſlake* or *ſlack*) to remit, to mitigate, to ſlacken.

ASLANT (from *a* and *ſlant*) obliquely, on one ſide, not perpendicularly.

ASLEEP (from *a* and *ſleep*) 1. Sleeping, at reſt. 2. To ſleep.

ASLOPE (from *a* and *ſlope*) with declivity, obliquely, not perpendicularly.

ASOMATOUS (from *a* priv. and σωμα, Gr. a body) without a body.

ASP, the aſpen tree, a kind of white poplar, the leaves of which are ſmall, and always tremble.

ASP } (*aſpis*, L.) a kind of ſerpent,
ASPICK } whoſe poiſon is ſo dangerous and quick in its operation, that it kills without a poſſibility of applying any remedy. It is ſaid to be very ſmall, and peculiar to *Egypt* and *Lydia*. Thoſe that are bitten by it die in three hours; and the manner of their dying being by ſleep and lethargy, without any pain, *Cleopatra* choſe it, as the eaſieſt way of diſpatching herſelf. *Calmet*.

AS'PECT (*aſpectus*, L.) looks, the air of one's countenance.

ASPECT (with *Aſtrologers*) is when two planets are joined with or behold each other; or when they are placed at ſuch a diſtance in the zodiack, that they (as it is ſaid) mutually help or aſſiſt one another, or have their virtues or influences increaſed or diminiſhed.

ASPECT (with *Aſtronomers*) ſignifies the ſituation of the ſtars or planets in reſpect to each other; or certain configurations or mutual relations between the planets ariſing from their ſituation in the zodiack.

Partile ASPECTS (*Aſtrology*) are when planets are diſtant juſt ſuch a number of degrees, as 30, 36, 45, &c.

Platic ASPECTS (*Aſtrology*) are when the planets do not regard each other from theſe very degrees; but the one exceeds as much as the other wants.

AS'PEN *Tree*. See *Aſp*.

To AS'PERATE (*aſperatum*, L.) to make rough.

ASPERIFO'LIOUS (*aſperifolius*, L.) having rough leaves.

ASPER'ITY (with *Philoſophers*) the roughneſs of the ſurface of any natural body; ſo that ſome parts of it ſtick out ſo far above the reſt, as to hinder the finger or hand from paſſing over it eaſily and freely.

ASPHAL'ITES (of *a* and σφαλλω, Gr. I ſupplant) the fifth *Vertebra* of the loins.

ASS (*aſinus*, L. aſal, *Sax.*) a beaſt of burden well known.

ASSAY, of ſilver and gold, is the melting part of a maſs or ingot in a very ſtrong fire, which being weighed before it was put into the coppel or melting pot, very exactly and alſo when it comes out, the fineneſs of the whole is judged by this *aſſay*; for what is loſt by this part ſo tried is proportioned to the whole, which is accordingly pronounced more or leſs fine as it loſes more or leſs in the *aſſay*.

ASSAPAN'ICK, a little creature in *America*, a ſort of flying ſquirrel.

ASSART (of *aſſartum*, L.) a tree pulled up by the roots.

To ASSART (of *aſſartir*, F. to make plain, which *Spelman* derives of *exertum*, F.) to pluck up by the roots, to grub up trees, buſhes, &c.

ASSART *Rents*, rents paid to the crown for lands aſſarted.

ASSA'TION (in *Pharmacy*) the preparing or dreſſing of medicaments in their own juices, without the addition of any foreign moiſture.

An ASSAS'SIN, an aſſaſſinator.

ASSASSINATOR (*aſſaſſinat*, F.) an aſſaſſin.

ASSASSIN'ANS, a petty government or body of *Mahometan* thieves, or military knights, who called their king the *Ancient of the Mountains*, who taught their youth to aſſaſſinate whom they commanded; they had ſix cities in their poſſeſſion, and were about 40000 in number, and inhabited *Antaradus* in *Syria*. At the command of their chief maſter, they would refuſe no pain or peril, but ſtab any prince he commanded them. They were ſubdued, and their king put to death by the *Cham* of *Tartary*, *Ann.* 1257. Hence thoſe that are ready to execute bloody deſigns are called *Aſſaſſins*.

To

To go ASSAULT, to grow proud, as bitches do.

ASSEM'BLAGE, an uniting or joining of things together, or the things ſo united or joined. F.

ASSEMBLEE (in *Heralds*) a duſtail or more to hold the two parts of the eſcutcheon together, where the partion line is, being counter-changed, ſome of the metal and ſome of the colour of the eſcutcheon. F.

ASSEM'BLY (*aſſemblée*, F.) a concourſe or meeting together of people.

Unlawful ASSEMBLY (in a *Law Senſe*) is the meeting together of three or more perſons for the committing of an unlawful act altho' they do not effect it.

ASSEMBLY (with *Military Men*) is a particular beat of the drum or ſound of the trumpet, and is an order for the ſoldiers to repair to their colours.

ASSEMBLY (with the *Beau monde*) a ſtated and general meeting of perſons of both ſexes, for converſation, gaming, gallantry, &c.

Actual ASSENT is a judgment whereby the mind perceives a thing to be true.

Habitual ASSENT, conſiſts of certain habits induced in the mind by repeated acts.

ASSENTA'TORY (*aſſentatorius*, L.) belonging to a flatterer or flattery.

ASSER'TION (with *Scholaſticks*) a propoſition which is advanced, which the advancer avows to be true, and is ready to maintain in publick.

ASSES'SION, a ſitting down, at, or by, or together; an aſſiſting.

ASSES'SOR (*aſſeſſeur*, F.) one who ſits by and aſſiſts another in office and authority; a judge lateral or aſſiſtant; alſo one who makes the aſſeſſment or rate for the payment of publick taxes; alſo an officer in the preſbyterian aſſemblies. L.

ASSES'SORY (*aſſeſſorius*, L.) belonging to aſſiſtance; ſitting at, or by.

Real AS'SETS (in *Law*) are where a man dies poſſeſſed of lands in fee ſimple.

Perſonal ASSETS (in *Law*) are where a man dies poſſeſſed of any perſonal eſtate.

ASSETS *per Deſcent* (in *Law*) are when a man enters into bonds, and dies ſeized of lands in fee ſimple, which deſcend to his heirs, and are therefore chargeable as aſſets in his hands.

ASSETS *entre mains* (in *Law*) is when a man dies indebted, leaving to his executors ſufficient wherewith to diſcharge his debts and legacies. F.

ASSEV'ER (*aſſeveratum*, L.) to avouch, to affirm boldly, to avow, to aſſure.

To ASSIGN *Waſte* (*Law* phraſe) is to ſhew eſpecially wherein the waſte is committed.

ASSIGN'ABLE (of *aſſigner*, F.) that may be aſſigned.

ASSIMI'LATENESS (of *aſſimilis*, L.) likeneſs.

ASSIMILA'TION, an act whereby things are rendered ſimilar or like to one another. L.

ASSI'ZE } a writ directed to the ſheriff
ASSI'SE } for the recovery of poſſeſſion of things immoveable, of which a man's ſelf or anceſtors have been diſſeiſed.

ASSIZE (of *Bread*, *Ale*, &c.) a ſtatute or ordinance relating to the price, weight, meaſure, or order of ſeveral commodities; alſo the meaſure or quantity itſelf; thus it is ſaid, when wheat, &c. is of ſuch a price, the bread ſhall be of ſuch aſſize.

ASSIZE (in *Law*) a fourfold writ for the recovering of lands, tenements, &c. of which one has been diſpoſſeſſed; alſo the jury ſummoned upon ſuch writs.

To ASSIZE (of *aſſiſe*, F.) to adjuſt weights and meaſures.

ASSIZES, were originally uſed for extraordiary ſitting of ſuperior judges in inferior courts depending on their juriſdiction, to enquire whether ſubaltern judges and officers did their duty.

Special ASSIZE, a particular commiſſion granted to ſeveral perſons, to take cognizance of ſome one or two caſes, as a diſſeizin, or the like.

Clerk of the ASSIZE, an officer of the court who ſets down all things judiciarily done by the juſtices of the aſſize in their circuits.

ASSOCIABLE (*aſſociabilis*, L.) that which may be joined to another; ſociable.

To ASSOCIATE (*aſſocier*, F, *aſſociare*, L.) 1. To unite with one another as a confederate. 2. To adopt as a friend upon equal terms. 3. To accompany, to keep company with one another. 4. It has generally the particle *with*; as, he *aſſociated with* his maſter's enemies.

ASSOCIATE (from the verb) confederate, joined in intereſt or purpoſe.

ASSOCIATE (from the verb) 1. A perſon joined with another; a partner. 2. A confederate. 3. A companion; implying ſome kind of equality.

ASSOCIATION (from *aſſociate*) 1. Union, conjunction, ſociety. 2. Confederacy, Union for particular purpoſes. 3. Partnerſhip. 4. Connexion; *aſſociation* of ideas is of great importance, and may be of excellent uſe. 5. Appoſition, union of matter.

AS'SONANCE, an echoing.

ASSONANCE (in *Rhetorick* and *Poetry*) is uſed where the words of a phraſe or verſe have the ſame ſound and termination, and yet make no proper rhyme.

AS'SONANT (*aſſonans*, L.) agreeing in ſound.

ASSU'RANCE, the ſame as *Inſurance*.

Policy of ASSURANCE, is a contract whereby one or more perſons oblige themſelves to make good any damages that goods, a houſe, ſhip, &c. may ſuſtain by fire, the ſea, or pirates.

AS-

ASSU'RER, a perſon who aſſures.

ASTE'RIAS (ἀστερίας, Gr.) a precious ſtone that ſhines like a ſtar.

AS'TERISM (ἀστερισμὸς of ἀστὴρ a ſtar Gr.) a conſtellation or cluſter of fixed ſtars, which on globes is commonly repreſented by ſome particular figure of a living creature, &c. in order to the more eaſily diſtinguiſhing of their places; as *Aries*, the ram, *Taurus* the bull, and the reſt of the ſigns of the zodiack; as alſo *Urſa Major* and *Urſa Minor*, the two bears.

ASTE'RITES (Ἀστερίτης Gr.) a precious ſtone, a kind of oval, which ſparkles with beams like a ſtar.

ASTHMAT'ICAL (ἀσθμάτικὸς, Gr.) pertaining to or troubled with an aſthma; purſy.

ASTON'ISHINGNESS (*etonnement*, F.) ſurprizing nature or quality.

AS'TRAGAL (with *Architects*) a member or round moulding like a ring or bracelet; ſerving as an ornament on the tops and at the bottoms of columns, or a ring that incircles the baſes, cornices or architraves of pillars, according to the ſeveral orders; the *French* call it *Talon*, and the *Italians Tondino*.

AS'TRAGAL (ἀστράγαλος, Gr.) the *Aſtragal* is alſo uſed to ſeparate the *falciæ* of the architrave, in which caſe it is wrought in chaplets or beads and berries. It is alſo uſed both above and below the lifts, adjoining immediately to the ſquare or dye of the pedeſtal.

AS'TRAL *Year*. See *Solar Year*.

ASTRA'PIAS (ἀστράπιας, Gr.) a precious ſtone, whoſe luſtre reſembles flaſhes of lightning.

ASTRA'RIUS *hæres* (of *aſtra* the hearth of a chimney) is where the anceſtor by conveyance hath ſet his heir apparent and his family in a houſe in his life time. *Old Records.*

ASTRID'E } (of ꝑꞇꞇꝛꝺe, *Sax.*)
ASTRAD'DLE } aſtraddle, ſtraddling one leg on one ſide of an horſe, &c. and the other on the other.

ASTRIG'EROUS (*aſtriger*, L.) bearing or carrying ſtars.

ASTRIN'GINGNESS (of *aſtringens*, L.) bindingneſs.

ASTRO'BOLAS, a precious ſtone reſembling the eye of a fiſh, taken by ſome to be the *Aſterias*.

ASTRO'GRAPHY (of ἄστρον a ſtar and γραφὴ, Gr. deſcription) a treatiſe or philoſophical deſcription of the ſtars.

ASTROI'TES (ἀστροῖτης, Gr.) a precious ſtone, a kind of tecolite; alſo the ſtar-ſtone, ſo named becauſe it is ſet off with little blackiſh ſtars on all ſides.

ASTROL'OGY, an art which takes its riſe from *Aſtronomy*, whence aſtrologers pretend by obſervations made on the aſpects of planets, and by knowing their influences, to relate what is paſt, and foretel what is to come.

Natural ASTRO'LOGY, is the art of predicting natural effects from the ſtars or heavenly bodies; as *weather*, *winds*, *ſtorms*, *floods*, *earthquakes*, *thunder*, &c.

ASTRON'OMY (ἀστρονομία, Gr.) a ſcience which treats concerning the heavenly bodies or ſtars; ſhewing the magnitudes, order, and diſtances of them; meaſuring and ſhewing their motions, the time and quantities of eclipſes, &c. In a more extended ſenſe it is underſtood to ſignify or comprehend the doctrine of the ſyſtem of the world, or theory of the univerſe and primary laws of nature; but this ſeems rather a branch of *Phyſicks* than of the *Mathematicks*.

It is very ancient, having been ſtudied by the *Chaldeans* near 2000 years before *Alexander* took *Babylon*; the clearneſs of their Hemiſphere giving them a very fair opportunity of making obſervations, which were improved by continual practice.

From *Chaldea*, it was communicated to the *Egyptians*, among whom *Ptolomy Philadelphus* erected an academy for the ſtudy and improvement of it; in which *Hipparchus* made a great proficiency by obſervations and diſcoveries, calculating and foretelling eclipſes for ſeveral ages after.

From *Egypt* it came into *Greece*, and the *Saracens* brought a little of it out of *Egypt* upon their conqueſt there, in the 8th century, and from thence it came into *Europe*.

And *Alphonſus* king of *Caſtile*, in the 13th century, is ſaid to have ſpent 400000 crowns in compoſing more correct tables than had been before known; at this time well known by the name of the *Alphonſine* tables.

About the beginning of the 16th century, the old exploded doctrine of the ſun's being the centre of the ſyſtem and the earth a planet moving round him, was revived by *Copernicus*.

He was follow'd by *Kepler*, and other great aſtronomers, who alſo made very conſiderable diſcoveries; and eſpecially *Galilæo*, by the help of proſpective glaſſes, which have ſince been improved into *Teleſcopes* of various ſorts, upon which many of the new diſcoveries depend.

Sir *Iſaac Newton* has alſo done wonders, and there is ſtill room left for further diſcovery, in order to compleat what has been begun.

ASTRONOMY, the ancients uſed to paint aſtronomy like a goddeſs with a ſilver creſcent on her forehead, clothed in an azure mantle, and a watchet-ſcarf, ſpangled with golden ſtars.

ASTRONO'MICALLY (*aſtronomique*, F. of *aſtronomicus*, L. of ἀστρονομικὸς, of ἄστρον and νόμος the law or rule, Gr.) by *Aſtronomy*.

ASTRO'SE (*aſtroſus*, L.) born under an unlucky planet.

ASTRO-THEOL'OGY, a demonſtration of the being and attributes of God, from

from the conſideration of the heavenly bodies.

ASUNDER (a-runopan, *Sax.*) apart; ſeparately; not together.

ASYLUM (L. from α not, and συλαω, Gr. to pillage) a place out of which he that has fled to it, may not be taken; a ſanctuary; a refuge.

ASYMMETRY (from α without, and συμμετρια, Gr. *ſymmetry*) 1. Contrariety to *ſymmetry*; diſproportion. 2. This term is ſometimes uſed in *mathematicks*, for what is more uſually called incommenſurability; when between two quantities there is no common meaſure.

ASYMPTOTES (ἀσύμπτωτος, of α priv. σύν and πίπτω, Gr. to fall or coincide, *q. d.* that do not fall together) they are lines which continually draw near to each other; but if they were continued infinitely, would never meet. There are ſeveral ſorts of theſe, as the curves of the *concboid* or *ciſſoid* are the aſymptotes in conick ſections.

ASYMPTOTICAL (in *Mathematicks*) pertaining to an aſymptote.

ASYSTATON (ἀσύστατον, Gr.) repugnant or contradictory, *&c.*

ASYSTATON (with *Logicians*) a trifling inconſiſtent ſtory, that does not hang together, but contradicts itſelf.

AT (æt, *Sax.*) 1. *At* before a place, notes the nearneſs of a place; as, a man is *at* the houſe, before he is *in it*. 2. *At* before a word, ſignifying time, notes the exiſtence of the time with the event; the word time is ſometimes included in the adjective. 3. *At* before a cauſual word, ſignifies nearly the ſame as *with*. 4. *At* before a ſuperlative adjective implies in the ſtate, as *atmoſt*, in the ſtate of moſt perfection, *&c.* 5. *At* before a perſon, is ſeldom uſed otherwiſe than ludicrouſly; as, he longed to be *at* him; that is, to attack him. 6. *At* before a ſubſtantive ſometimes ſignifies the particular condition or circumſtances of the perſon as, *at* peace, in a ſtate of peace. 7. *At* before a ſubſtantive, ſometimes marks employment or attention. 8. *At* ſometimes the ſame as *furniſhed with*; after the *French*, *a*. 9. *At* ſometimes notes the place, where any thing is, or acts. 10. Sometimes ſignifies in conſequence of. 11. *At* marks ſometimes the effect proceeding from an act. 12. *At* ſometimes is nearly the ſame as *in*, noting ſituation. 13. *At* ſometimes marks the occaſion, like *on*. 14. *At* ſometimes ſeems to ſignify in the power of, or obedient to. 15. *At* ſometimes notes the relation of a man to an action. 16. *At* ſometimes imports the manner of an action. 17. *At*, like the *French chez*, means ſometimes application to, or dependance on. 18. *At all*, in any manner, in any degree.

Nothing more true than what you once let fall,
Moſt women have no characters *at all*.
Pope.

ATCHIEVEMENT (*Heraldry*) which is corruptly called *batchment*, is the coat of arms of a nobleman, gentleman, *&c.* duly marſhalled with ſupporters, helmet, wreath and creſt, with mantles and hoods. Such as are hung out on the fronts of houſes, after the death of noble perſons.

ATECH'NY (*atechnia*, L. ἀτεχνία, Gr.) unſkilfulneſs, inartificialneſs.

ATEGAR (of aetgan, *Sax.* to fling or throw) a weapon, a ſort of hand-dart.

AT GAZE (of ȝeſean, *Sax.* to look upon) a gazing, ſtaring at, or looking earneſtly.

ATHANASI'A (ἀθανασία of α privat. and θάνατος, Gr. death) immortality.

ATHEISM (from *atheiſt*; it is only of two ſyllables in poetry) the diſbelief of a God.

ATHEIST (from ἄθεος, Gr. without God) one that denies the exiſtence of God.

Atheiſt, uſe thine eyes,
And having view'd the order of the ſkies,
Think, if thou canſt, that matter blindly hurl'd,
Without a Guide, ſhould frame this wond'rous world. *Creech.*

No *Atheiſt*, as ſuch, can be a true friend, an affectionate relation, or a loyal ſubject.
Bentley's Sermons.

ATHEIST, *atheiſtical*; denying God.

ATHEISTICAL (from *atheiſt*) given to *Atheiſm*; impious.

Men are *atheiſtical*, becauſe they are firſt vicious; and queſtion the truth of Chriſtianity, becauſe they hate the practice. *South.*

ATHEISTICALLY (from *atheiſtical*) in an *atheiſtical* manner.

ATHEISTICALNESS (from *atheiſtical*) the quality of being *atheiſtical*.

Lord, purge out of all hearts profaneneſs and *atheiſticalneſs*. *Hammond's Fundamentals.*

ATHEISTICK (from *atheiſt*) given to *atheiſm*.

ATHEOUS (from ἄθεος, Gr.) atheiſtick, godleſs.

ATHE'ROMA (ἀθήρωμα, of ἀθάρη, pulſe or pap, Gr.) a ſwelling contained in its own coat, proceeding from a thick and tough humour, like ſodden barley, which neither cauſes pain, nor changes the colour of the ſkin, nor yields eaſily to the touch, nor leaves any dent when it is preſſed.

ATHLET'ICK *Crown*, one appointed for the crowning victors at the publick games.

ATLANTE'AN, of or pertaining to *Atlas*.

ATLAN'TICK *Siſters* (*Aſtron.*) the ſtars and conſtellation, called the *Pleiades*, or ſeven ſtars. *Milton.*

ATLAN'TIS, an iſland ſpoken of by *Plato* and other writers, with extraordinary circumſtances, which the controverſy among the moderns concerning it have rendered famous.

AT'LAS (of ατλᾶμι, Gr. to carry) the firſt vertebra of the neck, which ſupports the head.

AT-

ATLASSES (in *Architecture*) figures or half figures of men, uſed inſtead of columns or pilaſters, to ſupport any member of architecture, as a balcony, &c.

ATMOSPHERE (Ἀτμοσφαῖρα, of ἀτμὸς, a vapour, and σφαῖρα, a ſphere, Gr.) that region or ſpace round about the earth, into which exhalations and vapours are raiſed, either by being forced up by ſubterraneous fire; or, as others define it, an appendage of our earth, conſiſting of a thin, fluid, elaſtic ſubſtance called air, ſurrounding the terraqueous globe, to a conſiderable height.

By atmoſphere is generally underſtood the whole maſs of ambient air. But more accurate writers reſtrain atmoſphere to that part of the air next the earth, which receives vapours and exhalations, and is terminated by the refraction of the ſun's light.

The higher ſpaces, altho' perhaps not wholly without air, are ſuppoſed to be poſſeſſed by a finer ſubſtance, called *Æther*, and from thence called the etherial region.

The *atmoſphere* inſinuates itſelf into all the cavities of bodies, and ſo becomes the great ſpring of moſt of the mutations here below, as *generation*, *corruption*, *diſſolution*, &c.

ATMOSHERE *of conſiſtent bodies* (according to Mr. *Boyle*) are *effluvia*, or particles of matter which exhale or ſteam out from many, or probably all ſolid, firm and conſiſtent bodies; as glaſs, ſtones, and metals, which being rubbed againſt one another ſtrongly, emit ſenſible and often offenſive ſmells.

ATO'CIUM (ἀτόκιον, Gr.) any medicament that prevents conception or birth.

ATOM'ICAL *Philoſophy*, the doctrine of atoms, or the method of accounting for the origin and formation of all things, from the ſuppoſition of atoms endued with gravity and motion, called alſo *Epicurean* or *Carteſian*.

ATONI'A (ἀτονία, Gr.) a want of tone or tenſion, a looſening of the nerves and fibres; a failing or decay of ſtrength; infirmity, weakneſs, faintneſs.

ATRABILIA'RIOUSNESS (of *atrabiliarius*, L.) the being affected with a humour called *atra bilis*.

ATRA BILIS (with *Phyſicians*) a ſort of ſulphureous, earthy ſalt, which breeds in the body of animals, and is carried about in the blood, where cauſing an undue fermentation, it produces melancholy, &c. L.

ATRAMEN'TOUS (of *atramentum*, L. ink) inky, like ink.

ATROCIOUS (*atrox*, L.) cruel, barbarous.

ATRO'CIOUSNESS (*atrocitas*, L.) heinouſneſs, outrageouſneſs, cruelty.

To ATTACH' *a perſon to one* (in a *Figurative Senſe*) to lay him under an obligation, and to engage him to one's ſelf by good offices.

ATTACH'MENT *of Privilege*, is by virtue of a man's privilege to call another to that court, to which he himſelf belongs, and in reſpect whereof he is obliged to anſwer ſome action.

ATTACK' (*Military Art*) the general aſſault or onſet that is made to gain a poſt or upon a body of troops.

To ATTACK' *in flank* (*Military* term) is in a ſiege to attack both ſides of the baſtion.

Regular ATTACK, is an attack made in due form according to the rules of art, called alſo *Right* or *Droit*.

To gain a place by right ATTACK, is to gain the place by formal attack and regular works without a general ſtorm.

ATTAIN'ABLE, that may be attained.

ATTAIN'DER *by appearance* (in *Law*) is either by *battle*, by *confeſſion*, or by *Verdict*.

ATTAINDER *by battle*, is when the party appealed by another rather chooſes to try the truth by combat than by jury, and is vanquiſhed.

ATTAINDER *by confeſſion*, is either by pleading guilty at the bar before the judges, and not putting himſelf upon the trial by the jury; or before the *Coroner* in ſanctuary, where in antient times he was obliged to adjure the realm.

ATTAINDER *by default* } is when a
ATTAINDER *by outlawry* } perſon flies and does not appear, after he has been five times called into the county court, and is at laſt pronounced outlawed.

ATTAINDER *by Verdict*, is when the priſoner at the bar pleads not guilty to the indictment, and is pronounced guilty by the jury.

ATTAIN'MENT, an obtaining; alſo a thing attained or gotten.

To ATTEM'PERATE (*attemperatum*, L.) to make fit or meet.

ATTEN'TION *of mind* (with *Moraliſts*) an act of the will, by which it calls off the underſtanding from the conſideration of other objects, and directs it to the thing in hand.

ATTENTION *as to hearing*, is the ſtraining the *Membrana Tympani*, ſo as to make it more capable of receiving ſounds, and more prepared to catch even a weak agitation of the air.

ATTENT'IVENESS, (*attention*, F. of L.) heedful attention.

ATTENUAN'TIA, attenuating medicines, *i. e.* ſuch as with their ſharp and viſcous particles open the pores of the body, cut the thick and viſcous humours, ſo that they can paſs eaſily through the veſſels.

ATTENUA'TION, a thinning, &c. the making any fluid thinner or leſs conſiſtent than it was before. F. of L.

AT'TICK (in *Architecture*) the name of a baſis, which the modern architects have given to the *Dorick* pillar.

ATTICK (in *Architecture*) a kind of build-

ing wherein there is no roof or covering to be ſeen; uſed at *Athens*.

ATTICK *Order* (*Architecture*) a ſort of ſmall order raiſed upon another that is larger by way of crowning, or to finiſh the building.

ATTICK *Baſe* (*Architecture*) a peculiar kind of baſe, uſed by ancient architects in the *Ionick* order, and by others in the *Dorick*.

ATTICK *of a Roof* (*Architecture*) a ſort of parapet to a terrace, platform. *&c.*

ATTICK *continued* (*Architecture*) is that which encompaſſes the whole pourtour of a building, without any interruption, following all jetts, the returns of the pavillions, *&c.*

ATTICK *interſoſed* (*Architecture* is that which is ſituate between two tall ſtories, and ſometimes adorned with columns and pilaſters.

ATTICK *Salt*, a delicate, poignant ſort of wit and humour, peculiar to the *Athenian* authors.

ATTICK *Muſe*, an excellent one.

ATTICK *Witneſs*, one incapable of being corrupted.

ATTI'RE (with *Botaniſts*) the third part belonging to the flower of a plant, of which the two former are the empalement and the foliation, and is called either *florid* or *ſemiform*.

Florid ATTIRE (*Botany*) is commonly called thrums, as in the flowers of *Marigolds*, *Tanſey*, *&c* Theſe *Thrums* Dr. *Grew* calls *Suits*, which conſiſt of the two, but moſt commonly of three pieces; the outer parts of the ſuit is the *Floret*, the body of which is divided at the top like the *Cowſlip* flower into five parts or diſtinct leaves.

Semiform ATTIRE (*Botany*) this conſiſts of two parts, *i. e.* the chives (which by ſome are called *Stamina*) and *Cremets* or *Apices*, one upon each attire.

ATTIRE (with *Sportſmen*) the branching horns of a buck.

ATTITUDES (in *Painting*, *Statuary*, &c.) the poſture of a figure or ſtatue; or the diſpoſition of its parts, by which we diſcover the action it is engaged in, and the very ſentiment ſuppoſed to be in its mind.

ATTOR'NEY *General* (of the *King*) one who manages all law affairs of the crown, either in criminal proſecutions or otherwiſe; eſpecially in matters of treaſon, ſedition, *&c.*

ATTORNI'SHIP, procuration; alſo the office of an attorney.

ATTORN'MENT } (in *Law*) is when
AT'TURNMENT } the tenant attourns to or acknowledges a new lord; or it is a transferring thoſe duties he owed to his former lord to another.

ATTRACTION (in *Mechanicks*) the act of a moving power, whereby a moveable is brought nearer to the mover. The power oppoſite to *Attraction* is called *Repulſion*.

ATTRACTIVE *Force* (in *Phyſicks*) is a natural power inherent in certain bodies, whereby they act on other diſtant bodies, and draw them towards themſelves. This by *Peripateticks* is called the *Motion of Attraction*, and ſometimes *Suction*. But modern philoſophers do generally explode the notion of attraction, aſſerting that a body cannot act where it is not, and that all motion is performed by mere impulſion.

ATTRACTIVE *Power* (according to Sir *Iſaac Newton*) is a power or principle whereby all bodies and the particles of all bodies mutually tend towards each other. Or *Attraction* is the effect of ſuch power whereby every particle of matter tends towards every other particle.

ATTRACT'IVENESS (of *attractif*, F. of *attractivus*, L.) the drawing or attracting quality.

ATTRAHENTS (in *Phyſick*) attracting or drawing medicines, ſuch as by their minute particles open the pores of the body, ſo as to diſperſe the humours, cauſe the parts to draw bliſters in the ſkin, *L.*

ATTRIBUTE (*attributum of attribuo*, L.) a property which agrees to ſome perſon or thing; or a quality which determines ſomething to be after a certain manner.

ATTRIBUTE, a property belonging to, or peculiar to ſome perſon or thing, by which he is capable of performing certain acts; or in a more extended ſenſe is common to all things of a like kind, altho' different in quantity or extent; as to *know* and to *think* is a property common both to God and man; but is very different in extent; that of God being to know all things and perfectly too, and ours being to know but few things, and thoſe too imperfectly.

ATTRIBUTES (with *Divines*) certain properties or glorious excellencies, aſcribed to God, to render us the more capable to conceive of him, as that he is *Eternal*, *infinitely Wiſe*, *Good*, *Almighty*, &c.

ATTRIBUTE (with *Logicians*) an epithet given to any ſubject, or it is any predicate thereof; or whatever may be affirmed or denied of any thing.

Poſitive ATTRIBUTE, ſuch as gives a thing ſomewhat, as when we ſay of man, that he is *animate*.

Negative ATTRIBUTE, that which denies or takes away ſomewhat, as when we ſay of a ſtone, that it is *inanimate*.

Common ATTRIBUTE, is that which agrees to ſeveral different things as animal.

Proper ATTRIBUTE, ſuch as agrees to one kind only, as *Reaſon* to mankind.

ATTRIBUTES *communicable* of God (with *Divines*) belonging to the divine faculties of acting, are *Power* and *Dominion*.

ATTRIBUTES *communicable* of God (belonging to the divine will) are *Juſtice*, *Goodneſs*, *Faithfulneſs*.

ATTRIBUTES *communicable* of God (belonging to the divine underſtanding) are *Knowledge*, *Wiſdom*, *Providence*.

AT-

RIBUTES *incommunicable* of God, *plicity, Unity, Immutability, Infi-*

RIBUTES (in *Painting* and *Sculp-* ſymbols added to ſeveral figures to their particular office and character; gle to *Jupiter*, a peacok to *Juno*, a to *Mercury*, a club to *Hercules*, and *Victory*.

RITENESS (of *attritus*, L.) the be- worn.

RI'TION (with *Divines*) a ſorrow or having offended God, ariſing from of the odiouſneſs of ſin, and the ap- of having incurred the loſs of d puniſhment; or, as others define weſt degree of repentance, a ſlight ect ſorrow for ſin.

.ITION (in *Philoſophy*) a *Triture n*, ſuch a motion of bodies againſt er, as ſtrikes off ſome ſuperficial whereby they become leſs and

AI'L (of *ad* and *valere*, L. *valoir*, profitable, ſerviceable, or advan-

'ABLENESS (of *valoir*, F. of *ad* L.) conducive neſs, *&c.*

'T, before, forward.

I'CIOUSNESS, covetuouſneſs.

IO', an increaſing, L.

DRA'TION, a binding one's ſelf ice or Servant, L.

BLENESS (of *audibilis*, L.) capa- eing heard.

:NCE (in *Polit. Affairs*) the cere- itiſed at court at the admitting s and publick miniſters to a hear-

N'TES } Catechumens, or perſons O'RES } newly inſtructed in the f the chriſtian religion, and not yet be baptized.

'DIT *an Account*, to examine it.

ION, hearing, L.

'OR (in *Law*) an officer of the ne other great perſon, who yearly he accounts of under officers, ac- and makes up a general book, fference between their receipts and d their *allocations* or allowances; rance paid by each merchant, ac- his cargo, to a maſter of a ſhip l occaſions when he ſuffers da-

N'GE (*avenger*, F.) to take ven- n offender.

and, ſuch land as the tenant did manure, *cum averiis ſuis*, for the naſtery or the lord of the ſoil.

GE (in *Common Law*) that ſer- the tenant owes the lord to be horſes or carriages.

GE (with *Huſbandmen*) paſture cattle, eſpecially the *Eddiſh*, or owing or reaping.

AVE'RIA (of *avoir*, F. to have, or *aver*, cattle) in law ſignifies oxen and horſes for the plough; alſo ſometimes any cattle or perſonal eſtate, as *Catella*, all goods and chattels.

AV'ERAGE (in *Navigation* and *Commerce*) ſignifies the damage which the veſſel or the goods, or loading of it ſuſtains, from the time of its departure to its return: and alſo the charge or contributions towards defraying ſuch damages; alſo the quota or proportion which each merchant or proprietor in the ſhip or lading, is adjudged upon a reaſonable eſtimation to contribute to a common *average*; alſo a ſmall duty, which thoſe merchants who ſend goods in another man's ſhip, pay to the maſter for his care of them over and above the freight.

AVERDUPOI'SE. See *Avoirdupoiſe*.

AVER'MENT, an aſſertion of a thing to be true, an affirming, *&c.*

General AVER'MENT (in *Law*) is the concluſion of every plea to the writ, or in bar of replications or other pleadings.

Particular AVERMENT (in *Law*) is when the life of a tenant for life, or a tenant in tail is averred; and the *averment* contains as well the matter as the form.

AVER'NI (with *ancient Naturaliſts*) lakes, grottoes, and other places which infect the air with poiſonous ſteams and vapours.

AVERRUNCATION (from *averruncate*) the act of rooting up any thing.

To AVERRUNCATE (*averruncо*, L.) to root up; to tear up by the roots.

AVERSATION (from *averſor*, L.) 1. Hatred; abhorrence; turning away with deteſtation. 2. It is moſt properly uſed with *from* before the object of hate. 3. Sometimes with *to*, leſs properly. 4. Sometimes very improperly with *towards*.

AVERSE (*adverſus*, L.) 1. Malign; not favourable. 2. Not pleaſed with; unwilling to; having ſuch a hatred as to turn away. 3. It has moſt properly *from*, before the object of averſion. 4. Very frequently but improperly *to*.

AVERSELY (from *averſe*.) 1. Unwillingly. 2. Backwardly.

AVERSENESS (from *averſe*) unwillingneſs; backwardneſs.

AVERSION (*averſio*, L.) 1. Hatred; diſlike; deteſtation; ſuch as turns away from the object. 2. It is uſed moſt properly with *from*, before the object of hate. 3. Sometimes leſs properly, with *to*. 4. Sometimes with *for*. 5. Sometimes very improperly with *towards*. 6. The cauſe of *averſion*.

To AVERT (*averto*, L.) 1. To turn aſide; to turn off. 2. To put by as a calamity.

To AVER'T (*avertere*, L.) to turn away from, to drive or keep back.

To AUGMENT (*augmenter*, F.) to encreaſe; to make bigger, or more.

To AUGMENT, to encreaſe; to grow bigger.

AUGMENT (*augmentum*, L.) 1. Encreaſe. 2. State of encreaſe.

AUGMENTATION (from *augment*) 1. The act of encreaſing or making bigger. 2. The ſtate of being made bigger. 3. The thing added, by which another is made bigger.

AUGMENTATION-COURT, a court erected by king *Henry* VIII. for the encreaſe of the revenues of his crown, by the ſuppreſſion of monaſteries.

AUGULAR (*augularis*, L.) of or belonging to an augur or ſoothſayer.

To AUGU'RE (*augurare*, L.) to predict, to conjecture or gueſs.

AUGURY, in a reſtrained ſenſe, is uſed to ſignify only the pretended art of divination, or foretelling future events by the flying, ſinging, *&c.* of birds; but in the general and more common received ſenſe, it is uſed of any kind of divination, or foretelling future things, either by birds or other animals, the elements, the heavens, water, *&c.* and thus uſed it takes in aſtrology, magick, palmiſtry, *&c.*

AUGUST, the eighth month in the year, ſo called from the emperor, who having conquered *Egypt*, and put an end to the civil war, entered that month into his ſecond conſulſhip.

AUGUST, majeſtick, royal, great, or pertaining to majeſty, royalty, greatneſs, *&c.* this title was firſt given to *Octavius Cæſar* by the *Roman* ſenate, when they conferred the ſovereign power on him.

AUGUST'NESS (of *auguſte*, F. *auguſtus*, L.) royalneſs, majeſtickneſs, venerableneſs.

AVI'SO, advice, intelligence or advertiſement of ſomething to be made known.

A'VITOUS (*avitus*, L.) that which came to us by our anceſtors; ancient, of long ſtanding.

AUK'WARD (æpnd, *Sax.*) untoward or unhandy.

AUK'WARDNESS (of Æpend, *Sax.*) unhandineſs, *&c.*

AU'MONER, a diſtributor of alms, an almoner.

To AVOCATE (*avoco*, L.) to call off from buſineſs; to call away.

AVOCATION (from *avocate*) 1. The act of calling aſide. 2. The buſineſs that calls; or the call that ſummons away.

To AVOID (*vuider*, F.) 1. To ſhun; to eſcape. 2. To endeavour to ſhun. 3. To evacuate; to quit. 4. To oppoſe; to hinder effect.

To AVOID, 1. To retire. 2. To become void or vacant.

AVOIDABLE (from *avoid.*) that which may be avoided, ſhunned, or eſcaped.

AVOIDANCE (from *avoid.*) 1. The act of avoiding. 2. The courſe by which any thing is carried off.

AVOIDER (from *avoid*) 1. The perſon that avoids or ſhuns any thing. 2. The perſon that carries any thing away. 3. The veſſel in which things are carried away.

AVOIDLESS (from *avoid*) inevitable; that which cannot be avoided.

AVOID'ANCE (in *Fact*) is by the death of the incumbent.

AVOIDANCE (in *Law*) may be by ceſſion, plurality, deprivation, deſignation, *&c.*

AVOIR DU' POIS (in *Law*) ſuch merchandizes as are weighed by this weight, and not by *Troy* weight.

To AVOW' (*avouer*, F.) to own, confeſs or acknowledge, to grant.

AVOWEE' } (*Law* term) he to whom
ADVOWEE' } the right of advowſon of any church belongs, ſo that he may preſent thereto in his own name; and is diſtinguiſh'd from thoſe who preſent in another's name, as a guardian for his ward, *&c.*

AVOW'SAL, a confeſſion.

AURE'LIA (with *Naturaliſts*) the firſt apparent change of the *Eruca* of an inſect.

AUREO'LA (with *Romiſh Schoolmen*) a ſpecial reward beſtowed on martyrs, virgins, doctors and other ſaints, on account of their having performed works of ſupererogation.

AURORA (of *aura*, L. or αὔρα, *&c.*) the morning twilight, the dawn or break of day; which begins to appear, when the ſun is come within 18 degrees of the horizon, and ends when it is riſen above it.

AUSPICE (*aſpicuum*, L.) 1. The omens of any future undertaking drawn from birds. 2. Protection; favour ſhewn by proſperous men. 3. Influence; good derived to others from the piety of their patron.

AUSPICIAL (from *auſpice*) relating to prognoſticks.

AUSPICIOUS (from *auſpice*) 1. With omens of ſucceeſs. 2. Proſperous; fortunate; applied to perſons. 3. Favourable; kind; propitious; applied to perſons. 4. Lucky; happy; applied to things.

AUSPICIOUSLY (from *auſpicious*) happily; proſperouſly; with proſperous omens.

AUSPICIOUSNESS (from *auſpicious*) proſperity; happineſs.

AUSTERE (*auſterus*, L.) 1. Severe; harſh; rigid. 2. Sower of taſte; harſh.

AUSTERELY (from *auſtere*) ſeverely; rigidly.

AUSTERENESS (from *auſtere*) 1. Severity; ſtrictneſs; rigor. 2. Roughneſs in taſte.

AUSTERITY (from *auſtere.*) 1. Severity; mortified life; ſtrictneſs. 2. Cruelty; harſh diſcipline.

AUTHOR (*auctor*, L.) 1. The firſt beginner or mover of any thing; he to whom any thing owes its original. 2. The efficient; he that effects or produces any thing. 3. The firſt writer of any thing; diſtinct from the

or or compiler. 4. A writer in

ORITATIVE (from *authority*.) due *authority*. 2. Having an air r.

ORITATIVELY (from *authori-* an *authoritative* manner; with a *rity*. 2. With due *authority*.

ORITATIVENESS (from *au-* an acting by *authority*; *authori-* arance.

ORITY (*auctoritas*, L.) 1. Legal Influence; credit. 3. Power; support, juſtification, countenance. ony. 6. Weight of teſtimony;

ORIZATION (from *authorize*) nt by *authority*.

THORIZE (from *autoriſer*, F.) e *authority* to any Perſon. 2. To thing legal. 3. To eſtabliſh any *thority*. 4. To juſtify, to prove be right. 5. To give credit to or perſon.

KINE'SIA (*αὐτοκινησία*, of *αὐτὸς* to move, Gr.) a free moving of nd fro.

M'ATON (*αὐτόματον*, of *αὐτὸς* and *ματὸς*, ſpontaneous, Gr.) a engine; a machine which has ple of motion within itſelf, going a vice, ſcrew, ſpring or weight; of mechaniſm that ſeems to move a clock, jack, watch, *&c.*

M'ATORY (*automatoria*, L.) the ce of making clocks, watches, *&c.* machines as move of themſelves.

THE'IST (of *αὐτὸς* and *θεὸς*, .) one who believes God's ſelf-.

JMN (*autumnus*, L.) harveſt, the the ſixth of *Auguſt* to the ſixth of .

M'NAL *Point* (with *Aſtronomers*) the equinoctial points; being that h the ſun begins to deſcend towards pole.

MNAL *Equinox* (*Aſtron.*) the time ſun is in the autumnal point.

MNAL *Signs* (*Aſtron.*) are thoſe which the ſun paſſes during the au- ſon; they are, *Libra*, *Scorpius*, and *s*.

JR'GY (*autourgia*, L. of *αὐτὸς*, ſelf, Gr. work) ſelf-working.

LIA'TION, help, aid, ſuccour.

L'IUM (with *Phyſicians*) any me- at is good againſt a diſeaſe.

WAIT' (of *awbe*, *Teut.*) to wait nd upon; alſo ready to befal one, of ill.)

WAKE (*peccian*, *Sax.* To *awake* reterite *awoke*, or, as we now more ly ſpeak, *awaked*.) 1. To rouſe out 2. To raiſe from any ſtate reſembling ſleep. 3. To put into new action.

To **AWAKE**. To break from ſleep; to ceaſe to ſleep.

AWAKE (from the verb) without ſleep, not ſleeping.

To **AWAKEN**. See *Awake*.

To **AWARD**. 1. To adjudge; to give any thing by a judicial ſentence. 2. To judge; to determine.

AWARD (from the verb) judgment, ſentence, determination.

AWARE (from *a* and *ware*) vigilant; in a ſtate of alarm; attentive.

To **AWARE**. To beware; to be cautious.

AWAY (*apeg*, *Sax.*) 1. Abſent. 2. From any place or perſon. 3. Let us go. 4. Begone. 5. Out of one's own hands; into the power of ſomething elſe. 6. It is often uſed with a verb; as to *drink away* an eſtate; to *idle away* a manor; that is, to drink or idle till an eſtate or manor is gone.

He *play'd* his life *away*. *Pope.*

7. On the way; on the road: perhaps this is the original import of the following phraſe:

Sir *Valentine*, whither *away* ſo faſt?
Sh. T. G. of Verona.

8. Perhaps the phraſe, *be cannot away with*, may mean, *be cannot travel with*; *be cannot bear the company*. 9. *Away with*. Throw *away*, take *away*.

AWE (*ege*, *oga*, *Sax.*) Reverential fear, reverence.

To **AWE** (from the noun) to ſtrike with reverence or fear.

AWEBAND (from *a* and *band*) a check.

AWFUL (from *awe* and *full*) that which ſtrikes with *awe*, or fills with reverence. 2. Worſhipful; in authority; inveſted with dignity. This ſenſe is obſolete. 3. Struck with *awe*; timorous; ſcrupulous. This ſenſe occurs but rarely.

AWFULLY (from *awful*) in a reverential manner.

AWFULNESS (from *awful*.) 1. The quality of ſtriking with *awe*; ſolemnity. 2. The ſtate of being ſtruck with *awe*.

AWN } (with *Huſbandmen*) the ſpire or
ANE } beard of barley, or other bearded grain; alſo the beard that grows out of the huſk of corn, or graſs.

AX VETCH, an herb.

AXIL'LA (in *anatomy*) the cavity under the upper part of the arm, commonly called the arm-pit. L.

AXIO'MA (with *Logicians*) is the diſpoſing one argument with another, where a thing is ſaid to be or not to be.

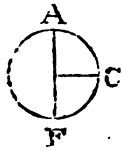
AXIOMA'TICKS (*axiomatici*, L. of *ἀξιωματικοὶ*, Gr.) perſons worthy of ſome dignity or publick office.

AXIS, properly ſignifies a line or long piece of iron or wood, paſſing through the center of a ſphere, which is moveable upon the ſame.

AXIS [with *Botaniſts*] (by a metaphor taken from the *axis* of a wheel, which is that ſmooth part about which it turns) is the ſmooth part in the center of ſome fruits, about which the other parts are diſpoſed.

AXIS *of the Earth* (*Geography*) is a right line upon which the earth performs its daily rotation.

AXIS *of a Planet* (*Aſtron.*) is a right line drawn through the center of the planet, and about which it revolves.



AXIS *of a Circle* } *Aſtron.*
AXIS *of a Sphere* }
is a ſtrait line paſſing thro' the center from one ſide to another, and is the ſame as *diameter*.

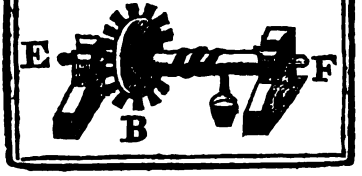
AXIS (*Architect.*) is otherwiſe called *Cathetus*: as,

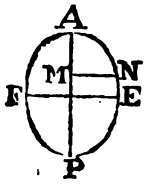
AXIS (of the *Ionick Capital*) is a line paſſing perpendicular through the middle of the eye of the volute.

Spiral AXIS (*Architect.*) is the *axis* of a twiſted column, drawn ſpirally, in order to trace the circumvolutions without.

AXIS *of a Magnet*, is a line paſſing thro' the middle of a *Magnet* lengthwiſe, in ſuch manner, that however the *Magnet* is divided, the loadſtone will be made into two loadſtones, if the diviſion be according to a plane wherein ſuch line is found.

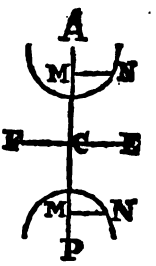
AXIS (in *Peritrochie*) a machine for the raiſing of weights conſiſting of a cylindrical beam, which is the *axis* lying horizontally, and ſupported at each end by a piece of timber; and ſomewhere about it it hath a kind of tympanum or wheel, which is called the peritrochium; in the circumference of which are made holes to put in ſtaves (like thoſe of a windlaſs or capſtan, in order to turn the *axis* round the more eaſily, to raiſe the weight by a rope that winds round the *axis*.





AXIS (in *Conick Sections*) is a line that goes through the middle of the figure, and cutting all the ordinates at right angles.

Tranſverſe AXIS (of an *Ellipſis* or *Hyperbola*) is the *axis* AP laſt defined. It is alſo the *firſt* or *principal axis*, in contradiſtinction to the *conjugate* or *ſecondary axis*.



Conjugate AXIS }
Second AXIS } (of an *Ellipſis*) is the line FE drawn from the center of the figure C, parallel to the ordinate MN, and perpendicularly to the tranſverſe *axis* AP.

AXIS *determinate* (in an *Hyperbola*) is a right line drawn between the vertexes or tops of the oppoſite ſections.

AXIS *indeterminate* (of an *Hyperb.*) is a right line which divides into two equal parts, and at right angles, an infinite number of lines drawn parallel to one another within the hyperbola.

AXIS (in *Mechanicks*) as the *axis* of a balance, is the line upon which it turns or moves.

AXIS *of a Conick*, is the right line or ſide upon which the triangle turns or makes its motion in forming the cone.

AXIS *of a Lens* (*Opticks*) is a right line paſſing along the *axis* of that ſolid, whereof the *Lens* is a ſegment.

AXIS *of any Glaſs* (*Opticks*) is a right line drawn perpendicularly thro' the center of the *Glaſs*, and if it be a *convex Glaſs*, through the thickeſt part; or if it be a *concave Glaſs*, thro' the thinneſt part (which in each of them is termed the pole of the glaſs) directly on the center of the ſphere, of which the glaſs figure is a ſegment.

AXUN'GIA, a kind of fat, the ſofteſt of any that is in the bodies of animals; alſo the ſwarf or greaſe in the axle-tree of a wheel; boar's greaſe.

AXUNGIA, (*of Glaſs*) called alſo the ſalt or gall of glaſs, is a ſcum which is taken off from the top of the matter of glaſs before it is vitrified.

AZA'PES (in the *Turkiſh army*) are the old *Muſſulmen* bands, more ancient than the *Janizaries* themſelves, but very much deſpis'd; they are made uſe of as *Pioneers*, and are ſometimes merely a bridge to the horſe in marſhy grounds, and ſo many faſcines to fill up the ditches of a place beſieged.

AZ'EROLE (with *Botaniſts*) a kind of medlar-tree, the leaves of which are like parſley, the flowers grow in cluſters, and have ſeveral leaves, which appear roſewiſe, the fruit is ſmaller than a medlar, red, and of an agreeable taſte.

AZ'IMUTH *Dial*, one whoſe ſtyle or gnomon is at right angles to the plane of the horizon.

Magnetical AZIMUTH (in *Aſtronomy*) is the apparent diſtance of the ſun from the north or ſouth point of the compaſs.

AZO'NES

AZONES (of a privative, and Ζώνη, *Gr.* a zone or country) with *Mythologists*, such gods as were not private divinities, of any particular country, but were acknowledged as gods in every country, and were worshipped in every nation.

AZURE (of *azurro*, Ital. or *azul*, Sp. which signifies blue, or of *Lazulus lapis*, L., the colour of the sky.

AZURE (in *Heraldry*) *i. e.* blue; this colour, *Guillim* says, consists of much red and little white, and represents the colour of the sky in a clear, sun-shiney day, and in engraving is express'd by lines drawn a-cross the field, as in the escutcheon.

B.

B *Roman*, 𝔅 *Italick*, 𝔅 *English*, Β *Greek*, ב *Hebrew*, are the second letters of these alphabets.

B, in *English* words, is not heard or pronounced after *m*, as *climb*, *dumb*, *numb*, *thumb*, &c.

B, is used as an abbreviation of several words, as B A. *Baccalaureus Artium*, a batchelor of arts; B. V. *Beata virgo*, *i. e.* the blessed Virgin, Sc. *Maria*.

B (with the *Ancients*) a numeral, denoting 300.

B̄, with a dash, over it signifies 3000.

BA'AL (in the *Hebrew*, signifies lord or mighty) an idol of the *Moabites* and *Phœnicians*, called also *Bel*, and is thought to have been the first of idols.

BABEL (בבל, *Heb. i. e.* confusion) a huge tower in the land of *Shinar* in *Mesopotamia*, said to have been built 5146 paces high, having an equal basis; the passage was round the side, and had many apartments and rooms for people, cattle, horses, carts, &c. incised within it. The hands of all or most of the inhabitants of the earth were employed in it after the flood, before they were separated; supposed to be begun by the order of *Nimrod*, to secure them against a second flood. It was rendered famous upon the account of the confusion of languages, which caused them to desist from their attempts.

To BABBLE (*babbelen*, Germ. *babiller*, F.) 1. To prattle like a child; to prate imperfectly. 2. To talk idly, or irrationally. 3. To talk thoughtlessly; to tell secrets. 4. To talk much.

BABBLE (*babil*, F.) idle talk; senseless prattle.

BABBLEMENT (from *babble*) senseless prate.

BABBLER (from *babble*) 1. An idle talker; an irrational prattler. 2. A teller of secrets.

BABYLON, anciently the metropolis of *Chaldæa*, founded either by *Nimrod* or *Belus*, and by *Ninus* and *Semiramis* improved, so as to be accounted one of the seven wonders of the world for its extraordinary walls and gardens. The river *Euphrates* ran through the middle of the city, the two shores being joined by a bridge of stupendous architecture: Some authors write, that the city, when in its greatest grandeur, was in compass 46 miles. The walls were built by queen *Semiramis*, so large and high, that some write they were 200, others 250, and others 300 feet high; but the most common received measure is, that they were fifty cubits high, and so broad, that three chariots might go upon them without danger. *Diodorus Siculus* writes, that they were 300 or 350 stadia in compass, that is, above twenty-two *English* miles, and five stadia high, having pleasant gardens on them.

BACCA'TED (*baccatus*, L.) beset with pearls, also having many berries.

BACCHANA'LIA, a festival in honour of *Bacchus*, celebrated with much solemnity by the ancient *Greeks* and *Romans*; these feasts were also called *Orgya*, of Ὀργὴ, fury of transport, by reason of the madness and enthusiasm that the people seemed to be possessed with at the time of their celebration.

BACCHANTES } the priestesses and
BACCHANALS } priests of *Bacchus*, who celebrated his festivals with cymbals, drums, timbrels, noise and shouts, running about in a frantick manner, crowned with ivy, vine-twigs, &c. and carrying in their hands a thyrsis or staff wreathed with the same plants, L.

BACH'ELORSHIP (*baccalaureat*, F. *baccalaureatus*, L.) the estate or condition of a man never married,

BACK (bac, bæc, *Sax. back*, Germ.) 1. The hinder part of the body, from the neck to the thighs. 2. The outer part of the hand when it is shut; opposed to the *palm*. 3. The outward part of the body; that which requires cloaths; opposed to the *belly*. 4. The rear; opposed to the *van*. 5. The place behind. 6. The part of any thing out of sight. 7. The thick part of any tool, opposed to the edge; as, the back of a knife, or sword; whence *backsword*, or sword with a *back*. 8. To turn the back on one, is to forsake him, or neglect him. 9. To turn the *back* is to go away; to be not within the reach of taking cognizance.

BACK (from the *noun*.) 1. To the place from which one came. 2. *Backward*; from the present station. 3. Behind; not coming forward. 4. Toward things past. 5. Again; in return. 6. Again; a second time.

To BACK (from the noun *back*.) 1. To mount on the back of a horse. 2. To break a horse; to train him to bear upon his back. 3. To place upon the back. 4. To maintain; to strengthen. 5. To justify; to support 6. To second.

To BACKBITE (from *back* and *bite*) To censure or reproach the absent.

BACKBITER (from *backbite*.) A privy calum-

calumniator; a cenſurer, of the abſent.

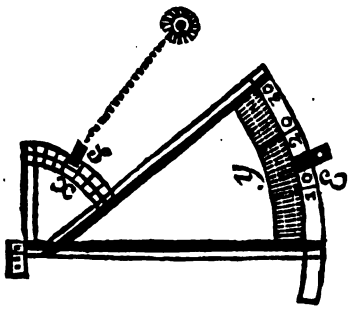
BA'CKCARRY. Having on the back. *Manwood*, in his foreſt laws, noteth it for one of the four circumſtances, or caſes, wherein a foreſter may arreſt an offender againſt vert or veniſon in the foreſt, *viz.* Stable-ſtand, dog-draw, *backcarry*, and bloody-hand. *Cowel.*

BACKDOOR (from *back* and *door*) The door behind the houſe; privy paſſage.

Popery, which is ſo far ſhut out, as not to re-enter openly, is ſtealing in by the *backdoor* of atheiſm. *Atterbury.*

BACKFRIEND (from *back* and *friend*) friend backwards; that is, an enemy in ſecret.

BACKSTAFF } (in *Navigation*)
BACKQUADRANT } an inſtrument by the *French*, called the *Engliſh* quadrant, invented by captain *Davis*; being the ſimpleſt and exacted inſtrument hitherto inventted for taking the ſun's zenith diſtance at ſea, by the help of which the altitude is preſently known.



It conſiſts of two arches, the arch *x* of the leaſt radius contains 60 degrees, and that of *y* having the largeſt radius contains three degrees. It has alſo three vanes; the vane at *b* is called the horizon vane, that at *S* the ſhadow vane, and the vane at *E* is called the ſight vane.

BACK'WARD } (bacpeno, *Sax.*) on
BACK'WARDS } at or towards the back part; alſo unwilling, loath to.

BACK'WARDNESS (bacpeapnerre, *Sax.*) an unreadineſs, an unwillingneſs; alſo a defectiveneſs in proficiency in any attainment.

BAG (in *Traffick*) a particular quantity of ſome ſort of commodities, as of pepper, from 2 to 3 hundred weight, *&c.*

BA'GAVEL } (with the citizens of
BETHU'GAVEL } *Exeter*) a certain tribute or toll granted to the citizens upon all manner of wares brought to that city to be ſold, towards the paving of the ſtreets, repairing of the walls, and maintenance of the city.

BAG'GAGE (of carrying a bag or knapſack) a ſoldiers's trull; a camp-whore; alſo a ſorry wench.

BAIL (in a *Foreſt*) a limit or bound, according as a foreſt is divided into the particular charges of ſeveral foreſters.

BAILE'E (in *Law*) the perſon to whom the goods of a perſon bailed are delivered.

BAIL'LOR (in *Law*) the party who delivers ſuch good.

White BA'KERS, this company is of great antiquity: They were a company the 1ſt of *Edward* II. had a new charter 1 *Henry* VII. confirmed by *Henry* VIII. and *Edward* VI. queen *Mary*, queen *Elizabeth* and king *James*. Their arms are *gules*, three garbs *Or* on a chief, an arm iſſuing out of a cloud proper, holding a pair of ſcales *Or*, between three garbs of the firſt.

Brown BAKERS were incorporated the 19th of king *James* I. Their arms are *gules*, a hand iſſuing out of the clouds proper, holding a pair of balance, an anchor in a chief barry wavy *Or* and azure on a cheveron gules, between three garbes.

BAKER (of bacian, *Sax.*) a maker of bread.

BA'LANCE } (probably of *bilanx*, L.
BAL'LANCE } or *balance*, F.) one of the ſix ſimple powers in *Mechanicks*, uſed principally for determining the equality or difference of weight in heavy bodies; they are of ſeveral forms, as ſcales, ſteel-yards, *&c.*

BALANCE } (with *Aſtronomers*) called
BALLANCE } in *Latin Libra*, of which this ♎ is the characteriſtick, is one of the 12 ſigns of the *Zodiack*, into which the ſun enters at the autumnal equinox in *September*; the conſtellation conſiſts of eight ſtars, repreſented on a globe by the form of a balance or pair of ſcales.

BALANCE (of the *Air*) the weight of that fluid, whereby, according to its known property; it preſſeth where it is leaſt reſiſted, till it is equally adjuſted in all parts.

BALAS'SIUS, the balaſs ruby, a precious ſtone of a faint red colour.

BALATRO'NES (*balatrones*, Hor.) an ancient name given to wicked and lewd perſons, from *Servilius Balatro*, a debauch'd libertine, whence probably the *French* have derived their *Poltroon.*

BALD (*bal*, Welch) 1. Without hair. 2. Without natural covering. 3. Without the uſual covering. 4. Unadorned; inelegant. 5. Stripped; naked; without dignity; without value; bare.

BALD-

BALD'NESS (balˈonerre, *Sax.*) not having hair; alſo in regard to ſpeech, unpoliteneſs.

BALE (*balle*, F.) a bundle or parcel of goods packed up for carriage.

BALE (bæl, *Sax. bale*, Dan. *bal*, *bol*, Icelandiſh) miſery; calamity.

To BALE, a word uſed by ſailors, who bid *bale* out the water; that is, *lave* it out, by way of diſtinction from pumping.

To BALE (*emballer*, F. *imballare*, Ital.) to make up into a *bale*.

BALEFUL (from *bale*) full of miſery; full of grief; ſorrowful; ſad; woful. Full of miſchief; deſtructive.

BALEFULLY (from *baleful*) ſorrowfully; miſchievouſly.

To BALK. 1. To diſappoint; to fruſtrate. 2. To miſs any thing. 3. To omit, or refuſe, any thing; to heap as on a ridge.

BALK (among *Bricklayers*) a great beam, ſuch as is uſed in building; alſo a poll or rafter over an out-houſe or barn.

BALL (*bal*, F.) a publick dancing meeting.

BAL'LAD (*balad*, F.) a ſong.

BALLS (in *Heraldry*) a common bearing in coats of arm; but always by heralds called by other names, according to their different colours, as ogreſſes, beſants, golps, gazes, hurts, pellets, plates, pomels, orenges, torteaures; which ſee in their proper places.

BAL'LISTERS (in a *Church*) an incloſure of pillars, which rails in the communion table.

BALLIS'TICKS (of *balliſtæ*, *L.* croſs-bows or engines for caſting javelins, great ſtones, *&c.*) the art of making ſuch engines.

BALLI'VA (*Old Deeds*) a whole county under the juriſdiction of a ſheriff; alſo a hundred with reſpect to the chief conſtable; or a manor, with reſpect to the ſteward.

BALLUSTRA'DE, a row of ballifters or ſmall turned pillars, of ſuch a height as a man may lean his elbow upon them; fixed upon a terrace walk or top of a building, to divide it into two or more ſeparate parts.

BALM (with *Chymiſts*) an extract of common ſalt, made on the following manner. They firſt diſſolve the ſalt, and having clarified it well, ſet it in horſe dung for the ſpace of two or three months, and after this it is diſtill'd ſtrongly with a ſand heat, which produces an unctious ſubſtance, of a quality ſo preſervative, that (it is ſaid) the moſt corruptible things being ſteep'd in it are preſerved time out of mind; and that the dead bodies of the ancients have been preſerved by it, without being reduced to a mummy.

BAL'NEARY (*balnearius*, L.) belonging to baths, *&c.*

BALNEA'TORY (*balneatorius*, L.) belonging to a bath or ſtove.

BAL'SAM (in *Pharmacy*) certain liquors extracted or drawn from gums and roſiny ſubſtances, as nervous balſam, ſciatick balſam, *Apoplectick* **BALSAM**, a ſweet ſcented ſpirituous ſubſtance of the conſiſtence of an ointment, a perfume.

BALSA'MUM (*Βάλσαμον*, Gr. of בעל, שמן, Heb.) the balſam or balm-tree, or the juice that drops from it, that is of a moſt fragrant ſcent, L.

BAM, at the beginning of the names of places in *Great Britain*, denotes the quality of the place, that it either now or formerly was woody, from the *Saxon* beam, which ſignifies a piece of timber, as *Bamfield*, *Bambridge*, *Bambury*.

BAN (*ban*, Teut. a publick proclamation, as of proſcription, interdiction, excommunication, publick ſale.) 1. Publick notice given of any thing, whereby any thing is publickly commanded or forbidden. This word we uſe eſpecially in the publiſhing matrimonial contracts in the church before marriage, to the end that if any man can ſay againſt the intention of the parties, either in reſpect of kindred or otherwiſe, they may take their exception in time. And, in the canon law, *Banna ſunt proclamationes ſponſi et ſponſæ in eccleſiis fieri ſolitæ*, Cowel. 2. A curſe; excommunication. 3. Interdiction. 4. *Ban of the empire*; a publick cenſure by which the privileges of any *German* prince are ſuſpended.

To BAN (*banne*, Dut. to curſe) to curſe, to execrate.

BAND (Banᵭ, *Sax.*) an ornament or cloathing for the neck.

To BAND (Banᵭen, *Sax.*) to bandy, to gather into, or conſpire with a faction.

BAND *of Muſick*, a company or ſet of muſicians, united or ſelected for the performance of a ſymphony on an extraordinary occaſion.

BAND *of Gentlemen Penſioners*, are a company of gentlemen bearing halberts, who attend immediately the king's perſon on ſolemn occaſions.

BAND'ELET (with *Architects*) any line or flat moulding, as that which crowns the *Dorick* architrave; it encompaſſes a pillar quite round about like a ring, is greater than a liſt, but leſs than a plat-band.

BAN'DOG (of *band* and *dog*) a dog kept in a band or chain; alſo a maſtiff or houſe-dog; alſo a dog for baiting bulls, bears, *&c.*

BANE (bana, *Sax.* a murderer) 1. Poiſon. 2. That which deſtroys; miſchief, ruin.

To BANE (from the noun) to poiſon.

BANE'FUL, poiſonous, deſtructive.

BANE'FULNESS, poiſonouſneſs, deſtructiveneſs.

A BAN'TER, a jeering, a rallying by way of diverſion, *&c.*

BANS'TICKLE, a ſmall fiſh, called a ſtickle back.

To BAPTIZE (*baptiſer*, F. from *Βαπτίζω*,

Gr.) To chriſten; to adminiſter the ſacrament of baptiſm.

BAR (*barre*, F.) 1. A piece of wood, iron, or other matter, laid croſs a paſſage to hinder entrance. 2. A bolt; a piece of iron or wood faſtened to a door, and entering into the poſt or wall to hold it. 3. Any obſtacle which hinders or obſtructs. 4. A rock, or bank of ſand, at the entrance of a harbour or river, which ſhips cannot ſail over at low water. 5. Any thing uſed for prevention. 6. The place where cauſes of law are tried, or where criminals are judged; ſo called from the *bar* placed to hinder crouds from incommoding the court. 7. An incloſed place in a tavern or coffee-houſe, where the houſekeeper ſits and receives reckonings. 8. In Law, a peremptory exception againſt a demand or plea brought by the defendant in an action, that deſtroys the action of the plaintiff for ever. It is divided into a *bar* to common intent, and a *bar* ſpecial: a *bar* to a common intent, is an ordinary or general *bar*, that diſables the declaration or plea of the plaintiff; a *bar* ſpecial, is that which is more than ordinary, and falls out in the caſe in hand, upon ſpecial circumſtance of the fact. *Cowel.* 9. Any thing by which the compages or ſtructure is held together. 10. Any thing that is laid croſs another, as bars in heraldry. 11. A *bar of gold* or *ſilver*, is a lump or wedge from the mines, melted down to a ſort of mould, and never wrought. 12. *Bars of a horſe.* The upper part of the gums between the tuſks and the grinders, that bears no teeth, and to which the bit is applied, and by its fruition, the horſe governed. 13. *Bars, in muſick*, are ſtrokes drawn perpendicularly acroſs the lines of a piece of muſick; uſed to regulate the beating or meaſure of muſical tune.

BAR-SHOT. Two half bullets joined together by an iron bar; uſed in ſea engagements for cutting down the maſts and rigging.

To BAR (from the *noun.*) 1. To faſten or ſhut any thing with a bolt, or bar. 2. To hinder; to obſtruct. 3. To prevent. 4. To ſhut out from. 5. To exclude from a claim. 6. To prohibit. 7. To except; to make an exception. 8. In law, to hinder the proceſs of a ſuit. 9. To *bar* a vein. This is an operation performed upon the veins of the legs of a horſe, and other parts, with intent to ſtop the malignant humours. It is done by opening the ſkin above it, diſengaging it, and tying it both above and below, and ſtriking between two ligatures.

BARBARIAN (*barbarus*, L. It ſeems to have ſignified at firſt only foreign, or a foreigner; but, in time, implied ſome degree of wildneſs or cruelty.) 1. A man uncivilized; untaught; a ſavage. 2. A foreigner. 3. A brutal monſter; a man without pity; a term of reproach.

BARBARIAN. Belonging to *Barbarians*; ſavage.

BARBARICK (*barbaricus*, L.) Foreign far fetched.

BARBARISM (*barbarimus*, L.) 1. A form of ſpeech contrary to the purity and exactneſs of any language. 2. Ignorance of arts; want of learning. 3. Brutality; ſavageneſs of manners; incivility. 4 Cruelty, barbarity; unpitying hardneſs of heart.

BARBARITY (from *barbarous.*) 1. Savageneſs; incivility. 2. Cruelty; inhumanity. 3. *Barbariſm*; unpurity of ſpeech.

BARBAROUS (*barbare*, F. βαρβαρος, Gr.) 1. Stranger to civility; ſavage; uncivilized. 2. Ignorant; unacquainted with arts. 3. Cruel; inhuman.

BARBAROUSLY (from *barbarous.*) 1. Ignorantly; without knowledge of arts. 2. In a manner contrary to the rules of ſpeech. 3. Cruelly; inhumanly.

BARBAROUSNESS (from *barbarous.*) 1. Incivility of manners. 2. Impurity of language. 3. Cruelty.

BARATTA, a ſort of balſam brought from the *Weſt Indies.*

BARALLOTS, a ſect of heretics at *Bologne* in *Italy*, who had all things in common, even their wives and children.

BARB, a horſe of the *Barbary* breed, much eſteemed for their ſwift running, and therefore are much coveted for ſtallions; they being ſaid to retain their native vigour to the very laſt. The owners of them in *Barbary* preſerve the genealogies of theſe *Barbs*, as carefully, as we do thoſe of our noble families; they are ſaid alſo to be able to outrun an oſtrich, and ſome of them are bought at the price of two or three hundred pounds *ſterling.*

BARBACAN (*barbacane*, Ital.) a canal or opening left in a wall for water to come in and go out at, when buildings are erected in places liable to be overflowed, or to drain the water off a terraſs.

BARBACAN (in *Military Affairs*) an aperture or cleft, made in the walls of a caſtle or fortreſs to fire upon the enemy.

BARBARY *Falcons*, a kind of hawks commonly taken in *Barbary*, they making their paſſage through that country; this bird is leſs than the *Tiercel-gentle*, but very bold; it is plumed with red under the wings, and armed with long talons and ſtretchers.

BARBE, the armour of the horſes of the ancient knights and ſoldiers, who were accoutered at all points.

BARBS, a ſort of armour for horſes, which covered the neck, breaſt and crupper.

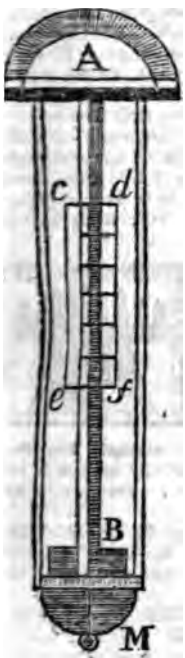
BARBES (with *huſbandmen*) a diſtemper in black cattle, known by a ſuperfluous piece of fleſh on their tongues, which ſometimes hinders them from eating their meat.

BARBER *Chirurgeons.* They were incorporated

corporated by king *Edward* IV. but confirmed by moſt kings and queens ſince with enlargements. Their arms are a croſs quartered *Gules*, a lion paſſant gardant, *Or*, in the firſt quarter a chevron between three, in the ſecond *party per pale* ent & *vert*, a roſe crowned with an imrial crown, the firſt as the fourth, the ſeond as the third.

BAR'BICANAGE (*Old Rec.*) money en for the maintenance of a *barbican* or rch tower.

BARDS (among the ancient *Britons* and *rish*) a ſort of poets who deſcribed and ſung a kind of verſe, the noble atchievments of at commanders and noblemen; they lared to encourage virtue, and frequently inenced the chiefs on both ſides to hearken a reconciliation, as to the matters in ference, even when the two armies were dy to join battle.



BARO'METER (*βαρομετρον*, of *βαρος*, and *μετρεω*, Gr. meaſure) an inſtrument for eſtimating the weight or pillar of the atmoſphere, and the ſeveral minute variations of the weight of that pillar; by which variations the various changes of the weather are determined.

The firſt inventor of it was *Torricelli*, at *Florence*, in 1643. From whence father *Merſenne* brought it into *France* the year following, 1644, and *Monſieur Paſchal* tried it in 1646, and gave an account of it in a piece printed in 1647; the uſes of this inſtrument are to diſcover the gravitation of the incumbent atmoſphere (one of the nobleſt philoſophical diſcoveries) the changes of the weather, *&c.*

The mechaniſm of the *Barometer* is as follows: A glaſs tube A B, hermetically ſealed in A, having its diameter about one tenth of an inch, and its length at leaſt 13 inches, is filled with mercury ſo juſtly, as not to have any air over it, nor any bubbles adhering to the ſides of the tube, which is beſt done by means of a glaſs funnel, with a capillary tube; the orifice of the tube, filled after this manner, ſo as to overflow, is cloſely preſſed by the finger, ſo as to exclude any air betwixt it and the mercury, and thus immerged in a wooden veſſel of a convenient diameter, ſo however as not to touch the bottom at the diſtance of 28 inches from the ſurface of the mercury, are fixed two plates CE, and DF, divided into two inches, and theſe again ſubdivided into any number of ſmaller parts. Laſtly, the tube is incloſed in a wooden frame, to prevent its being broke, and the baſon open, though ſecured from duſt.

Many attempts have been made to render the changes in the *Barometer* more ſenſible, and ſo to meaſure the atmoſphere more accurately; which has given riſe to a great number of *Barometers* of different ſtructures. Hence comes the *Wheel Barometer*, *Diagonal Barometer*, *Horizontal Barometer*, *Pendant Barometer*, &c.

A marine BAROMETER, being only a double *Thermometer* for conveniency at ſea. See *Thermometer*.

Obſervations for the uſe of the Barometer.

1. The motion of the mercury in the tube does not exceed three inches in its riſing and falling.

2. The riſing of the mercury generally preſages fair weather, and its falling foul; as *rain*, *ſnow*, *high winds* and *ſtorms*.

3. The falling of the mercury in very hot weather preſages thunder.

4. The riſing of the mercury in winter, foreſhews froſt, and if the mercury falls three or four diviſions in froſty weather, a thaw will certainly follow, but if the mercury riſes in a continued froſt, ſnow will follow.

5. If ſoon after the falling of the mercury foul weather enſues, there will be but little of it; and on the contrary, if the weather proves fair ſoon after the mercury has riſen, the ſame will happen.

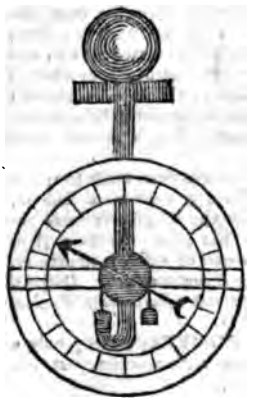
6. If the mercury riſe much and high in foul weather, and continues ſo for two or three days before the foul weather is over, then continued fair weather will enſue.

7. If the mercury falls much and low in fair weather, and continues ſo for two or three days before the rain comes, then you may expect a great deal of wet, and very probably high winds.

8. If the mercury be unſettled in its motion, it denotes uncertain and changeable weather.

9. As to the words that are graved near the diviſions of the inſtrument, tho' for the moſt part the alterations of the weather will agree with them, yet they are not ſo ſtrictly to be minded, as in the riſing and falling of the mercury according to the foregoing obſer-

vations; for if the mercury ſtands at much rain, and riſes up to changeable, it then foreſhews fair weather, although not to continue ſo long as it would have done if the mercury were higher; ſo places which are more northerly have a greater alteration of the riſe or fall of the mercury, than thoſe that are more ſoutherly.



Wheel BAROMETER, is a contrivance for the applying an index to the common *Barometer*, which index ſhews the variation of the altitude of the mercurial cylinder, which at moſt does not exceed three inches, which nevertheleſs may be made as diſtinguiſhable as if it were three feet or three yards, or as much more as is deſired, the form of it is as here deſcribed.

BAR'ON, is a degree of nobility, next but inferior to a viſcount, but ſuperior to a gentleman, anciently they were ſuch as had the government of provinces committed to them, and are in probability the ſame with court barons, and were immediately after the conqueſt; they, if they would, might come to parliament, and were probably the ſame with our court *Barons* now, and then ſat as Peers in the upper houſe of parliament, call'd lords; this dignity at the firſt wholly depended on the king's pleaſure; but afterwards they obtained letters patent of the king, to make the title hereditary to their male iſſue, and were called *Barons*, either by writ or creation.

BARONS *by Writ*, were call'd alſo *Barons* by preſcription, becauſe they and their anceſtors have continued *Barons*, beyond the memory of man, and have their ſurnames added to the title of lord; but thoſe by their patent are called after the names of their baronies.

BARONS *by Tenure*, are ſuch as the biſhops, who have baronies annexed to their biſhopricks, and have the title of lords ſpiritual, and take their ſeats in the houſe of lords.

BAR'ONETS, by K. *James* I. in the year 1611, were created on condition of defending the province of *Ulſter* in *Ireland*, which was at that time much harraſſed by the rebels, with the arms of which they were allow'd to charge their coat, and for that purpoſe they were to maintain 30 ſoldiers for the ſpace of three years, or pay into the *Exchequer* a ſum ſufficient to do it, which at eight pence per day, amounts to the ſum of 1095 pounds ſterling.

This degree of honour is next to a *Baron*, and takes the precedency of all knights, except knights of the garter, and is the loweſt degree of honour that is hereditary.

BAR'REL *of the ear* (with *Anatomiſts*) a large cavity behind the tympanum of the ear, in depth about three or four lines, covered with a very fine membrane, on which are ſeveral veins and arteries.

BARRELS *of earth* (in an *Army*) a ſort of half hogſheads filled with earth, which are uſed as breaſt-works for covering the ſoldiery; and alſo to break the gabions made in the ditch, and alſo to roll into breaches.

BARREL *of a watch*. See *Fuzee*.

Thundering BARRELS (with *Gunners*) barrels filled with bombs, granadoes, and other fire-works, to be rolled down a breach.

BARRENNESS (of unbepnenð, *Sax.*) unfruitfulneſs, a not bearing.

BAR'REN SIGNS (with *Aſtrologers*) the ſigns *Gemini*, *Leo* and *Virgo*, ſo called becauſe when the queſtion is aſk'd, whether ſuch a perſon ſhall have children or not? If one of thoſe ſigns be upon the cuſp, or firſt point of the fifth houſe, they may take it for granted, that the perſon enquiring ſhall have none.

BARRICA'DOES (in *regular Fortification*) are trees cut with ſix faces, and croſſed with battoons of the length of half pikes, bound with iron at the feet; to be ſet up in paſſages or breaches, to keep back either horſe or foot.

BAR'RIERS (in *Fortification*) are great ſtakes ſet up about 10 feet diſtance one from another, and about 4 or 5 feet high, having tranſoms or overthwarth rafters to ſtop ſuch as would violently force their way in. Theſe are uſually erected in void ſpaces between a citadel and the town, in half moons and other works.

BAR'RISTERS (of *Bar* at which they plead) are pleaders at the bar of a court of judicature, and are of two ſorts, either *outward* or *utter*, or *inner*.

Outward BARRISTER } one who after
Utter BARRISTER } long ſtudy of the law, at leaſt 7 years, is called to publick practice, and admitted to plead, ſtanding without the bar.

Inner BARRISTER, one who being a ſerjeant at law, or elſe an attorney of the king or prince, or any of the king's, &c. council, are allow'd out of reſpect to plead within the bar.

BARYCOI'A (of βαρὺς, dully, and κοῖλος, Gr.

Gr. to hear) a dulneſs, thickneſs, hardneſs of hearing.

BARYPHONI'A (βαρυφωνία, Gr.) a difficulty of ſpeaking.

BASAL'TES (βασάλτης, Gr.) a ſort of marble of an iron colour, the hardeſt black marble.

BASE (with *Gunners*) the ſmalleſt piece of ordnance; 4 feet and a half long; the diameter at the bore 1 inch 1 quarter; it weighs 203 pounds, carries a ball 1 inch 1 8th diameter, and 5 or 6 ounces weight.

BASE (in *Architecture*) the foot of a pillar which ſupports it, or that part which is under the body, and lies upon the *zocle* or pedeſtal.

BASE *diſtinct* (in *Opticks*) is that preciſe diſtance from the pole of a convex glaſs, in which the objects, which are beheld through it, appear diſtinct, and well defined; and is the ſame with what is called the *Focus*.

BASE *Ring* (of a *Cannon*) is the large ring next to and juſt behind the touch-hole.

BASE *Tenure* (*Law* term) is holding by villenage or other cuſtomary ſervice, in diſtinction from the higher tenure *in capite*, or by military ſervice.

BASE, a fiſh, otherwiſe called a ſea-wolf.

BASE (*bas*, F. *baſſo*, Ital. *baxo*, Span. *baſſus*, low Lat. βάσις, Gr.) 1. Mean, vile, worthleſs. 2. Of mean ſpirit, diſingenuous, illiberal, ungenerous, low, without dignity of ſentiment. 3. Of low ſtation, of mean account, without dignity of rank, without honour. 4. Baſe born, born out of wedlock, and by conſequence of no honourable birth. 5. Applied to metals: without value; it is uſed in this ſenſe of all metal except gold and ſilver. 6. Applied to ſounds; deep, grave. It is more frequently written *baſs*, though the comparitive *baſer* ſeems to require *baſe*.

BASE-BORN. Born out of wedlock.

BASE-COURT. Lower-court, not the chief court that leads to the houſe.

BASE-MINDED. Mean-ſpirited, worthleſs.

BASE-VIOL (uſually written *baſs-viol*) an inſtrument which is uſed in concerts for the *baſe* ſound.

BASE (from *bas*, F. *baſis*, L.) 1. The bottom of any thing; commonly uſed for the lower part of a building, or column. 2. The pedeſtal of a ſtatue. 3. That part of any ornament that hangs down, as houſings. 4. The broad part of any body; as the bottom of a cone. 5. Stockings, or perhaps the armour for the legs, from *bas*, F. 6. The place from which racers or tilters run; the bottom of the field. 7. The ſtring that gives a *baſe* ſound. 8. An old ruſtick play; written by *Skinner*, *bays*.

To BASE (*baſier*, F.) To embaſe, to make leſs valuable by admixture of meaner metals.

BASELY (from *baſe*.) 1. In a baſe manner, meanly, diſhonourably. 2. In baſtardy.

BASENESS (from *baſe*.) 1. Meanneſs, vileneſs, badneſs. 2. Vileneſs of metal. 3. Baſtardy. 4. Deepneſs of ſound.

BAS'ILICK (βασιλική, Gr.) a large hall, having two ranges of pillars, and two iſles or wings with galleries over them. Theſe *Baſilicks* were at firſt made for the palaces of princes, and afterwards converted into courts of juſtice, and at laſt into churches; whence a *baſilick* is generally taken for a magnificent church, as the *baſilick* of St. *Peter* at *Rome*.

BASILISK (*baſiliſco*, *Ital.*) a long piece of ordnance.

BASON (with *Anatomiſts*) a round cavity in the form of a tunnel, ſituate betwixt the anterior ventricles of the brain, and ending at the point of the *glandula pituitaria*.

BASSO *Relievo* (in *Maſonry*, *Carving*, *Caſting*, &c.) i. e. *Baſs* or *low Relief*, or imboſſed work, is when only half the bodies or figures are repreſented, or when the work is low, flat, or but a little raiſed; as when a medal or coin has its figure or impreſs low, thin, and hardly diſtinguiſhable from the plane, it is ſaid that the relief is low and weak; but when it is much raiſed, the relief is ſaid to be bold and ſtrong.

BAS'TARD (in *Law*) one born of a woman unmarried, ſo that the father is not known by the order of the law.

BAS'TARDY, an inquiry, examination or trial at law, whether one be a baſtard or not.

BASTI'LE (in *Paris* in *France*) the name of a priſon.

BAS'TION (in *Fortification*) a maſs of earth, and ſometimes faced or lined with ſtone or brick, and ſometimes with ſods, which generally advances towards the campaign, the bounding lines of it being two faces, two flanks, and two demi-gorges, Gr.

Hollow BASTION } (*Fortification*) a
Voided BASTION } baſtion having only a rampart and a parapet, ranging about its flanks and faces, ſo that a void ſpace is left towards the center.

BA'STON } (in *Architecture*) the
BATTOON } ſame as *Torus*, a round member encompaſſing the baſe of a pillar between the *Plinth* and the *Liſt*.

BATAVIANS, *Hollanders* or *Dutch* people, who inhabit the *Low Countries* called the *United Provinces*.

BATCH'ELOR, the original of this word is much controverted by criticks; ſome derive it from *Bacca laurea*, L. *i. e.* Laurel berry, in alluſion to the ancient cuſtom of crowning poets with laurel, *baccis lauri*; others, of *baculus* or *bacillus*, L. a ſtaff, becauſe (they ſay) a ſtaff was put into the hand of batchelors at their commencement, as a ſymbol of their authority, of their ſtudies being finiſhed, and of the liberty they were reſtored to. Hence the title of *Batchelor of Arts*, *Divinity*, *Muſick*, &c.

BATCHE-

BATCHELOR } (of *Bas chevalier*, F.)
BACHELOR } this title was anciently given to perſons who, ambitious to acquire honour by their valour, were ſuperior in quality to eſquires; but not in circumſtances to raiſe a company of *Gens de arms*, and therefore ſerved in the army under the ſtandard of *Bannerets*, being allowed colours of their own, and to lead their vaſſals.

In the ancient conſtitutions of the admiralty this title was given to all under the dignity of *Barons*.

BATCHELOR of *Arts* (in *Oxford*) is one who has taken the firſt degree in the liberal arts and ſciences, in order to which he is required to be a ſtudent there 4 years, and in 7 years to be intitled to that of maſter of arts, and in 14 to be a batchelor of divinity.

BATCHELOR of *Arts* (at *Cambridge*) this title there requires only 3 years ſtudy, and 6 to be maſter of arts, and 13 for batchelor of divinity.

BATCHELORS (in *Law*) the title requires the perſon to ſtudy 6 years.

BACHELORS (in *War*) are young ſoldiers, who have ſignalized themſelves in the firſt campaign, and were preſented with the military or gilt ſpurs.

BATCH'ELOR, in ancient times, was alſo a title given to a young cavalier, who had made his firſt campaign, and received the military girdle.

BATCHELOR (of *baculus*, L. a ſtaff) a title given to young military men, on account that the young cavaliers exerciſed themſelves with ſtaffs and bucklers; hence they were called *Bacculares* and *Bacularii*, in the time of king *Richard* II. by *Odorick* and *Walſingham*. Hence

BATCHELORS *of arms*, was a title anciently given to thoſe who came off victors in their firſt engagement.

BATH'MIS (with *Anatomiſts*) a bone, the ſame as *Trochea*; a cavity in the bone of the arm or ſhoulder on each ſide one, that receives the proceſs of the undermoſt and leſſer of the two bones of the cubit, when the whole hand is ſtretched out and bent.

BATON (in *Archit.*) a large ring or moulding in the baſe of a column, otherwiſe called the *Tore*.

To BATTER (*battre*, to beat, F.) 1. To beat, to beat down; frequently uſed of walls thrown down by artillery, or of the violence of engines of war. 2. To wear with beating. 3. Applied to perſons: to wear out with ſervice.

To BATTER. A word uſed only by workmen. The ſide of a wall, or any timber, that bulges from its bottom or foundation, is ſaid to *batter*. *Moxon's Mech. Exer.*

BATTERER (from *batter*) he that *batters*.

BATTERY (from *batter*, or *batteria*, F.) 1. The act of *battering*. 2. The inſtruments with which a town is *battered*, placed in order for action. 3. The frame or raiſed work, upon which cannons are mounted.

BATTERY *en rouge* (*Fortification*) a battery uſed to diſmount the enemy's cannon.

BATTERY (in *Law*) an act that tends to the breach of the peace of the realm, by violently ſtriking or beating a man, who may therefore indict the other perſon to have the action of treſpaſs, or aſſault and battery.

BATTERY (in *Law*) is the wrongful beating of a perſon, upon which the perſon thus injured may lay an indictment againſt the offender, or he may have an action of treſpaſs; but if the plaintiff made the firſt aſſault, the defendant ſhall be diſcharg'd, and the plaintiff ſhall be amerced to the king for his falſe ſuit.

But all beating is not indictable or actionable, for a perſon may juſtify the beating of another for an offence, ſo as moderately to correct him, as a father his child, a maſter his ſervant, a ſchoolmaſter his pupil; ſo likewiſe if a perſon ſhall attempt to take away my goods, I may lay hands upon him; and if he will not deſiſt, may beat him rather than let him carry them away.

Menacing or threatening begins the breach of the peace, aſſaulting increaſes it, and battery accompliſhes it.

BATTOL'OGIST (*Βαττολογος*, Gr.) a vain babbler.

To BAULK (*Incert. Etym.*) to croſs, to diſappoint.

BAW'DINESS, lewdneſs, obſcene diſcourſe or action.

BAY *of Joiſts* (*Archit.*) the ſpace betwixt two beams,

BAY, a part of a barn at the end where corn, *&c.* is laid; thus if a barn conſiſt of a floor and two heads where they lay corn, they ſay a barn of two *Bays*.

BAIZ, a ſort of woollen cloth, having a long nap ſometimes fuzzed on one ſide, and ſometimes not.

BAYS, the making of *Bays*, *Says*, *Serges*, *&c.* was brought into *England* by the *Flemings*, who fled hither to avoid the perſecution of the duke of *Alva*, about the fifth year of queen *Elizabeth*.

BE, a prepoſition common to the *Teutonic*, *German* and *Saxon*, *&c.* dialect; alſo now to the *Engliſh*.

To BE (beon, *Sax.*) to exiſt.

BEAM (beam, *Sax.*) a ray of light proceeding from the ſun or any other luminous body.

BEAN *Caper*, a fruit.

BEAN *Treſſil*, an herb.

BEAR (beap, bepa, *Sax.*) a wild beaſt.

To BEAR, pret. *I bore*, or *bare*; part. paſſ. *bore*, or *born*, (berpan, bepan, *Sax. bairan.* Gothick. It is ſounded as *bare*, as the *are* in *care* and *dare*.) 1. This is a word uſed

uſed with ſuch latitude, that it is not eaſily explained. But as a matter of curioſity and uſefulneſs, the different ſignifications ſhall be given; ſupported by examples from authorities, too long to be here inſerted. We ſay, to *bear* a burden, to *bear* ſorrow or reproach, to *bear* a name, to *bear* a grudge, to *bear* fruit, or to *bear* children. 2. To carry as a burden. 3. To convey or carry. 4. To carry as a mark of authority. 5. To carry as a mark of diſtinction. 6. To carry as in ſhow. 7. To carry as in truſt. 8. To ſupport, to keep from falling. 9. To keep afloat. 10. To ſupport with proportionate ſtrength. 11. To carry in the mind, as love, or hate. 12. To endure, as pain, without ſinking. 13. To ſuffer, to undergo. 14. To permit, to ſuffer without reſentment. 15. To be capable of, to admit. 16. To produce, as fruit. 17. To bring forth, as a child. 18. To give birth to. 19. To poſſeſs, as power or honour. 20. To gain, to win. 21. To maintain, to keep up. 22. To ſupport any thing good or bad. 23. To exhibit. 24. To be anſwerable for. 25. To ſupply. 26. To be the object of. 27. To behave, to act in character. 28. To hold, to reſtrain. 29. To impel, to urge, to puſh. 30. To conduct, to manage. 31. To preſs. 32. To incite, to animate. 33. To *bear* a body; colour in painting. 34. To *bear* a date; the time when any thing was written. 35. To *bear* a price; to have a certain value. 36. To *bear* in hand; to amuſe with falſe pretences, to deceive. 37. To *bear off*; to carry away by force. 38. To *bear out*; to ſupport, to maintain, to defend.

To BEAR. 1. To ſuffer pain. 2 To be patient. 3. To be fruitful, or prolifick. 4. To take effect, to ſucceed. 5. To act in character. 6. To tend, to be directed to any point. 7. To act as an impellant, or as a reciprocal power; generally with the particles *upon* or *againſt*. 8. To act upon. 9. To be ſituated with reſpect to other places. 10. To *bear up*; to ſtand firm without falling. 11. To *bear with*; to endure an unpleaſing thing.

BEAR } (*bere*, Teut.) a thing made
BIER } uſe of to carry a dead corpſe upon.

BEARS (in *Aſtronomy*) two conſtellations called *Urſa major* and *minor*.

The Ship BEARS (ſpoken as to her burden) when ſhe having to lean or ſlender a quarter, ſinks too deep into the water, her freight being light, and ſo of conſequence can carry but a ſmall burden.

To BEAR *under another Ship's Lee* (*Sea Phraſe*) is when a ſhip, which was to the windward, comes under another ſhip's ſtern, and ſo gives her wind.

To BEAR *up round* (*Sea Term*) is a direction to let the ſhip go between her two ſheets, directly before the wind.

To BEAR (ſpoken of places) to be ſituate, as ſuch a cape bears off ſo and ſo from ſuch a cape.

BEAR *up the Helm*, a direction to the ſteerſman to let the ſhip go more at large before the wind.

BEARD'ED *Creeper*, a ſort of herb.

BEARD'LESS (beapdleꝛ, *Sax.*) having no beard.

BEAR'ING (in *Geography* and *Navigation*) the ſituation of one place from another; that is, with reſpect to the degrees of the horizon, which by navigators are divided into 32 equal parts, called points of the compaſs, therefore when they have found what point of the compaſs will carry them from one place to another, they call that the bearing of that place with reſpect to the other.

To BEAT, preter. *beat*, part. paſſ. *beat* or *beaten* (*battre*, F.) 1. To ſtrike, to knock, to lay blows upon. 2. To puniſh with ſtripes or blows. 3. To ſtrike an inſtrument of muſick. 4. To break to powder, or communicate by blows. 5. To ſtrike buſhes or ground, or make a motion to rouze game. 6. To threſh, to drive the corn out of the huſk. 7. To mix things by long and frequent agitation. 8. To batter with engines of war. 9. To daſh, as water, or bruſh, as wind. 10. To tread a path. 11. To make a path, by marking it with tracks. 12. To conquer, to ſubdue, to vanquiſh. 13. To harraſs, to overlabour. 14. To lay or preſs, as ſtanding corn by hard weather. 15. To depreſs, to cruſh by repeated oppoſition; uſually with the particle *down*. 16. To drive by violence. 17. To move with fluttering agitation. 18. To *beat down*; to endeavour by treaty to leſſen the price demanded. 19. To *beat down*; to ſink or leſſen the value. 20. To *beat up*; to attack ſuddenly, to alarm. 21. To *beat the hoof*; to walk, to go on foot.

To BEAT. 1. To move in a pulſatory way. 2. To daſh, as a flood or ſtorm. 3. To knock at a door. 4. To move with frequent repetitions of the ſame act or ſtroke. 5. To throb, to be in agitation, as a ſore ſwelling. 6. To fluctuate, to be in agitation. 7. To try different ways, to ſearch. 8. To act upon with violence. 9. To ſpeak frequently, to repeat, to enforce by petition. 10. To *beat up*, as to *beat up* for ſoldiers.

BEAT, part. paſſ. (from the verb.)

BEAT (from the verb.) 1. Stroke. 2. Manner of ſtriking. 3. Manner of being ſtruck; as the *beat* of the pulſe, or a drum.

BEATEN (from *to beat*.)

BEATER (from *beat*.) 1. An inſtrument with which any thing is comminuted or mingled. 2. A perſon much given to blows.

To BECOME pret. *I became*, comp. pret. *I have become* (from *by* and *come*.) 1. To enter into ſome ſtate or condition, by a change from ſome other. 2. To *become of*; to be the fate of, to be the end of, to be the final condition of. It is obſervable, that this

word

word is never, or very ſeldom uſed but with the interrogative *what*. 3. *Where is he become?* is uſed for *what is become of him?*

To BECOME (from *be* or *by*, and ɔ̃emen, *Sax.* to pleaſe.) 1. Applied to perſons, to appear in a manner ſuitable to ſomething. 2. Applied to things, to be ſuitable to the perſon, to befit, to be congruous to the appearance, or character, or circumſtance, in ſuch a manner as to add grace; to be graceful.

BECOMING (from *become*) that which pleaſes by an elegant propriety; graceful. It is ſometimes uſed with the particle *of*, but generally without any government of the following words.

BECOMINGLY (from *become*) after a becoming or proper manner.

BECOMINGNESS (from *becoming*) decency, elegant congruity, propriety.

Nor is the majeſty of the divine government greater in its extent, than the *becomingneſs* hereof is in its manner and form.

Grew's Coſmologia Sacra, b. iii. *c.* 1.

To BEGREA'SE (of *be* and *graiſſe*, F.) to daub or ſmear with greaſe.

To BEGRI'ME (of *begrimen*, Teut.) to daub or ſmear with grime, as the black of a porridge-pot, chimney, *&c.*

BEHA'VIOUR (of be and habban, *Sax.*) carriage or demeanour, either as to perſon or manners.

BEHEAD'ING (of beheafdian. *Sax.*) was firſt uſed in *England*, in the year 1072, in the time of *William* the conqueror, *Waltheof*, earl of *Huntington*, being the firſt nobleman that was beheaded here.

BEHELD (of behealdan, *Sax.*) looked upon, or did behold.

BEHOLD'EN } (of be and healdan,
BEHOLD'ING } *Sax.* to hold, *q. d.* holding of another) under an obligation to a perſon for favours beſtowed.

BEHOOF (of behoꝛan, *Sax.*) bounden duty, obligation, *&c.*

BEHOO'VABLE (of behoꝛan, *Sax.* and *able*) becoming, to be done as a duty; alſo profitable, uſeful.

BE'ING (in *Metaphyſicks*) is diſtinguiſhed into *Complex* or *Incomplex*, *Rational* or *Real*, *Actual* or *Potential*.

A poſitive BEING, is that which has a real exiſtence in the courſe of nature.

A Negative BEING, deſtroys this exiſtence, and if it deſtroys it abſolutely, it is a perfect *Negative Being*.

A Privative BEING, is that which only prevents its being in a ſubject, which was capable to receive it.

A Rational BEING (in *Metaphyſicks*) is the mere product of reaſon, and has no exiſtence, but in the mind in *Idea*; and ceaſes to be, when it is not thought upon.

A Real BEING, (in *Metaphyſicks*) is a *Being* that is not produced by the ſtrength of imagination or fancy; but has a real exiſtence in nature before any thought or conception of the mind.

An Actual BEING (in *Metaphyſicks*) is ſuch a *Being* that actually does exiſt in the order of nature, whether it depends upon any cauſe in order to produce it, as an *Infant*; or whether it be before all cauſe, as *God*.

A Potential BEING (in *Metaphyſicks*) is a *Being* that may be produced by the power of ſome agent.

To BELA'BOUR (of *be* and *laborare*, L.) to beat or bang ſoundly.

To BELAM' (probably of *lamin*, Dut.) to make lame) to beat or bang ſoundly.

BELAND'E } a kind of ſea veſſel hav-
BELAN'DRE } ing ſails and tackle like a hoy; but broader and flatter, ſeldom above 24 tun, and are uſed to carry merchants goods. *F.*

To BELAY (of be and lay) to faſten any running rope ſo, that when it is haled it cannot run out again.

BELEM'NITES (of βέλος, Gr. a dart) the arrow-head or finger-ſtone, a kind of ſtone of a whitiſh and ſometimes a gold colour, ſo named becauſe of its reſemblance to the point of an arrow.

BELI *oculus* (i. e. *Belus*'s eye) a kind of precious ſtone that reſembles an eye. L.

BEL. See *Baal*.

BELL *flowers* (with *Floriſts*) a pleaſant flower, of which there are ſeveral ſorts called alſo blew-bells.

BELL *metal*, a metal made by a mixture of copper and tin for caſting bells.

BELL *pear*, a pear called alſo a ground pear.

BELLI'GERUOS (*belliger*, L.) making or waging war.

BELLIE'F (ɣeleafa, *Sax.*) credit.

BEND'ABLE (of benꝺan, *Sax.*) that may be bended.

BENDS (of a *ſhip*) the outermoſt timbers of the ſide, to ſet the feet on in climbing up, *&c.*

BEND'WITH, an herb.

BENEFAC'TRESS, a female benefactor.

BENEFAC'TURE (*benefacture*, L.) a good deed.

BENEF'ICENCE (*beneficentia*, L.) the doing of good offices, a delight in doing good to others, kindneſs, liberality.

Simple BENEFICES, are ſuch where the parſons are only obliged to read prayers, *&c.*

Sacerdotal BENEFICES, are ſuch where they are charged with the care of ſouls, *&c.*

BENEFICENCE (ſay the *Moraliſts*) is the higheſt and moſt illuſtrious ſtrain of humanity, when a man out of a pure inclination, that ariſes either from a native generoſity of ſoul, or from pity and compaſſion to perſon in diſtreſs, is at ſome pains or charge in beſtowing freely upon another what may re-

lieve

have his neceſſity or promote his advantage. The virtue that anſwers to benefice in the giver, is gratitude in the receiver.

BENGAL' (of *Bengala* in the *Eaſt-Indies*) a ſort of ſilk, &c.

BENIGN'NESS (*benignitas*, L.) ſweetneſs of diſpoſition, goodneſs, kindneſs, courteſy.

BENIGHT'ED of be and nihte, *Sax.*) overtaken by the night or darkneſs; alſo darkened, blinded.

BEN'NET, an herb.

BENT (of benban, *Sax.*) prone, inclined to be reſolved upon; alſo bowed, crooked.

BENUM'MEDNESS, a being benummed.

BE'ORN (beorn, *Sax.* a prince or other chief man) it is a poetical word, and from it proceeds *Beowred*, chief in counſel, *Beornod*, a princely mind.

BEPIST' (of *be* and *piſſet*, Dan.) wetted with piſs.

BEQUEATH'MENT, a legacy.

BEREA'VEMENT, a deprivation, of being bereaved or deprived of any thing.

BERG, BORG, BURG, BYRG (of πύργος, Gr. with the ancient *Phrygians* πέγυ, according to Mr. *Baxter*) ſignifies a caſtle of a city, or a mountain fortified with a caſtle, a city, any place of habitation.

BERE'NICES *hair* (*Aſtron.*) a conſtellation called *coma Berenices* in the northern hemiſphere, conſiſting of ſtars near the lion's tale.

BE'RIA, BERE'A (*Old L. records*) a flat, wide plain or heath, and from hence ſeveral large meadows or open grounds are ſtill called *Berries* or *Beri-fields*. Hence the terminations of many names, as *Thornbery* or *bury*.

BER'LIN, a ſort of travelling carriage, chair, chariot, &c. ſuch as are uſed in *Berlin* in *Pruſſia*.

BERRY, the ſame as *Borough*.

BESHREW *your heart*, i. e. ill luck attend you.

BESI'DES (of be *and* ſ'be, *Sax.*) over and above, more than.

To BESMO'AK (of be *and* ſmacian, *Sax.*) to make ſmoaky or ſmoaked.

BESPOKE (of be *and* ſpecan, *Sax.*) ſpoken for; alſo inchanted.

To BESPAUL (of *be* and *ſpauzen*, Teut.) to ſpit about or make filthy by ſpitting.

To BESPE'AK (of be *and* ſpecan, *Sax.*) to ſpeak for ſomething; to give order for it to be made; alſo to inchant.

To BESPIT (of be *and* ſpitan, *Sax.*) to ſpit upon.

To BESPOT (of *be* and *ſpot*, Teut. *ignominy*) to cauſe ſpots on, &c.

To BESPUT'TER (of *be* and *ſputare*, L.) to ſpirt or ſlirt ſpittle upon.

BEAST'LINESS (*beaſtialitas*, L.) the copulation of a man or woman with a beaſt; alſo beaſtly quality, filthineſs.

BESTIA'RII (among the *Romans*) thoſe men who combated with wild beaſts.

Theſe were either captives taken in war, or ſlaves guilty of crimes; they were expoſed unarmed to the fury of ravenous wild beaſts, and if they maſtered one, another was immediately ſet upon them; and in the times of perſecution, chriſtians were thus worried to death, to make ſport for their heathen perſecutors.

Sometimes alſo young men armed, to ſhew their bravery and dexterity, undertook theſe encounters, and ſometimes with thoſe of their own ſpecies, and ſome again practiſed this ſort of ſport for the ſake of money.

To BESTREW' of ſtrepian, *Sax.*) to ſtrew, to ſcatter about.

To BESTRI'DE (of be and ſtpaꝺan, *Sax.*) to get up aſtride on a horſe, &c.

BETHO'UGHT (of be ƀencan, *Sax.*) did call to mind.

BEVEL *angle*, ſignifies any angle that is neither 90 nor 45 degrees.

BEVY of *Partridges* (with *Fowlers*) 3 in a flock.

BEVY (in a *Metaphorical ſenſe*) is a knot or company of perſons, as a *bevy of goſſips*, *of knaves*, &c.

To BEWIL'DER (of be and vil'ƀeornerſſe, *Sax.* a wilderneſs) to ſcare, to affright, to put into confuſion.

BEY, a governor of a maritime town or country in the *Turkiſh empire*.

Oriental BEZO'AR, is that which comes from ſeveral parts of the *Eaſt Indies*.

Occidental BEZOAR, is what is brought from the *Weſt Indies* from *Peru*, and is found in the belly of ſeveral animals peculiar to that country.

German BEZOAR, is found in the ſtomach of ſome cows, eſpecially in the *Chamois* and *Iſard*. Some weigh 18 ounces, but it is not of much eſteem in medicine.

BEZOAR'DICK *remedies* (in *Medicine*) cordial medicines or remedies or antidotes againſt poiſon or infectious diſtempers.

BIA'NGULOUS (*biangulus*, L.) having two corners.

BIB (probably of *bibere*, L.) a garment of linnen for the breaſt of a child.

BIBA'CITY (*bibacitas*, L.) great or hard drinking.

BIBA'CIOUS (*bibax*, L.) much given to drinking.

BIB'BER (*bibcron*, F. *bibo*, L.) a toper of liquors.

BI'BLE (of βιβλος, Gr. *i. e.* a book) the collection of the books of the *Old* and *New Teſtament*, ſo called by way of eminence.

The firſt tranſlation of the books of the *Old Teſtament* was out of the *Hebrew* into the *Greek*, by the 72 interpreters, and thence it is called the *Septuagint*, and from the *Septuagint* it was tranſlated into *Latin*, which is called the old *Latin* verſion.

The *Latins* have various modern verſions; but two that are antient, as that which is called the *Italick*, and that of St. *Jerome*, which is called the *Vulgar*; becauſe it was confirmed by the council of *Trent* for vulgar uſe.

The pſalms were tranſlated into *Engliſh Saxon* by *Adelm*, biſhop of *Sherbourn*, about the year 709, and *Ealfride* or *Ecbert*, biſhop of *Lindiſfarn*, tranſlated ſeveral other parts into the ſame language about the year 730, and *Venerable Bede* tranſlated the whole about the year 735. And about the year 1357, *John Treviſa* publiſhed the whole in *Engliſh*, at the requeſt of *Thomas* Lord *Berkely*. *William Tindal* afterwards tranſlated it, in the year 1534, and it was brought to *England* from *Antwerp* in the 21ſt year of the reign of *Henry* VIII. and then printed, but being excepted againſt, a reviſion and alteration was publiſhed in 1538, with a preface by archbiſhop *Cranmer*. In 1549 and in 1551, another tranſlation was reviewed by ſeveral biſhops, and from them called the biſhops bible.

It was again tranſlated in the reign of king *James* I. about the year 1603, the diviſion of the bible into chapters was in the year 1252.

In 1604, at the *Hampton-court* conference, a new tranſlation was reſolved upon, which was performed in the year 1607, and is what is now generally uſed by all parties in *Great Britain*.

BIBLIOTA'PHIST (of *bibliotaphus*, L.) of βιβλιοτάφος, of βίβλος, a book, and τάφος, a ſepulchre, Gr.) an hider or burier of books.

BIBLIOTHE'CA (βιβλιοθήκη, Gr. of βίβλος and θήκη, a repoſitory) a place where books are kept, a library, a ſtudy; alſo the books themſelves. L.

BIBLIOTHE'CAL (*bibliothecalis*, L.) of, or belonging to a library.

BIBLIO'THECARY (*bibliothecarius* L.) a library-keeper.

BIBU'LOUS (*bibulus*, L.) given to bibbing or drinking much or often; ſucking up, as a ſponge, the ſea ſand, &c.

To BICK'ER (probably of *bicre*, *C. Brit.*) to tilt, to ſkirmiſh; alſo to wrangle, to quarrel, &c.

BI'CORNE, the bone of the tongue called alſo *hyoides*.

BID, I *bid*, *bad*, *bade*; I have *bid* or *bidden* (biddan, *Sax.*) 1. To deſire, to aſk, to call, to invite. 2. To command, to order, before things or perſons. 3. To offer, to propoſe, as to *bid* a price. 4. To proclaim, to offer, or to make known by ſome publick voice. 5. To pronounce, to declare. 6. To denounce. 7. To pray.

BIDDEN (from to *bid*.) 1. Invited. 2. Commanded.

BIDDER (from to *bid*.) one who offers or propoſes a price.

BIDDING (from *bid*) command, order.

To BIDE (from bidan, *Sax.*) To endure, to ſuffer.

To BIDE. 1. To dwell, to live, to inhabit.

All knees to thee ſhall bow, of them that *bide*
In heaven, or earth, or under earth in hell.
Par. Loſt. b. iii.

2. To remain in a place. 3. To continue in a ſtate. It has probably all the ſignifications of the word *abide*; but it being grown ſomewhat obſolete, the examples of its various meanings are not eaſily found.

BIDENTA'LES (among the *Romans*) prieſts inſtituted for the performance of certain ceremonies on occaſion of a thunderbolt's falling on any place. They were ſo called of *Bidental* (*i. e.* ſheep of two years old having teeth on each ſide) which they offered in ſacrifice.

BI'FID (with *Botaniſts*) a leaf, &c. of a plant, is ſo called when it is cut or divided into two parts, L.

BI'FEROUS (*biferus*, L.) bearing double; alſo bearing fruit twice a year.

BIFI'DATED (*bifidatus*, L.) cut or cleft two parts, cloven into two parts.

BIFO'ROUS (*biforis*, L.) that has double doors.

BI'GAMIST (*bigamus*, L.) one that hath two wives or huſbands at the ſame time.

BI'GENOUS (*bigeni* and *bigenus*, L.) born of parents of two different nations; alſo of parents of different kinds.

BI'GAT, an ancient *Roman* coin ſtamped with the figure of a chariot drawn by two horſes abreaſt, in value equal to the *Denarius*, or ſeven pence half-penny *Engliſh* money.

BIGARRA'DE, a kind of great orange, F.

To hold by the BIGHT (*Sea Phraſe*) is to hold by that part of the rope that is coiled or rolled up.

BI'GOT (*bigot*, F. probably of *bey* and *gott*, Germ. or *by God*, *Engl.*) a perſon who ſtiffly adheres to a party or prince.

BIGOT'TED, become a bigot, zealouſly and obſtinately adhering to a party or principle in religion.

BIGOT'TISM, a ſtiff adherence to a party or opinion, though without or againſt reaſon.

BIJU'GOUS (*bijugus*, L.) yoked or coupled together.

BILIN'GUOUS (*bilinguis*, L.) that can ſpeak two languages; double tongued, deceitful.

BIL'IOUS (*biliöſus*, L.) full of bile or choler.

BILL *of Debt* (in *Commerce*) is the ſame as a bond or writing obligatory; only being drawn in *Engliſh*, it is called a bill; but when in *Latin* a bond; or a bill is a ſingle bond without any condition annexed, whereas a bond

a bond has a peralty and condition.

BILL of Review. See *Review.*

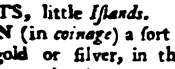
BILL (in *Parliament*) a paper containing propoſitions offered to the houſes to be paſſed by the king, and then preſented to the king to paſs into an act or law.

BIL'LETS, little *Iſlands.*

BIL'LON (in *coinage*) a ſort of baſe metal either of gold or ſilver, in the mixture of which copper predominates.

BIMA'RIAN (*bimaris*, L.) of or pertaining to two ſeas.

BIME'DIAL (with *Mathematicians*) if two medial lines, as B C and C D commenſurable only in power, containing a rational rectangle, are compounded, the whole line B D ſhall be irrational, and is called a firſt bimedial line.



BI'NARY *Arithmetick*, an arithmetick, in which, inſtead of the 10 figures in the common arithmetick, and the progreſſion from 10 to 10, only two figures are uſed; the two figures are 0 and 1, and the cypher multiplies every thing by 2, as in common arithmetick by 10. Thus 1 is 1, 10. 2, 11. 3, 100. 4, *&c.*

BINARY *Number*, one compoſed of two units.

BINARY *Meaſure* (in *Muſick*) is a meaſure wherein you beat equally, or the time of riſing is equal to that of falling.

To BIND; I *bound*, *bound* or *bounden*, (binðan, *Sax.*) 1. To confine with *bonds*, to eachain: 2. to gird, to enwrap, to involve. 3. to faſten to any thing: 4. to faſten together: 5. to cover a wound with dreſſings and bandages: 6. to compel, to conſtrain: 7. to oblige by ſtipulation or oath: 8. to oblige by duty or law: 9. to oblige by kindneſs: 10. to confine, to hinder: 11. to hinder the flux of the bowels, to make coſtive: 12. To reſtrain: 13. to *bind* a book, to put it in a cover: 14. to *bind* to, to oblige to ſerve ſome one: 15. to *bind* to, to contract with any body: 16. to *bind* over, to oblige to make appearance.

To BIND. 1. To contract the parts together, to grow ſtiff and hard: 2. to make coſtive: 3. To be obligatory.

BIND; a ſpecies of hops.

BINDER; a fillet, a ſhred cut to bind with.

BINDING (from to *bind*) a bandage.

BINDWEED, an herb.

BI'NDING (with *Falconers*) is a tiring, or when a hawk ſeizes.

BINN (binne, *Sax.*) a great cheſt to put corn, *&c.* in.

BINO'MIAL *Root* (in *Mathematicks*) is a Root compoſed of two parts joined by the ſign +: Thus x+y or a+b, or 3+4 is a *Binomial* root, conſiſting of the ſum of two quantities; If it has three parts as x+y+z, it is called a *Trinomial*, and any root conſiſting of more than three parts is called a *Multinomial.*

BINO'MINOUS (*binominis*, L.) that hath two names.

BI'PAROUS (*biparus*) that hath brought forth twice.

BIPE'DAL (of *bipedalis*, L.) of two feet long, wide, *&c.*

BIPEDALI'TY (*bipedalitas*, L.) the length of two feet.

BIPEDA'NEOUS (*bipedaneus*, L.) two feet thick, deep or hollow within the ground.

BIPET'ALOUS (of *bis* and πέταλον, Gr.) conſiſting of two flower leaves.

BIQUA'DRATE, *i. e.* a double quadrate or ſquare.

BIRD's *Eye*, *Foot*, *Tongue*, *Neſt*, ſo many different kind of herbs.

The BIRTH *of a Meſs* (on *Shipboard*) the proper place for a meſs to put their cheſts in.

BIRTH-*Wort*, an herb.

BIRTH (Beoꝛþe, *Sax.*) the deſcent, extraction or original of a perſon.

BIRTH (*Sea Term*) is us'd to ſignify room or covenience for, either for ſailing or living; hence the phraſe; he has gotten a good birth, which means he has gotten a good place, for either convenience or profit.

BIRTH'RIGHT (of beoꝛþe, and ꝛihte, *Sax.*) the honour or eſtate belonging to the firſt-born or prior in birth.

BISCOTI'N (*Confect.*) a confection made of fine flower, powder'd ſugar, marmalade, the white of eggs, *&c.*

BISHOPRICK (of biꝛcod and ꝛic a kingdom, *Sax.*) the province or juriſdiction of a biſhop.

BISH'OP's *Leaves*, an herb.

BISHOP's *Wort*, the plant called alſo *Catharine's* flower.

BISMUTH, otherwiſe called tin glaſs, is a mineral and ſemi-metal, compoſed of the firſt matter of tin; its ſubſtance is hard, heavy, ſharp, and brittle, of a large grain, poliſh'd white and ſhinning. It is alſo called *Marcaſite*, on account of its extraordinary whiteneſs and beauty. It contains an *arſenical* ſalt that renders it very dangerous to be taken inwardly.

BIS'QUET (probably of *bis*, twice, and *coctus*, baked) a ſort of hard baked-bread or cake.

BIS'KET } (with *Confectioners*) a com-
BIS'QUET } poſition of fine flower, eggs, ſugar, *&c.*

To BISSE'CT. See *Biſect.*

BI'STER } (with *Painters*, *&c.*) a co-
BI'STRE } lour made of the ſoot of chimneys boiled, and afterwards diluted in water, to waſh their deſigns.

BI'SUS, or *Panis Biſius* (ancient *Deeds*) a brown loaf, or brown bread.

BISUL'COUS (*biſculus*, L.) cloven-footed, forked.

BIT, a little piece of any thing.

A BITE (a bite, *Sax.*) any hurt made the teeth; alſo a quantity bitten off at one

alſo a cheat, a tricker; alſo a ſharping trick, *&c.*

BITT, a piece of ſilver in *Barbadoes*, current at ſeven pence half-penny.

BI'TINGNESS (of bitan, *Sax.*) ſharpneſs of taſte, or pungency of words, *&c.*

BITTER (biten, *Sax.*) 1. Having a hot, acrid, biting taſte, like wormwood: 2. ſharp, cruel, ſevere: 3. calamitous, miſerable: 4. painful, inclement: 5. ſharp, reproachful, ſatyrical: 6. mournful, afflicted: 7. in any manner, unpleaſing or hurtful.

BITTERLY (from *bitter*) 1. With a *bitter* taſte: 2. in a *bitter* manner, ſorrowfully, calamitouſly: 3. ſharply, ſeverely.

BITTERNESS (from *Bitter*) 1. A *bitter* taſte: 2. malice, grudge, hatred, implacability: 3. ſharpneſs, ſeverity of temper: 4. ſatyre, piquancy, keenneſs of reproach: 5. ſorrow, vexation, affliction.

BITUMEN, an inflammable matter, fat and unctious, which *Naturaliſts* diſtinguiſh into three ſorts, hard, ſoft, and liquid or oily; ſome bitumens are foſſils, others are found floating on lakes, and others ſpring out of the earth like fountains, one kind of it is a ſort of ſlime, clammy like pitch, and ſmelling ſomething like brimſtone. The ancients uſed it inſtead of mortar for building, and alſo inſtead of oil for lamps.

BIVEN'TER (with *Anatomiſts*) the ſixth muſcle of the jaw, and laſt of thoſe that ſerve to open it; it is called *Biventer* on account of its having as it were two bellies for its two extremities, and a tendon in the middle.

BIX-WORT, an herb.

BLACK (blac, *Sax.*), a colour, is ſomewhat opaque and porous, which imbibing all the light falling on it reflects none, and for that reaſon exhibits no colour.

BLAGKNESS (blacneſſe, *Sax.*) ſeems to ariſe from ſuch a peculiar texture and ſituation of the ſuperficial parts of any black body, that doth, as it were, deaden and abſorb the light fallen upon it, and reflects none or very little of it outwards to the eye.

BLACK-BIRD, a bird well known.

BLACK *Sulphur* (with *Chymiſts*) ☤ is expreſſed by this character. o | o

To BLACKEN (of blacian, *Sax.*) to make or grow black; to ſcandaliſe, *&c.*

BLACK-SMITH (of blac and Smiꝺ, *Sax.*) a worker in iron.

BLADE (blaꝺ, *Sax.*) a leaf, with *Botaniſts*, the firſt ſprout of a plant that comes out of the ground, ſo long as it is eaſy to be cropped.

BLADE, a bravo, an hector; alſo a ſpruce fellow, a beau.

To BLADE *it*, to go flaunting or vapouring.

BLAIN (blen, *Du*, bleȝene, *Sax.*) with *Surgeons*, an angry puſh, ſomewhat reſembling the ſmall-pox, but redder and much painfuller, and is one of the ſymptoms of the plague.

BLAIN (in *Cattle*) a diſtemper, being a bladder full of wind and water, riſing from the root of the tongue, which grows large, and will at laſt ſtop the breath of the beaſt.

BLAMEABLE (from *blame*) culpable, fau'ty.

Virtue is placed between two extremes, which are on both ſides equally *blameable*.
Dryden's Dufreſnoy.

BLAMEABLENESS (from *blameable*) fault, the ſtate of being liable to *blame*.

BLAMEABLY (from *blameable*) culpably, in a manner liable to cenſure.

To BLAME (*blamer*, F.) 1. To cenſure, to charge with a fault: it generally implies a ſlight cenſure: 2. to *blame* has uſually the particle *for* before the fault: 3. ſometimes, but rarely, *of*.

BLAME (from the verb.) 1. Fault, imputation of a fault: 2. crime, that which produces or deſerves cenſure: 3. hurt.

BLAMEFULL (from *blame* and *full*) criminal, guilty, meriting *blame*.

BLAMELESS (from *blame*.) 1. Guiltleſs, innocent, exempt from cenſure or *blame*: 2. ſometimes it is uſed with *of*.

We will be *blameleſs of* this thine oath.
Joſhua, ii. 17.

BLAMELESSLY (from *blameleſs*) innocently, without crime.

BLAMELESSNESS (from *blameleſs*) innocence, exemption from cenſure.

BLAMER (from *blame*) one that *blames* or finds fault, a cenſurer.

BLAME-WORTHY (from *blame* and *worthy*) culpable, *blameable*, worthy of *blame* or cenſure.

A BLANCH'ER (*blanſchiſſeur*, F.) a whitener.

BLANCH'ING (*blanchement*, F.) a whitening.

BLANCH-LION (*i. e.* white lion) the title of one of our purſevants at arms.

BLAN'DIMENT (*blandimentum*, L.) a thing pleaſantly done or ſpoken.

BLANK'NESS, paleneſs, *&c.* a being out of countenance or abaſhed.

BLANK *Verſes*, verſes without rhimes.

BLAPSIGONI'A (βλαψιγονία, Gr.) a diſeaſe in bees when they do not breed, or their young ones miſcarry.

BLASPHE'MATORINESS, blaſphemouſneſs.

BLASPHE'MER (*blaſphemateur*, F. *blaſphemator*, L.) one who ſpeaks blaſphemy.

BLASPHE'MY (βλασφημία, Gr.) an uttering of reproachful words, tending to the diſhonour of God, *&c.* vile, baſe language.

BLASPHE'MOUSNESS (*blaſpheme*, F. *blaſphemia*, L. βλασφημία, Gr.) blaſphemy.

BLASTED (of blaſt, *Sax.*) withered with the winds; marr'd, ſpoiled, deſtroyed.

BLASTED *Corn*, corn that is poor and thin in the ear, having but little in it.

BLE (in *Botany*) the inward bark of a tree, F.

To **BLEACH** (probably of *bletſen*, Teut. *bleichen*, *Dut.* or æblecen, *Sax.*) to whiten, to dry in the ſun.

BLEAKNESS, coldneſs of the wind.

BLEAR-*eyed*, having the external covering of the eyes red and turned outwards.

BLEATING (of blætan, *Sax.*) the crying of ſheep.

BLEEDING (of bletan, *Sax.*) ſending or letting out of blood.

BLEPHAROXIS'TUM (of βλέφαρον, and ξύω, to ſcrape off, Gr.) an inſtrument for pulling hairs out of the eye-lid.

BLES'SEDNESS (of bleꝛꝛan, *Sax.*) felicity, beatitude.

BLIND'FOLD (of blind and fealdan, *Sax.*) having the eyes covered.

BLIND *Nettle*, and herb.

BLIND'NESS (blindneꝛꝛe, *Sax.*) want of ſight, a privation of the ſenſation of ſight, ariſing from a total deprivation of the organs of it, or an involuntary obſtruction of their functions.

BLIS'FULNESS (of blipꝛe and full, *Sax.*) happineſs.

To **BLIS'SOM**, to leap as a ram does upon a ewe.

To **BLISTER** (*bluyſter*, Dutch) to raiſe bliſters.

BLITES, a kind of beet, an herb that has ſcarce any taſte or ſcent.

BLITH'NESS } (of bliðeneꝛꝛe,
BLITH'SOMNESS } *Sax.*) a being very pleaſant or merry.

BLITH'LY (of be and lif, *Sax.* life) briſkly, readily, faſt, apace.

BLOACH, a puſtule, wheal or ſmall ſwelling.

BLOCK, a piece of marble as it comes out of the quarry.

BLOCK (with *Falconers*) the perch whereon the hawk is kept.

BLOCK *Lands*, a piece of land anciently, that which is now called freehold land.

Double **BLOCKS** (in a *Ship*) are ſuch as are uſed when much ſtrength is required, becauſe they will purchaſe with more eaſe than ſingle blocks, tho' much ſlower.

BLOCK *and* **BLOCK** (*Sea Term*) a phraſe uſed when two blocks meet, in haling any tackle or hallyard, having ſuch blocks belonging to them.

FISH-BLOCK (in a *Ship*) is a block hung in a knot at the end of a davit; the uſe of it is to hale up the flooks of the anchor to a ſhip's bow.

SNATCH-BLOCK (in a *Ship*) is a large block with a ſhiver in it, and a notch cut through one of its cheeks, for the more ready receiving in of any rope. It is uſed for the fall of the winding tackle.

To **BLOCKA'DE** (*Military Term*) to ſtop or ſhut up all the avenues and paſſages, and hinder all intelligence being ſent into or out of town or fort; ſo that it may receive no relief.

BLOCK'HEAD (of *block*, Teut. and heafoꝺ, *Sax.* the head) a ſtupid, ignorant, fellow, *&c.*

BLOCK'ISH (of *block*, Teut.) ignorant ſtupid.

BLOCK'ISHNESS, ſtupidity, *&c.*

BLOOD (bloꝺ, *Sax.* and *Dan.*) a warm red liquour or humour, circulating by means of arteries and veins through every part of the body; by microſcropes the blood appears to conſiſt of little red globules ſwimming in an aqueous liquour, ſuppoſed to be the *cruor* and *ſerum*.

BLOOD'LESS (bloꝺleꝛ, *Sax.*) having no blood.

BLOOD'INESS (of bloꝺigneꝛꝛe, *Sax.*) a being bloody in body; alſo bloody-mindedneſs.

BLOOD-*ſhed*, the ſpilling of blood, murder, ſlaughter.

BLOOD-*ſhotten*, a diſtemper of the eyes, when the blood veſſels are very much extended, ſo as to make the eyes appear red.

BLOOM'ING } (of blorm of bloꝺ-
BLOOM'Y } mian, *Sax.*) bloſſoming or in bloſſom.

BLOS'SOMLESS, without bloſſoms.

BLUE *Mantle*, the title of one of our purſevants at arms.

Turnſole **BLUE**, a blue uſed by painters, by boiling a quarter of a pound of turnſole in a pint and half of water.

BLU'ING *of Metals* (with *Gilders*) is the heating any metal till it has aſſumed a blue colour.

To **BLUNDER** (*blunderen*, Dutch.) 1. To miſtake groſsly, to err very widely, to miſtake ſtupidly: it is a word implying contempt: 2. to flounder, to ſtumble.

To **BLUNDER**; to mix fooliſhly or blindly.

BLUNDER (from the verb) a groſs or ſhameful miſtake.

BLUNDERER (from *blunder*) a man apt to commit *blunders*, a blockhead.

BLUNT, having a dull edge or point.

A **BLUNT** *Fellow*, one who is ſincere and plain in his diſcourſe, not uſing fawning or complaiſance, but freely reproving perſons for their follies or vices.

BLUNTI'SH, ſomething blunt, not very ſharp.

To **BLUR**, to blot or ſtain paper with ink, alſo to make a houſe ſound with a trumpet.

To **BLURT** *out*, to ſpeak raſhly and inconſiderately.

BLUSH, a redneſs in the face, proceeding from modeſty.

BLUSH'ING, a *phænomenon* in the animal œconomy excited from a ſenſe of ſhame, *&c.*

BOARISHNESS (of baniſc and nerre, *Sax.*) ſwiniſh diſpoſition.

To BOAST (*böſt*, Welch.) 1. Brag, to diſplay one's own worth, or actions, in great words, to talk oſtentatiouſly; with *of*: 2. ſometimes it is uſed with *in*: 3. to exalt one's ſelf.

To BOAST; to brag of, to diſplay with oſtentatious language: 2. to magnify, to exalt.

BOAST (from the verb.) 1. A cauſe of *boaſting*, an occaſion of pride, the thing boaſted: 2. an expreſſion of oſtentation, a proud ſpeech.

BOASTER (from *boaſt*) a bragger, a man that vaunts any thing oſtentatiouſly.

BOASTFUL (from *boaſt* and *full*) oſtentatious, inclined to brag.

BOASTINGLY (from *boaſting*) oſtentatiouſly.

BOAT (bat, *Sax.*) 1. A veſſel to paſs the water in. It is diſtinguiſhed from other veſſels by being ſmaller and uncovered, and commonly moved by rowing: 2. a ſhip of ſmall ſize, as a *paſſage-boat*, *packet-boat*, &c.

BOCARDO (with *Logicians*) the fifth mode of the third figure. In a ſyllogiſm in *Bocardo*, the firſt propoſition is particular and negative, the ſecond univerſal, and the middle term the ſubject of the two propoſitions, as

1. *Some animal is not man.*
2. *Every animal is endued with ſenſation.*
3. *Therefore there is ſomething endued with ſenſation beſides man.*

BODY (bodige, *Sax.* as defined by *Naturaliſts*) a ſolid, extended, palpable ſubſtance, compoſed of *matter*, *form*, and *privation*, according to the *Peripateticks*.

2. Of an aſſemblage of hooked heavy atoms, according to the *Corpuſcularians* and *Epicureans*; of a certain quantity of extenſion according to *Des Cartes*; of a ſyſtem or aſſociation of ſolid maſſy, hard, impenetrable, moveable particles ranged or diſpoſed in this or that manner according to Sir *Iſaac Newton*; whence reſult bodies of this or that form, diſtinguiſhed by this or that name; others define body to be that which has extention, reſiſtance, and is capable of motion.

BODY, with regard to animals, is us'd in oppoſition to the ſoul, *viz.* for that part compoſed of bones, muſcles, canals, juices, nerves, *&c.* in which ſenſe body makes the ſubject of anatomy.

Regular BODY (in *Geometry*) one which has all the angles and ſides; as alſo all the planes which compoſe the ſurface, alike and equal; of which there are no more than five kinds, the *dodecaedron* conſiſting of 12 pentagons, the *hexaedron*, *icoſaedron of* 20, *octaedron* of 8 pentagons, and *tetraedron* of 4 angles and the cube of 6 ſquares. Theſe are called *Platonick* bodies.

BOG; ſome derive it of *baagen*, Dut. to bend, becauſe it gives way when it is trod upon, or *quagg*, Eng. or rather ȝpæp, *Sax.* and ȝuac, tender, and ſoft, *Baxter*) a maſhy ground full of water and mud.

BOG'GLE-BOE, a bugbear to fright children.

BOICININ'GA, an animal (in *America*) call'd the rattle-ſnake, whoſe bite is deadly, except a ſpeedy remedy be applied.

BOILING (in *Phyſicks*) the agitation of a fluid body, riſing from fire being applied to it.

BOIS'TEROUSNESS, tempeſtuouſneſs, unrulineſs.

BOLD (bald, *Sax.*) 1. Daring, brave, ſtout, courageous, magnanimous, fearleſs, intrepid: 2. executed with ſpirit, and without mean caution: 3. confident, not ſcrupulous, not timorous: 4. impudent, rude: 5. licentious, ſuch as ſhew great liberty of fiction: 6. ſtanding out to the view, ſtriking to the eye: 7. open, ſmooth, even, level: a ſailor's term: 8. to make *bold*; to take freedoms: a phraſe not grammatical, though common. *To be bold* is better, as *I was bold to ſpeak.*

Some men have the fortune to be eſteemed wits, only for *making bold* to ſcoff at theſe things, which the greateſt part of mankind reverence. *Tillotſon.*

To BOLDEN (from *bold*) to make *bold*, to give courage.

BOLDFACE (from *bold* and *face*) impudence, ſaucineſs: a term of reproach and reprehenſion.

BOLDFACED (from *bold* and *face*) impudent.

BOLDLY (from *bold.*) 1. In a bold manner, with courage, with ſpirit: 2. it may perhaps be ſometimes uſed in a bad ſenſe, for impudently.

BOLDNESS (from *bold.*) 1. Courage, bravery, intrepidity, ſpirit, fortitude, magnanimity, daringneſs: 2. exemption from caution, and ſcrupulous nicety: 3. freedom, liberty: 4. confident truſt in God: 5. aſſurance, freedom from fear: 6. impudence.

To BOLT *into company*, is to come ſuddenly, unexpectedly or rudely into it.

BOLTER, a cant name for one who conceals himſelf in his own houſe or ſome privileged place, and dares only peep and not go out from his retreat.

BOLT-HEAD (with *Chymiſts*) a long ſtrait-necked glaſs veſſel for diſtillations, which being fitted to the noſe of an alembick, or ſtill, is called a *receiver*; and when the neck of one is well joined to the neck of another it is called a double veſſel.

Fend BOLTS, *Fender* BOLTS (in a *ſhip*) are a ſort of bolts made with long and thick heads, and ſtruck into the uttermoſt wales or bends of the ſhip, to ſave the ſides of her from hurts, gallings and bruiſes.

Set BOLTS (in a *ſhip*) are a ſort of bolts uſed for

for forcing the planks and other works, and to bring them close together.

Ring BOLTS (in a *ship*) are bolts made use of for bringing of the planks and those parts, to which the breeches and tackle of the ordnance are fastened.

Transum BOLTS (with *Gunners*) are bolts which go betwixt the cheeks of a gun-carriage to strengthen the *transums*.

Prise BOLTS (with *Gunners*) large knobs of iron on the cheek of a carriage, which prevent the handspike from sliding, when it is poising up the breech of a piece.

Traverse BOLTS (with *Gunners*) two short bolts, put one into each end of an *English* mortar carriage, which serves to traverse the mortar.

Bracket BOLTS (with *Gunners*) bolts which go thro' the cheeks of a mortar, and by the help of the coins keep it fixed to the elevation given her.

Rag BOLTS (in a *ship*) are such as have jags or barbs on each side to keep them from flying out of the hole in which they are.

Clench BOLTS (in a *ship*) bolts that are clenched with a riveting hammer, at the end where they come through.

Drive BOLTS (in a *ship*) are long pieces of iron, which are used to drive out other bolts, tree nails or the like.

Forelock BOLTS (in a *ship*) are those which have a forelock of iron at the end driven in to keep it from starting back.

BOLTING (in *Gray's Inn*) a kind of exercise or arguing cases among the students.

BO'LUS (with *Physicians*) a medicine prepared of a consistence somewhat thicker than honey; being a quantity that can be taken on the point of a knife at one mouthful.

BOLUS *Armoniacus*, i. e. *Bole armoniack*, a sort of crumbling earth or stone found in *Armenia*, used by *Physicians* and *Painters*.

BOMBS (*Gunnery*) large shells of cast iron, having large vents to receive the fusees, these fusees B are made of wood, and drove full of a composition made of meal powder, sulphur and saltpetre. After the *bomb* has been filled with this powder, the fusees is driven into the vent within an inch of the head, and pitched over to preserve it; they uncase the fusee when they put the *bomb* into the mortar and salt it with meal powder, which having taken fire by the flash of the powder in the chamber of the mortar, burns all the time the *bomb* is in the air, and the composition in the fusee being spent, it fires the powder in the *bomb* with a great force, blowing up whatever is about it, and the great height it goes in the air, and the force with which it falls, makes it go deep into the earth.

BOND (bonb, *Sax. bound.*) It is written indifferently, in many of its senses, *bond* or *band*; 1. Cords, or chains, with which any one is *bound*: 2. ligament that holds any thing together: 3. union, connection: 4. chains, imprisonment, captivity: 5. cement of union, cause of union, link of connexion: 6. a writing of obligation to pay a sum, or perform a contract: 7. obligation, law by which any man is obliged.

BOND (from *bind*, perhaps from *bound*, from ꝥebonden, *Sax.*) capture, in a servile state.

BONDAGE (from *bond*) captivity, imprisonment, state of restraint.

BOND SOCOME (*Common Law*) a custom of the tenants being bound to grind their corn at the lord's mill.

BOND (in *Carpentry*) a term used, as *make good bond*, signifies fasten two or more pieces together, either with tenanting, or mortising, or dove-tailing.

BOND (with *Anatomists*) a part of the body, white, hard and brittle, undistendably and void of sensation; supporting and shaping the whole body, covered with a membrane called *Periosteum*, which is extremely sensible; bones are generally hollow and contain an oily substance called *marrow*: the texture of bones consist in thin *Lamina* or plates, lying over one another, and they of fibres, running lengthways, some to the extremities; but others not so far, none of them terminating in a direct end; but are continued transversly and somewhat arched, the fibres of one side meeting with those of the other; so that they are continuations of one another in a sort of long ellipses, not of equal lengths; but some longer, others shorter.

BONE'LESS (of banleaꝛ, *Sax.*) without bones.

BON'ITY (*bonitas*, L.) goodness.

The ship has her Course and BONNET *abroad* (*Sea* phrase) is as much as to say, she has the bonnet added to her course, which before she had not.

BON'NINESS (of *bonus*, L.) spruceness, cleverness.

BO'NYNESS, a being bony or full of bones.

BOOK'ISHNESS (of *boc* and *ish*, an adject. termin. and neꝛꝛe, *Sax.*) disposition to read books much.

BOOM'ING (*Sea* term) used of a ship when she makes all the sail she can, and is then said *to come booming*.

BOOR'ISHNESS, clownishness.

BOOTS, the plant Marigold.

BOOTES (βοῦς, an ox, and ἄγω, to drive, *i. e.*

i. e. the ox-driver) the name of a northern conſtellation, containing 34 ſtars, called alſo *Arctophylax*, and in *Engliſh* King *Charles's Wain*.

BOOTY (*butin*, F. or of *beute*, Teut. or of *bute*, Du.) prey, ſpoil, pillage, prize.

To play BOOTY, to prevaricate, to play a loſing game, to draw in others to play.

BORAX (*borax*, low Lat.) an artificial ſalt, prepared from ſal armoniac, nitre, calcined tartar, ſea ſalt, and alum, diſſolved in wine. It is principally uſed to ſolder metals, and ſometimes an uterine ingredient in medicine. *Quincy*.

BORN, the participle paſſive of *bear*.

Clodius may be bo'd and inſolent, *born* away by his paſſion. *Swift*.

To be BORN (derived from the word to *bear*, in the ſenſe of *bringing forth*; as my mother *bore* me twenty years ago; or I was *born* twenty years ago. 1. To come into life.

Nor nature's law with fruitleſs ſorrow mourn,
But die, O mortal man! for thou waſt *born*.
Prior.

2. It is uſually ſpoken with regard to circumſtances; as he was *born* a prince, he was *born* to empire, he was *born* for greatneſs, that is, formed at the birth.

Yet man is born unto trouble, as the ſparks fly upwards. *Job*. v. 7.

A friend loveth at all times, and a brother is *born* for adverſity. *Prov*. xvii. 17.

BOROUGH (boꝛhoe, *Sax*.) 1. It ſignified anciently a ſurety, or a man bound for others. As the old laws uſe it, it is not a *borough* town, that is, a franchiſed town, but a main pledge of an hundred free perſons, therefore called a free *borough*, or *franciplegium*. 2. A town with a corporation.

BOROUGH *Engliſh*, is a cuſtomary deſcent of lands or tenements, whereby, in all places where this cuſtom holds, lands and tenements deſcend to the youngeſt ſon; or, if the owner have no iſſue, to the youngeſt brother. *Cowel*.

BOSCAGE (*boſcage*, F.) wood, or woodlands; repreſentation of woods.

BOSKY (*boſque*, F.) woody.

BOSON (corrupted from *boatſwain*.)

BOSS (*boſſe*, F.) 1. A ſtud, an ornament raiſed above the reſt of the work, a ſhining prominence: 2. the part riſing in the midſt of any thing: 3. a thick body of any kind.

BOSVEL, a ſpecies of *crowfoot*.

BOTANICAL } (from βότάνη, Gr. an
BOTANICK } herb) relating to herbs, ſkilled in herbs.

BOTANIST (from *botany*) one ſkilled in plants, one who ſtudies the various ſpecies of plants.

BOTANOLOGY (βοτανολογία, Gr.) a diſcourſe upon plants.

BOTANY (from βότάνη, Gr. an herb) the ſcience of plants, that part of natural hiſtory which relates to vegetables.

BRAIN (brægen, *Sax*. *breyne*, Dutch.) 1. That collection of veſſels and organs in the head, from which ſenſe and motion ariſe: 2. that part in which the underſtanding is placed; therefore taken for the underſtanding: 3. ſometimes the affections.

To BRAIN (from the noun) to daſh out the *brains*, to kill by beating out the *brains*.

BRAINISH (from *brain*) hot-headed, furious; as *cerebroſus* in Latin.

BRAINLESS (from brain) ſilly, thoughtleſs, witleſs.

BRAINPAN (from *brain* and *pan*) the ſkull containing the *brains*.

BRAINSICK (from *brain* and *ſick*) diſeaſed in the underſtanding, addle-headed, giddy, thoughtleſs.

BRAINSICKLY (from *brainſick*) weakly, headily.

BRAINSICKNESS (from *brainſick*) indiſcretion, giddineſs.

BOTANO SOPHISTS (of βόλανη, an herb, and σοφιστὴς, a ſophiſter, Gr.) a botaniſt or one ſkilled in herbs.

BO'THRION (βοθρίον, of βοθρος, a ditch, Gr.) a kind of hollow, narrow and hard ulcer in the *tunica cornea*; alſo the ſocket of the teeth.

To BOTTOM off (a *Drinking* term) to drink the laſt draught of a pot of drink, or the laſt glaſs of a bottle of wine.

BOTTOM'LESS (of botan, and leaſ, *Sax*.) having no bottom.

BOTTOMRY (ſo called from the bottom of the *Ship*) is a ſort of uſury that is founded upon the ſafe return of a ſhip, from the voyage to the place where her cargo is conſigned: as follows, the maſter, purſer, mate or other perſon takes up a certain ſum of money at 20, 30, 40, or more *per Cent*. to be paid at the ſafe return of the ſhip, but if the ſhip be taken by enemies, or pirates, or founders at ſea, the lender loſes his money.

BOVIL'LON (with *Farriers*) is a lump of fleſh or excreſcence growing either upon or juſt by the fruſh, which makes the fruſh ſhoot out like a pump, which is called the fleſh blowing upon the fruſh, and makes a horſe halt, F.

BOUL'DER *Walls* (*Architect*.) certain walls built of round flints or pebbles, laid on a ſtrong mortar; uſed where the ſea has a beach caſt up, *&c*.

BOULE'TE (with *Horſemen*) a term uſed of a horſe, when the fetlock or paſtern joint bends forward, and out of its natural ſituation, F.

BOULTI'NE (with *Architects*) a convex moulding, whoſe convexity is but a 14th of the circle, and is placed next below the plinth in the *Tuſcan* and *Dorick* capital.

A BOUNCE,

A BOUNCE, a ſudden noiſe, as of gunpowder, *&c.* alſo a boaſt.

To BOUNCE, to brag, to vapour or ſpeak boaſtingly; alſo to make a crack with a very loud noiſe, as gunpowder.

BOUNDEN (of bonð, *Sax.*) pertaining to obligation, *&c.*

BOUND'LESNESS (of bondleap, *Sax.*) having no bounds or limits.

BOUN'TEOUSNESS (of *bonté*, F. of *bonitas*, L.) a giving plenteouſly.

BOUN'TIFULNESS, fulneſs of bounty, liberality.

To BOUR'GEON (*bourgeonner*, F.) to bud, to ſhoot, to put forth buds.

BOUT (of beigen, *Sax.* to beat) ſtroke, blow, attempt, trial.

BOUT (with *Horſemen*) a term uſed of a horſe, when he is over-done, and quite ſpent with fatigue.

BOW (boga of bygan, *Sax.* to bend) an inſtrument for ſhooting arrows.

BOW (with *Mathematicians*) an inſtrument formerly uſed in navigation to take the height of the ſun.

BOW (with *Shipwrights*) a beam of wood or braſs, with three long ſcrews that direct a lath of wood or ſteel to any part, commonly uſed to make draughts of ſhips, *&c.*

A bold BOW (of a *Ship*) is a broad bow.

BOW *Pieces* (in a *Ship*) are the pieces of ordnance at her bow.

BOW *Anchors* } anchors that are carried
BOWERS } in the ſhip's bower.

To BOW'EL (of *boyeau*, F. or *botulus*, L.) a pudding) to take out the bowels.

BOWER (of bur of burie, *Sax.* a parlour) an arbour made or covered with greens interwoven.

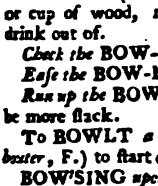
To BOWL (*jouer à la boule*, F.) to play with bowls in a bowling-green, *&c.*

A BOWL (bolle, *Sax. boule*, F.) a veſſel or cup of wood, metal or earthen ware to drink out of.

Check the BOW-LINE } (*Sea Terms*)
Eaſe the BOW-LINE } which im-
Run up the BOW-LINE } port, let it be more ſlack.

To BOWLT *a Coney* (*Hunting* term, of *bulter*, F.) to ſtart or put up a coney.

BOW'SING *upon the tack* (with *Sailors*) ſignifies haling upon the tack.



BOW'YERS, this company was incorporated *anno* 1622; but had been a fraternity long before; and the company doubtleſs more eminent when the long bow was more in uſe, before the invention of gunpowder. Their arms are *argent* upon a chevron between three floats, as many mullets.

BOX (box-tpop, *Sax.*) the box-tree, or box-wood.

BOX (in *Traffick*) certain different quantities and weights of certain commodities.

BOX *and needle* (with *Mathematicians*) a ſmall compaſs applied to a theodolite or other ſuch inſtrument uſed in ſurveying, *&c.* to find out how any place is ſituated, by the point of a needle, touched with a loadſtone's pointing towards the *North*.

BOY (prob. of παῖς, Gr. but *Minſeus* derives it of *bube*, Teut.) a male child, a lad.

BOY'ISHNESS, the acting like a boy.

BRAB'BLER (of *brabbelen*, Du.) a wrangler, a brawler.

BRA'BANT, ſo called of *Brabo*, a noble *Roman*, and relation to *Julius Cæſar*, who attended him in his *Gallick* expedition. A dutchy.

BRACE (a *Hunting* term) a couple or pair, as of bucks, dogs, foxes, hares, *&c.*

BRACE (at *Milan*) a meaſure equal to 1 2d ells *Engliſh*.

BRACE (at *Venice*) a meaſure equal to 2, 96 ells *Engliſh*.

To BRACE *the yard* (*Sea* phraſe) is to bring the yard to either ſide.

BRACHELE'TS (*Old Records*) hounds or beagles of the ſmaller and lower kind.

BRACHIO'LUM (with *Mathematicians*) a member of an inſtrument uſed upon aſtrolabes, *&c.* and uſually made of braſs, with ſeveral joints, that the end or point may be ſet to any degree of the aſtrolabe, ſometimes called a *creeping Index*.

BRACH'MANS } ſo called of *Brachmen*
BRA'MENS } or *Bramba*, the pre-
BRAM'INS } ſcriber of their rights or laws) prieſts or learned men in *Eaſt-India*, anciently a ſort of philoſophers, which from their going naked were called gymnoſophiſts, and were to the *Indians*, as the *Chaldees* to the *Aſſyrians*, and the *Magi* to the *Perſians*, and the *Druids* to the ancient *Britons* and *Gauls*.

BRACK'ISHNESS (of *brack*, Dut. ſalt) ſaltiſhneſs.

BRADS, a ſort of ſlender nails without heads.

BRAIN (*metaphorically*) is uſed for wit and judgment.

BRAIN'LESS (of *breyne*, Dut. bpæzen, *Sax.* the brain) witleſs.

BRAIN-SICK, crazy-headed; alſo fickle, unconſtant.

BRAI'SES (in *Cookery*) meat dreſſed *a la braiſe*, is either meat broiled upon the coals, or elſe baked in a campaign oven between two fires, one above, and the other below.

BRAN (of bopn, *Sax.* a river) at the beginning or end of the names of places, denotes it to be a place at or near a river, as *Branford*.

BRANCH (by *Botaniſts*) is defined to be the diviſion of a ſtalk of a plant; in trees it is called a bough.

BRISK'NESS (prob. of *Friſick*, Teut.) livelineſs, ſprightlineſs.

BRIST'LY (of briſtl, *Sax.*) having or full of briſtles.

To BRSST'LE (briſtlian, *Sax.*) to erect the hairs on the back like an enraged boar.

BRITTLENESS (of brizenb, *Sax.*) aptneſs to break.

BROKET's *Siſter*, a hind of the third year.

BROCOLI, an *Italian* plant of the colly-flower kind.

BROI'DERER (*un brodeur*, F.) an embroiderer.

BRO'KEN (of bracan, *Sax.* to break) parted by breaking.

Pawn BROKERS, are ſuch as lend money to neceſſitous people upon pawns; alſo ſuch as buy and ſell old houſhold goods are called brokers.

Stock BROKERS, are ſuch as buy and ſell ſhares of joint ſtocks of a company or corporation for other perſons, as the *Bank*, *South-Sea*, *Eaſt-India* company, *&c.*

BRONTIAS (of βροντὴ, Gr.) a ſort of precious ſtone, ſuppoſed to fall by thunder.

BRONTOL'OGY (βροντολογια, of βροντὴ, and λογος, diſcourſe, Gr.) a treatiſe or diſcourſe of thunder.

BROOK-LIME (of brook-lim, *Sax.*) an herb.

BROW *Poſt* (with *Carpenters*) an overthwrat or croſs beam.

BROWN'NESS (of brun, *Sax.*) the being of a brown colour.

A BRUISE (of bryſe, *Sax.*) a contuſion.

BRUISE WORT, an herb.

BRU'MAL (*brumalis*, L.) pertaining to winter.

BRUSHWOOD, ſmall wood, or ſmall ſticks for fewel.

BRUTAL (*brutal*, F. from *brute.*) 1. That which belongs to a brute, that which we have in common with brutes: 2. ſavage, cruel, inhuman.

BRUTALITY (*brutalite*, F.) ſavageneſs, churliſhneſs, inhumanity.

Courage, in an ill-bred man, has the air,
And eſcapes not the opinion of *brutality*.
Locke.

To BRUTALIZE (*brutaliſer*, F.) to grow brutal or ſavage.

To BRUTALIZE, to make brutal or ſavage.

BRUTALLY (from *brutal*) churliſhly, inhumanly, cruelly.

BRUTE (*brutus*, L.) 1. Senſeleſs, unconſcious.

Nor yet are we ſo low and baſe as their atheiſm would depreſs us; not walking ſtatues of clay, nor the ſons of *brute* earth, whoſe final inheritance is death and corruption. *Bentl.*

2. Savage, irrational, ferine: 3. beſtial, in common with beaſts: 4. rough, uncivilized.

The *brute* philoſopher, who ne'er h
The joy of loving or of being lov'd.

BRUTE (from the adjective a b
ture, a creature without reaſon, a ſ

To thoſe three preſent impulſes, memory, and inſtinct, moſt, if not ſagacities of *brutes* may be reduced.
Hale's Orig. I

Heav'n from all creatures hides of fate,
All but the page preſcribed, thi ſtate;
From *brutes* what men, from n ſpirits know;
Or who could ſuffer being here be
Pope's Eſſ.

To BRUTIFY (from *brute*) to man a brute.

O thou ſalacious woman! am I t *tified*? ay, feel it here; I ſprout, bloſſom, I am ripe horn mad.
Congreve's O

BRUTISH (from *brute.*) 1. Reſembling a beaſt: 2. having the qua brute, rough, ſavage, ferocious: carnal: 4. ignorant, untaught, unc

BRUTISHLY (from *bruti/h*) in ner of a brute, or a ſavage and t man.

BRUTISHNESS (from *bruti/h*) ſavageneſs, inſenſibility.

BRUTISHNESS (*brutalitas*, L.) neſs, inhumanity, ſavageneſs.

BUB'BLING, a riſing or ſwell bubbles; alſo a chowſing or cheatin

BU'BBLES (in *Commerce*) a name certain projects in the year 1720, money on imaginary funds.

BUBBLES (in *Phyſicks*) little ro or veſſicles of any fluid, filled with formed on its ſurface upon the ad more of the fluid, as in raining, or i ſtance upon a vigorous inteſtine co of its parts.

BUCKANNE'ER. See *Buccanier*

BUCKLER *Thorn*, an herb.

BUCK'SOM (of bucca *Sax.*) a m on account of their luſt in rutting tim penſe or forward to amour, amorou ton, *&c.*

BUCK'SOMNESS, propenſity to *&c.*

To BUG'GER (*bougeronner*, F.) late with a beaſt: alſo with a man o after an unnatural manner.

BUG'GERER (*bougre* F.) one wh lates beaſtlily.

BU'GLE (of *bucula*, L. an heifer of wild ox.

BU'GLES, a ſort of glaſs beads.

Regular BUILDING, is one whoſe ſquare, its oppoſite ſides are equal, parts diſpoſed by ſymmetry.

Irregular BUILDING, that which is not contained within equal and parallel lines, and whoſe parts have not a juſt relation one to the other in the elevation.

Inſulated BUILDING, one which is not attached, or contiguous to any other, or is encompaſſed with a ſquare, as the *Monument*, St. *Paul's*, &c.

Engaged BUILDING, one compaſſed and has no front towards any ſtreet, or publick place, or communication but by a narrow paſſage.

Interred BUILDINGS } ſuch, the *area*
Sunk BUILDINGS } of which is below the level or ſurface of the place on which it ſtands, and of which the loweſt courſes of ſtone are hidden.

BULBA'CEOUS (*bulbaceus*, L.) full of little round heads in the root.

BULBS (with *Floriſts*) the round ſpired beards of flowers.

BUL'GED (ſpoken of a *ſhip*) when ſhe has ſtruck off ſome of her timber upon a rock or anchor, and ſprings a leak.

To *break* BULK (*Sea* term) is to take out part of the ſhip's cargo or lading out of the hold.

BULK *head afore* (in a *ſhip*) a partition between the fore-caſtle and grating in the ſhip's head.

BULK'INESS (of buce, *Sax.*) bigneſs.

BUL'LATED (*bullatus* L.) garniſhed with ſtuds.

BULL-FINCH, a bird.

BULL *Weed*, an herb.

BUL'LARY, a ſalt houſe, ſalt pit, or other place where ſalt is boiled.

BUL'LEN, ſtalks of hemp pilled.

Red hot BUL'LETS (in the *Art of War*) bullets heated red hot in a forge, and then put into a piece of ordnance, that has had a good ſtopple or turf firſt rammed down it, to be diſcharged into a beſieged town to fire the houſes, &c.

BUL'RUSH (bull-ꝛyꝛe, *Sax.*) a plant.

BULLY, a vapouring, hectoring fellow, who pretends to be a champion and ready to fight any one and upon any little occaſion; alſo one who attends ſtrumpets and night-walkers, pretending to be the huſband of any of them, and threatning, in order to extort money from them, any perſon, that ſhall happen to be caught in their ſnares.

To BUMBAS'TE (of *bum* and *baſte*, *i. e.* to beat) to beat or bang.

BUMBAST' *words or ſtile*, a high flown unintelligible way of expreſſion; *jargon*.

BUMP, a riſing or ſwelling, a ſtandout of a thing beyond the level ſurface.

To BUNG, to ſtop with a bung.

BUNG'LINGNESS, the awkwardneſs of doing a thing, &c.

The BUNT *holds much leeward wind* (*Sea* term) *i. e.* the middle of the ſail hangs too much to leeward.

BUOY'ANT (of *boye*, F.) buoying or bearing up.

BURDEN (of a *ſhip*) ſo many ton weight as ſhe will ſtow or carry, in quantity, of goods.

BUR'DENSOMNESS (byꝛðenſomneſſe, *Sax.*) heavineſs, or troubleſomneſs to bear.

BUREAU' } (*bureau*, F.) a cabinet cheſt
BURO'E } of drawers or ſcrutore for depoſiting papers of accounts, alſo a bouffet for ſetting plate, *China*-ware, &c.

BUR'GERSHIP } (burh-ſcipe, *Sax.*)
BUR'GESSHIP } the dignity or privilege of a burger.

BURGH (buꝛg, *Sax.*) a borough, a large village, a commonalty; anciently a town, having a wall or ſome encloſure about it.

BU'RIAL (of byriȝian, *Sax.*) a funeral ſolemnity or interment.

BU'RYABLE (probably of byriȝneſſe, *Sax.*) that may be fit to be buried.

BU'RIN, a graver or engraving tool.

To BURL, to dreſs cloths, as fullers do.

BURLE'SK } (of *burleſco*, *Ital.*) a
BURLESQUE } kind of poetry, merely jocular, and bordering on ridicule, is a ſort of verſe proper for lampoon; but it is a manner of verſifying harder to be acquired than that which is moſt harmonious and beautiful. The more the feet hobble in moſt places, the more perfect is the meaſure; as for harmony, that is little minded in burleſque.

BURLESK'ED, turned into burleſque.

BUR'LINESS (*q. boor*, likeneſs) bigneſs, largeneſs of body, &c.

BURN (in a *Medicinal Senſe*) a ſolution of the continuity of a body, made by the impreſſion of fire; alſo a mark remaining upon the thing burnt.

A BURN (*Surgery*) an impreſſion of fire made upon a part, in which there remains much heat with bliſters, and ſometimes an eſcar, according as the fire has more or leſs effect.

BURN (burna, *Sax.* a river or fountain) at the beginning or end of a word, ſignifies the place from a river or fountain, as *Burnham*.

Thorny BUR'NET, a kind of ſhrub.

To BURNISH (*burnir*, F.) to poliſh, to give a gloſs to.

The barge ſhe ſattin, like a *burniſh'd* throne,
burnt on the water.
Shakeſp. Ant. and Cleopatra.

To BURNISH, to grow bright or gloſſy.

I've ſeen a ſnake in human form,
All ſtain'd with infamy and vice,
Leap from the dunghill in a trice,
Burniſh, and make a gaudy ſhow,
Become a gen'ral, peer, and beau. *Swift.*

BUR'REL *Fly*, an inſect.

BURREL *Shot* (with *Gunners*) ſmall bullets, nails, ſtones, pieces of old iron, &c. put into caſes, to be diſcharged out of the ordnance or murdering pieces; caſe ſhot.

To

To BURST; I *burſt*, I have *burſt*, of *burſten*, (burſtan, *Sax.*) 1. To break, or fly open: 2. to fly aſunder: 3. to break away, to ſpring: 4. to come ſuddenly: 5. to come by violence: 6. to begin an action violently.

To BURST; to break ſuddenly, to make a quick and violent diſruption.

BURST (from the verb) a ſudden diſruption, a ſudden and violent action of any kind.

Impriſon'd fire, in the cloſe dungeon pent,
Roar to get looſe, and ſtruggle for a vent,
Caſting their way, and undermining all,
Till with a mighty *burſt* whole mountains fall.
Addiſon

BURT-WORT, an herb.

BURST'NESS, a being broken aſunder.

BUSH'INESS (*buiſſon*, F. a buſh) the being buſhy.

BUSINESS (from *buſy*.) 1. Employment, multiplicity of affairs: 2. an affair. In this ſenſe it has the *plural*: 3. The ſubject of *buſineſs*, the affair or object that engages the care: 4. ſerious engagement, in oppoſition to trivial tranſactions.

When diverſion is made the *buſineſs* and ſtudy of life, though the actions choſen be in themſelves innocent, the exceſs will render them criminal. *Rogers.*

5. Right of actions: 6. a point, a matter of queſtion, ſomething to be examined or conſidered: 7. ſomething to be tranſacted: 8. ſomething required to be done: 9. to do one's *buſineſs*: to kill, deſtroy, or ruin him.

BUSY (byrgian, *Sax.*) 1. Employed with earneſtneſs: 2. buſtling, active, meddling.

Religious motives and inſtincts are ſo *buſy* in the heart of every reaſonable creature, that no man would hope to govern a ſociety, without regard to thoſe principles. *Addiſon's Freeholder.*

To BUSY (from the noun) to employ, to engage, to make or keep buſy.

BUSY-BODY (from *buſy* and *body*) a vain, meddling, fantaſtical perſon.

BUTCH'ERS, this company was not incorporated till the 3d of king *James* I. then they were made a corporation by the name of maſter, wardens, and commonalty of the art and myſtery of *Butchers*; yet the fraternity is ancient; their arms *azure*, two axes ſaltirewiſe *argent* between three bulls heads cowped, attired *or*, a boar's head gules, betwixt two garbes *vert*.

BUTCHER-ROW (*boucherie*, F.) a row of butchers-ſhops, ſhambles.

BUTCH'ERLINESS, butcherly nature or action.

BUTLERSHIP (of *bouteillier*, F.) the office of a butler.

BUTSE'CARL } (butercarl, *Sax.*) a
BUTE'SCARL } boatſwain or mariner.

To BUTT (*buttare*, Ital. *botten*, Du. *bouter*, F.) to puſh at or againſt with the horn, as bulls, goats, *&c.*

A BUTT (*Sea* word) the end of any plank which joins to another on the outſide of the ſhip under water.

Broad BUTTOCK (of a *ſhip*) one built broad at the tranſums.

Narrow BUTTOCK (of a *ſhip*) one built narrow at the tranſums.

To BUTTON (*boutonner*, F.) to faſten with buttons.

BUX'EOUS (*buxeus*, L.) of or like box.

A BUZ'ZING (*bourdonnement*, F.) a humming noiſe like that of bees.

BY (bi, *Sax.*) with; as by which alſo whilſt, as by day.

BY *the* BY, privately.

BY-BLOW, a merry-begotten child, a baſtard.

BY-ENDS, ſelfiſh ends or deſigns.

BYZAN'TINE (of *Byzantium*, i. e. *Conſtantinople*) belonging to *Conſtantinople*.

C

C, *Roman*, C, c, *Italick*, C, c, *Engliſh*, are the third letters; and K, κ, *Greek*, the tenth; and ב, *Hebrew*, the eleventh of their reſpective alphabets.

C (in *Engliſh*) before the vowels, *a*, *o*, and *u*, is generally produced, or long, as *cap*, *cargle*, *cup*, &c.

C (in *Engliſh*) before *e*, *i*, *ee*, *ie* and *y*, is ſounded like *s*; as *cellar*, *city*, *exceeding*, *cieling*, *Cyprus*.

C (in *Engliſh*) generally goes before *k*, when a vowel precedes, and there is no conſonant before *k*; as *back*, *beck*, *thick*, *lock*, *muck*; but if a vowel follows *k*, the *c*, is not ſet before it; as *cake*, *peke*, *ſtrike*, *ſtroke*, *duke*.

C in the titles of books, inſcriptions on tombs, under ſtatues, *&c.*) is an abbreviation of *centum*, *Latin*, 100, and is repeated for each hundred, as CCCC, 400.

When *c* ſtands before the vowels, *a*, *o*, *u*, it ſounds like *k*, but before *e* and *i* like *s*; the old grammarians were inclined to throw away *q*, and to uſe *c* and *u* inſtead of it; and the *French* ſubſtitute *qu* inſtead of *c*, as in *Politique*, &c.

CABAL (*cabale*, Fr. in *Hebrew*, tradition.) 1. The ſecret ſcience of the *Hebrew* Rabbins: 2. a body of men united in ſome cloſe deſign. A *cabal* differs from a *party*, as *few* from *many*: 3. intrigue.

To

ABAL (*cabaler*, F.) to form cloſe ; to intrigue, to unite in ſmall

ALIST (from *cabal*) one ſkilled in itions of the *Hebrews*.

ALLISTICAL } (from *cabal*) ſome
ALLISTICK } thing that has an neaning,

ALLER (from *cabal*) he that engages deſigns ; an intriguer.

more CABLE (with *Sailors*) is to let it t from the ſhip, that the boat that he anchor may the more eaſily dropt it ſea.

CABLE *is well laid* (*Sea Term*) ſigni- well wrought or made.

more CABLE (with *Mariners*) ſigni- ut more out.

of a CABLE (with *Sailors*) is two liced or faſtened together.

s Anchor CABLE (of a *Ship*) is the *able* that belongs to it.

LE'T (in *Heraldry*) as a *Croſs Cablee*, oſs made of two ends of a ſhip's

BLE's *length* (with *Sailors*) is 120 .

BLE *Flutes* (with *Architects*) flutes e filled up with pieces reſembling

CA'O, a nut about the ſize of a com- mond, produc'd by a tree in the *Weſt*- the fruit is incloſed in a pod in the figure of a cucumber, containing from o or 40 ſeeds of a violet colour and like acorns, each covered with a rind, being taken off, it divides into five or s; in the middle of which is a kernel tender bud, of which, with the addi- a wholſome drug called *Vanilla*, is he cake by us called chocolate.

ſe trees growing in a very hot ſoil, and ender, are planted under the ſhade of which are called their mothers.

CHECTICAL } (from *cachexy*) hav-
CHECTICK } ing an ill habit of bo- ewing an ill habit.

CHEXY (*καχεξία*, Gr.) a general expreſs a great variety of ſymptoms ; ommonly it denotes ſuch a diſtempera- f the humours, as hinders nutrition, akens the vital and animal functions, ſing from weakneſs of the fibres, and ſe of the non-naturals, and often from cute diſtempers. *Arbuth.* on Diet.

CHINNATION, a great and unmea- laughter, L.

CHOU, an aromatick drugg, reckon d perfumes, called alſo *Terra Japonica*.

CACK (*cacare*, L.) to eaſe the body by o ſtool.

CK'LER, a prater, a tell-tale, a noiſy ; alſo a humorous word for a capon or

CACOCHYMICAL } (from *cacochymy*)
CACOCHYMICK } having the hu- mours corrupted.

CACOCHYMY (*κακοχυμία*, Gr.) a de- pravation of the humours from a ſound ſtate, to what the phyſicians call by a general name of a *cacochymy*. Spots, and diſcolourations of the ſkin, are ſigns of weak fibres ; for the lateral veſſels, which lie out of the road of cir- culation, let groſs humours paſs, which could not, if the veſſels had their due degree of ſtricture. *Arbuth.* on Aliments.

Strong-beer, a liquor that attributes the bet- ter half of its ill qualities to the hops, conſiſt- ing of an acrimonious fiery nature, ſets the blood, upon the leaſt *cacochymy*, into an orgaſ- mus, by an ill ferment.

Harvey, on Conſumptions.

CACOPHONY (*κακοφωνία*, Gr.) a bad ſound of words.

CACOLOGY (of *κακὸς* and *λόγος*, a word) an evil ſpeaking.

CACOPHAGY (*κακοφαγία*, Gr.) a de- vouring.

CACOPHYXY (*cacophyxia*, L. of *κακὸς* and *φυξὶς*, the pulſe, Gr.) a bad pulſe.

CACOPHRAGY (with *Phyſicians*) an indiſpoſition of body, particularly in thoſe parts that conveys the nouriſhment.

CACORHYTHMUS (of *κακὸς* bad, *ῥυθμὸς*, the pulſe, Gr.) an unequal pulſe.

CACOSISTATA (with *Logicians*) argu- ments propoſed between two perſons, that will ſerve as well for the one as other; as, *you ought to forgive him becauſe he is a child —No, for that reaſon I will beat him, that he may be better hereafter.*

CACOTECHNY (*cacotechnia*, L. of *κακὸς* and *τέχνη*, Gr. art) a hurtful art or invention.

CACOZETUM (a term uſed by *Rhetoricians*) when a ſpeech is faulty by impropriety of words, want of coherence, redundancy, ob- ſcurity, *&c.*

CADAVEROUS (*cadaver*, L.) having the appearance of a dead carcaſs ; having the qualities of a dead carcaſs.

The urine long detained in the bladder, as well as glaſs, will grow red, fætid, *cadaver- rous*, and alkaline. The caſe is the ſame with the ſtagnant waters of hydropical perſons. *Arbuth.* on Aliments.

CADENCE (with *Orators*) when the ſounds end agreeably to the ear.

CADENCE, in verſe and proſe, is formed by the difference of time in pronouncing ; this is more diſtinguiſhable in the *Greek* and *Latin* tongues, than in the living languages ; but there can be no verſe where cadence does not ſhine, if there be any poetry without it.

CADENCE (with *Poets*) a certain meaſure of verſe, varying as the verſe varies.

CADENT *cadens*, L.) falling down.

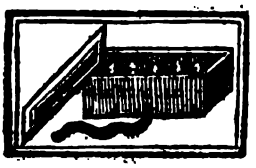
CADMIA (*καδμία*, Gr.) a mineral, where- of there are two ſorts, *natural* and *artificial*.

Natural

Natural CADMIA, is either that which contain metallick parts, and is called *Cobalt*, or that which contains none, called *Lapis Calaminaris*.

Artificial CADMIA, is prepared from copper in furnaces.

CAIS'SON a covered waggon or carriage for provisions and ammunition for an army.



CAIS'SON (*Gunnery*) a wooden cheſt, containing 4 or 6 combs; or filled only with powder which the beſieged bury under ground, in order to blow up a work that the beſiegers are like to be maſters of. Thus after the bonnet has been blown up by the mine, they lodge a *Caiſſon* under the ruins of it, and when the enemy has made a lodgment there, they fire the *Caiſſon* by the help of a faucis, and blow up that poſt a ſecond time.

CALAME'LANOUS, ſweet mercury.

CAL'AMINE, the ſame as *Lapis Calaminaris*.

CALAM'ITOUSNESS, fulneſs of calamity.

To CALCINE (*calciner*; Fr. *calx*, L.) 1. To burn in the fire to a calx, or friable ſubſtance.

The ſolids ſeem to be earth, bound together with ſome oil; for if a bone be *calcined* ſo as the leaſt force will crumble it, being immerſed in oil, it will grow firm again. *Arbuth.* on Aliments.

2. To burn up.

To CALCINE. To become a calx by heat.

CALCINA'TION (of *Flints*, &c.) is performed by heating them red hot, and then caſting them whilſt ſo into cold water or vinegar; which being done four or five times, they will be very friable and eaſily powdered.

CALCINATION (of *Lead*) is performed by melting the *lead* in an earthen pan unglazed, keeping it ſtirring over the fire with a ſpatula, till it is reduced into a powder,

CALCINATION (of *Tin*) is performed by putting the metal into a large earthen pan unglazed in a great fire, ſtirring it from time to time for 36 hours, then taking it off, and letting it cool.

CALCINA'TORY, a veſſel to calcine metals in.

CALCO'GRAPHIST (of χαλκόγραφος, of χάλκος, braſs, and γράφω, to engrave, Gr.) an engraver in braſs.

To CALCULATE (*calculer*, F. from *calculus*, L. a little ſtone or lead, uſed in operations of numbers.) 1. To compute, to reckon: 2. to compute the ſituation of the planets, at any certain time: 3. to adjuſt, to project for any certain end.

The reaſonableneſs of religion clea pears, as it tends ſo directly to the ha of men, and is, upon all accounts, *ca* for our benefit.

CALCULATION (from *calculate*.) practice, or manner of reckoning, the numbering: 2. a reckoning, the re arithmetical operation.

CALCULATOR from *calculate*) a putor, a reckoner.

CALCULATORY (from *calculat* longing to calculation.

CALCULE (*calculus*, L.) reckoning pute.

CAL'CULI (*Anatomy*) little ſtones bladder and kidneys. *L.*

CALCULO'SE (*calculoſus*, L.) full o or gravel.

CALCULA'TORY, pertaining t culation.

CALEFAC'TORY (of *calefactu* warming, heating.

CALEFAC'TORINESS (of *calefact* warmth, a being made hot.

CAL'ENDAR (is derived of *Calen i. e.* the firſt days of every month) i annual book commonly called an *Alm* wherein the days of the month, the fe the ſign the ſun is in, the ſun's riſing ar ting, the changing of the moon, &c. a hibited.

To CAL'ENDER (*calendrier*, F.) to ſmooth, and ſet a gloſs upon linnen, &c the engine itſelf.

CALI'BRED (with *Gunners*) meaſure calibre compaſſes.

CAL'IDUCTS (*caliductus*, L.) ph canals to convey heat, diſpoſed along the of houſes and rooms, to convey heat to ral remote parts of the houſe from one mon furnace.

CALI'GINOUSNESS, darkneſs, fi of obſcurity.

CALLICRE'AS } {καλλιχρέας,
CALLICRE'ON } {καλλιχρέων,
(with *Anatom.*) a glandulous ſubſtance i meſentery, lying near the bottom o ſtomach: in a hog it is called the ſweetl in beaſts the burr, *L.* See *Pancreas*.

CAL'LIDNESS (*calliditas*, L.) craft cunningneſs.

CALLIL'OGY (*callilogia*, L. of καλ γία, Gr.) an elegancy of diction.

CALVINISM, the doctrine or prin of *John Calvin* and his adherents, whc that *Predeſtination* and reprobation were or before the preſcience or foreknowlec good or evil works, and that they do d merely upon the will of God, withou regard to the merits of mankind.

They likewiſe maintain that God gi thoſe whom he has predeſtinated a faith w they cannot loſe, a neceſſitating grace, v takes away the freedom of will, and th

im

the coaſt of *Denmark*, in the year 1304, and afterwards became common in the wars between the *Genoeſe* and the *Venetians*, in the year 1380; and in 1386 were uſed in *England*, the firſt being diſcharged at the ſiege of *Berwick*.

CAN'ON (*canonicus*, L. *canoniſte*, F.) a profeſſor or doctor of the canon law.

CAN'ONESS (with the *Romaniſts*) a maid who enjoys a prebend, affected by the foundation for maids, without being obliged to renounce the world, or make any vows.

CANONS *Regular*, are canons who ſtill live in community, and who, to the practiſe of their rules, have added the profeſſion of vows.

CANONS *Secular*, are lay-canons, ſuch among the laity as out of honour and reſpect have been admitted into ſome chapters of canons.

CANONRY, the benefice fill'd or ſupply'd by a canon.

To CAP (*Sea Term*) uſed of a ſhip, in the trials of the running or ſetting of currents.

CA'PABLENESS (*capacitas*, L.) ability, ſufficiency, ſkill, reach of wit.

CAPACIOUSNESS (of *capacitas*, L.) largeneſs, ability to receive.

CAPA'CITY (in a *Logical Senſe*) an aptitude, faculty or diſpoſition to retain or hold any thing.

CA'PE (*i. e.* take) a judicial writ relating to pleas of lands or tenements, and is of two ſorts, viz. *Grand-cape* and *Petit-cape*, both which take hold of things immoveable, and differ chiefly in this, that *Grand-cape* lies before appearance, and *Petit-cape* after it.

A CA'PER (probably of *caper*, L. a goat, a miſchievous creature, or of *capio*, L. to take) a privateer or pirate ſhip.

A CAPER (of *caper*, L. a goat, a friſky creature) an agile or briſk and high leap in dancing.

To CA'PER (of *capriſſare*, L.) to cut a caper, to leap briſkly, high and wantonly.

CA'PERATED (*caperatus*, L.) wrinkled like a goat's horn.

CAPIL'LAMENTS *of the Nerves*, are the fine filaments or fibres, whereof the nerves are compoſed.

CAPIL'LARINESS (of *capillaris*, L. *capillaire*, F.) hairineſs, likeneſs to hairs.

CAPIL'LARY (*capillaris*, L.) pertaining to, or like hair.

CAPILLARY *Tubes* (in *Phyſicks*) are little pipes, whoſe canals are the narroweſt that poſſibly can be, or ſuch whoſe diameter does not exceed that of a common hair.

CAPI'STRATED (*capiſtratus*, L.) muzzled, bridled.

CAPI'TAL *Line* (in *Fortification*) is a right line drawn from the angle of the polygon to the point of the baſtion, or from the point of the baſtion to the middle of the gorge.

CAPITAL *Letters* (with *Printers*) are the initial letters, wherewith titles, &c. are compoſed, and all periods, verſes, &c. commence; all proper names of perſons, places, terms of arts, ſciences and dignities begin.

CAPITAL (in *Architecture*) is a principal and eſſential part of an order of columns or pilaſters; and is different in different orders, and is that which chiefly diſtinguiſhes and characteriſes the orders.

The Corinthian CAPITAL, is much the richeſt, it has no *Ovolo*, and its *abacus* is very different from thoſe of the *Doric*, *Ionick* and *Tuſcan*. It has its faces circular, hollowed inwards, having a roſe in the middle of each ſweep. It has only a brim, and a vaſe inſtead of an ovolo and annulets; the neck being much lengthened and inriched with a double row of eight leaves in each, bending their heads downwards, ſmall ſtalks ariſing between, from whence the volutes ſpring; but they reſemble not thoſe of the *Ionick* capital, which are 16 in this, inſtead of 4 in the *Ionick*, on each ſide 4 under the 4 horns of the *abacus*, where the 4 volutes meet in a ſmall leaf, which turns backwards towards the corner of the *abacus*. Theſe leaves are divided, each making three ranges of leſſer leaves, whereof they are compoſed; again each leſſer leaf is ſometimes parted into three, called laurel leaves, but generally into 5 called olive leaves. The middle leaf, which bends down, is parted into eleven. In the middle, over the leaves, is a flower, ſhooting out between the ſtems and volutes like the roſe in the *abacus*. The height of this capital is two 2-3ds modules, and its projecture one 2-8ths.

The Tuſcan CAPITAL, is the moſt ſimple and unadorned. Its members or parts are no more than three; an *abacus*, and under this an ovolo or quarter-round, and under that a neck or *collarine*.

Compoſite CAPITAL, takes its name from its being compoſed of members borrowed from the capitals of other columns.

From the *Doric*, it takes a quarter-round or ovolo; from the *Ionick*, an aſtragal under this, together with volutes or ſcrolls; from the *Corinthian*, a double row of leaves, and in moſt other things reſembles the *Corinthian*, generally conſiſting of the ſame members and the ſame proportion.

There is a flower in the middle of the *abacus*, and leaves which run upwards under the horns, as in the *Corinthian*. It has flowers inſtead of ſtalks in the *Corinthian*, lying cloſe to the vaſe or bell, which twiſt themſelves round towards the middle of the face of the capital, is two modules 1-3d, and its projecture one module 2-3ds, as in the *Corinthian*.

The Doric CAPITAL, beſides an *abacus* and an *ovolo*, and a neck in common with the *Tuſcan*, has 3 annulets, or little ſquare members underneath the *ovolo*, inſtead of the

…ntapa in the *Tuscan*, and even the *ara*… …talus, crowned or edged with a fillet. The height of this capital is one module, and its projecture 30 minutes and an half.

CAPITAL, is compounded of … parts, an *astragal*, which confists of … and under this a rind which … the volutes or scrolls, which is the … part of this capital. The … which is under that *ovolo*, belongs to … the middle part is called a rind … bearing some resem… on a vase, the … represented by the *ovolo*, … drying, … plates; the *ovolo* … from their ovai… …capital some reckon … module 7 …

… is … the entabla… …

… CAPRICE } … *F. capric*
CAPRICHIO } … freak, fan… whim, odious change of humour.

Heaven's great view is one, and that …
…
That counterworks each folly and *caprice*,
That disappoints the effect of every vice.
P

Their passions move in more spheres,
Where'er *caprice* or fate steers. *Sw*

CAPRICIOUS *capricieux*, F.) whimsi… fanciful, humourisome.

CAPRICIOUSLY whimsically, in a m… ner depending wholly upon fancy.

CAPRICIOUSNESS. The quality … being led by *caprice*; humour, whim… calness.

A subject ought to foresee, that there … reasons, although he be not apprised of the … otherwise he must tax his prince of *capr… calness*, inconstancy, or ill design. *Sw*

CAPRICORN with *Astronomers*, one … the signs of the zodiack, represented as gli… in the form of a horned goat. The sun en… this sign in the midst of winter, about … 21th of *December*.

CAPRIGENOUS *caprigenus*, L.) b… of a goat, or goat kind.

CAPRIOLE, a caper or leap in manci… goat leap. *F.*

CAPRIPEDE *capripes*, *L.*) having … …a goat.

CAPRIZANT *Falle [pulsus caprizans]* … or uneven or leaping pulse.

CAPSTAN *cabestan*, *F.*) A cylinder, w… …s to wind up any great weight; parti… …s to raise the anchors of a ship.

… more behold thee turn my watch's ke…
As seamen at a *capstan* anchors weigh.
Sea

… CAPSTAN, is the machine or … …ed behind the main-mast.

… CAPSTAN is the machine pla… …n the main-mast and the forema… …made use of to heave upon the jeer-ro… …upon the *Flat*, and to hold off by, wi… …the anchor is weighing.

… CAPSTAN } (*Sea* term
… CAPSTAN } used when … seamen would have the cable that t… …be slacked.

… CAPSTAN (*Sea* term) signifie… …d with the pawl, to keep it from recoi… …in heaving backwards.

Man the CAPSTAN (*Sea* term) is … place is many men at it, as can stand to he… and turn it about.

Spindle of a CAPSTAN, is the main … dy of it.

Whelps of a CAPSTAN, are short pi…

…ed (… *Figurative* sense) an effemi… …be called by way of derision.
…ds *Tail*, an herb.
… SCINTANTES (with *Meteors* … sharp metaphor or exhalation, which … appears in the atmosphere, and is … in a streight line, but with windings

of wood made fast to it, to hinder the cable from coming too nigh in turning it about.

CAP'SULACORDIS (with *Anatomiſts*) the ſkin that encompaſſes the heart, the ſame as *Pericardium*, *L.*

CAPSULA (with *Chymiſts*) an earthen veſſel in form of a pan, wherein things, which are to undergo a violent operation by fire are put.

CAP'SULAR (*capſularis*, *L.*) pertaining to a coffer, cheſt or caſket.

Lieutenant CAP'TAIN, the captain's ſecond, or the officer who commands the company under the captain and in his abſence.

CAPTAIN (of a *merchant-ſhip*) the maſter of it, who has the command or direction of the ſhip, crew, lading, *&c.*

CAPTAINSHIP, the dignity or office of a captain.

CAPTATION, a catching at, ambition; as *Captation of popular favour*, *L.*

CAPTION (from *capio*, *L.* to take.) The act of taking any perſon by a judicial proceſs.

CAPTIOUS (*captieux*, *F. captioſus*, *L.*) 1. Given to cavils; eager to object: 2. Inſidious; enſnaring.

CATIOUSLY. In a captious manner; with an inclination to object.

Uſe your words as *captiouſly* as you can, in your arguing on one ſide, and apply diſtinctions on the other. *Locke.*

CAPTIOUSNESS, inclination to find fault; inclination to object; peeviſhneſs.

CAPTIOUSNESS is a fault oppoſite to civility, it often produces miſbecoming and provoking expreſſions and carriage. *Locke.*

To CAPTIVATE (*captiver*, *F. captivo*, *L.*) 1. To take priſoner; to bring into bondage.

He deſerves to be a ſlave that is content to have the rational ſovereignty of his ſoul, and the liberty of his will, ſo *captivated*.
king *Charles.*

2. To charm; to overpower with excellence, to ſubdue.

Wiſdom enters the laſt, and ſo *captivates* him with her appearance, that he gives himſelf up to her. *Addiſon, Guardian's.*

3. To enſlave; with *to*.

They lay a trap for themſelves, and *captivate* their underſtandings *to* miſtake, falſehood, and error. *Locke.*

CAPTIVATION, the act of taking one captive.

CAPTIVE (*captif*, F. *captivus*, *L.*) 1. One taken in war; a priſoner to any enemy: 2. one charmed, or enſnared with beauty or excellence.

My woman's heart
Groſsly grew *captive* to his honey words.
Shak. Rich. III.

CAPTIVE, made priſoner in war; kept in bondage or confinement.

To CAPTIVE, to take priſoner; to bring into a condition of ſervitude.

CAPTIVITY, bondage, ſlavery, ſervitude.

When love's well timed, 'tis not a fault to love,
The ſtrong, the brave, the virtuous and the wiſe
Sink in the ſoft *cativity* together.
Addiſ. Cato.

CAPTOR (*capio*, *L.* to take) he that takes a priſoner, or a prize.

CAPTURE (*capture*. *F. captura*, *L.*) the act or practice of taking of any thing: 2. the thing taken; a prize.

CAPUT *mortuum* (in *Chymical Writers*) is expreſſed by this character. (')

CAR, a kind of rolling throne, uſed in triumphs, and the ſplendid entry of princes.

CAR, is a contraction of *Kaer*, Brit. and ſignifies a city, as *Carliſle*, *Carleon*.

CAR, ſignifies a low, watery place, where elders grow; or a pool; as *Cardew*.

CAR'AT *of Gold*, is properly the weight of 24 grains; or one ſcruple 24 carats make one ounce. If the gold be ſo fine that in purifying it, it loſes nothing or but very little, it is ſaid to be gold of 24 carats; if it loſes one carat, it is ſaid to be gold of 23 carats, *&c.*

CARAVAN'SERASKIER, the director, ſteward, or intendant of a caravenſera.

CAR'AWAYS, a plant.

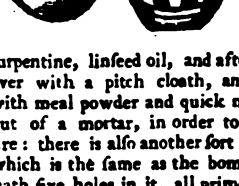
CAR'BUNCLE (with *Surgeons*) a fiery botch or plague-ſore, with a black cruſt or ſcab, which falling off leaves a deep and dangerous ulcer, called alſo *Anthrax*.

CARBUNCULO'SE (*carbunculoſus*, *L.*) full of ſores.

CAR'CANET (of *carcan*, *F.*) a chain for the neck.

CAR'CASE } (*carcaſſe*, *F*, *q. d. caro caſſa*
CAR'CASS } *vita*, i. e. fleſh without life) a dead body.

CAR'CASSES, a ſort of oval form, made with ribs of iron, and afterwards fill'd with a compoſition of metal powder, ſaltpetre, broken glaſs, ſhavings of horn, pitch, turpentine, linſeed oil, and afterwards coated over with a pitch cloath, and being primed with meal powder and quick match, is fired out of a mortar, in order to ſet houſes on fire: there is alſo another ſort for ſea ſervice, which is the ſame as the bomb, only that it hath five holes in it, all primed with powder and quick match, and being diſcharged out of the mortar, burns violently out of the holes. See *Bomb*.



CARCELLAGE (of *carcer*. *L.* a priſon) the fees that priſoners pay before they can be diſcharged.

CARD (*charta*, *L.*) a ſea chart.

CARDINAL *Virtues* (with *Moraliſts*) are *prudence*,

prudence, temperance, justice and *fortitude*; ſo called by *Ethick* writers from *cardo, L.* a hinge, becauſe they conſider them as hinges, upon which all other virtues turn.

CA'RDINALSHIP (*cardinalat, F.*) the dignity of a cardinal.

CARDINAL WINDS, the *Eaſt, Weſt, North* and *South*.

CARDO (with *Anatomiſts*) the ſecond vertebra of the neck, ſo termed, becauſe the head turns upon it.

CARE (*cape, Sax.*) 1. Solitude, anxiety, perturbation of mind, concern.

Or, if I would take *care*, that *care* ſhould be
For wit that ſcorned the world, and liv'd
like me. *Dryden.*

2. Caution: 3. regard, charge, heed in order to protection and preſervation.

If we believe that there is a God, that takes *care* of us, and we be careful to pleaſe him, this cannot be but a mighty comfort to us. *Tillotſon.*

4. It is a looſe and vague word, implying attention or inclination, in any degree more or leſs.

We take *care* to flatter ourſelves with imaginary ſcenes and proſpects of future happineſs. *Atterbury.*

5. The object of *care*, of caution or of love.

Your ſafety, more than mine, was then my
care,
Leſt of the guide bereft, the rudder loſt,
your ſhip ſhould run againſt the rocky coaſt.
Dryden.

To CARE, to be anxious or ſolicitous; to be in concern about any thing.

To CAREEN *a Ship* (of *carina*, L. a keel, *carener*, F.) is to fit or trim the ſides or bottom, to caulk her ſeams, or to mend any fault ſhe has under water; a ſhip is ſaid to be *brought to a careen*, when the greateſt part of her lading being taken out, ſhe is made ſo light, that by means of another lower veſſel laid near her, ſhe may be brought down to one ſide, to the 3d, 4th or 5th ſtrake, as low as occaſion requires, and there kept by ballaſt to be caulked, trimmed, *&c.*

A half CAREEN, is when they cannot come at the bottom of the ſhip, and ſo can only careen half of it, *F.*

CAREE'NAGE, a careening place; alſo the pay for careening, *F.*

CAREFUL, 1. Anxious, ſolicitous, full of concern.

Welcome, thou pleaſing ſlumber;
A while embrace me in thy leaden arms,
And charm my *careful* thoughts.
Denham's Sophy.

2. Provident, diligent, cautious: 3. watchful: 4. ſubject to perturbations, expoſed to troubles, full of anxiety, full of ſolicitude.

By him that rais'd me to this *careful* height,
From that contented hap which I enjoy'd.
Shakſpear, Rich. III.

CAREFULLY, heedfully, watchfully, vigilantly, attentively.

CAREFULNESS, vigilance, heed caution.

CARELESSLY, negligently, unat ly, without care, heedleſsly.

CARELESSNESS, heedleſsneſs, i tion, negligence, abſcence of care.

I who at ſometimes ſpend, as other
Divided between *careleſſneſs* and care.

CARELESS. 1. Without care, ſolitude, unconcerned, negligent, inat heedleſs, regardleſs, thoughtleſs, neg unheeding, unthinking, unmindful, or *about*.

Nor loſe the good advantage of his
By ſeeming cold, or *careleſs* of his
Shakeſpear, He

2. Cheerful, undiſturbed.

Thus wiſely *careleſs*, innocently gay
Cheerful he play'd.

3. Unheeded, thoughtleſs, unconſider

The freedom of ſaying as many
things as other people, without being
verely remarked upon. *Pope.*

4. Unmoved by, unconcerned at.

Careleſs of thunder from the clouds that
My only omens from your looks I tak
Gr

To CARESS (*careſſer, F.* from *ca* To endear, to fondle, to treat with ki

If I can feaſt, and pleaſe, and *ca* mind with the pleaſures of worthy ſ tions, or virtuous practices, let greatn malice vex and abridge me if the *Scotch.*

CARESS, an act of endearment, preſſion of tenderneſs.

He, ſhe knew, would intermix,
Grateful digreſſions, and ſolve high diſ
With conjugal *careſſes*. *Par. Loſt. b.* vi

CARINATED (with *Botaniſts*) or crooked, like the keel of a ſhip, *L.* ſo the leaves of the *Aſphodelus* to be.

CARK'INGNESS, anxiouſneſs, neſs.

An old CARLE (either of *cerl*, or ceorl, *Sax.* a churl) an old doatin vetous hunks, a ſurly niggard.

CAR'MINE, a red colour, very made of the cochineal meſtique.

CARMINANT (with *Phyſicians*) native medicines, *i. e.* ſuch as are effi in diſperſing and driving out wind, *L.*

CARNALNESS (*carnalitas, L.*) neſs, a being given to fleſhly luſts.

CAR'NEOL, a ſort of precious ſton a kind of herb.

To CARNI'FICATE (*carnificatu* to quarter, to cut in pieces as a hangm

CA'RNOUSNESS, fleſhineſs, fuln fleſh.

CARO (with *Anatomiſts*) the fleſh mals, which they define to be a ſimil brous, bloody, ſoft and thick part,

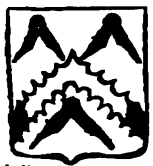
together with the bones, is the main prop of the body.

CA'ROS (*κάρος*, Gr.) a lethargy or deep ſleep, in which the perſon affected, being pulled, pinched, or called, ſcarce diſcovers any ſign of feeling or hearing; this diſtemper is without a fever, in degree greater than a lethargy, but leſs than an apoplexy.

CAR'OTINESS (of *carot*, a red root) being red haired.

CA'ROTIDES (*καρωτίδες*, Gr.) two arteries of the neck, one on each ſide, ſerving to convey the blood from the *Aorta* to the brain; ſo called, becauſe when they are ſtopt, they preſently incline the perſon to ſleep.

CARP *Stone*, a ſtone of a triangular form, found in the palate of a carp.



CARPENTERS were incorporated *anno* 1476. Their arms are *argent*, a cheveron ingrayl'd between 3 pair of compaſſes pointing towards the baſe, and a little extended. Their hall is ſituated on the north ſide of *London-wall*, over againſt *Bethlehem*.

CARPOBAL'SAMUM (*καρποβάλσαμον*, Gr.) the fruit of the *Balm* or *Baljam* tree, very much like that of the turpentine, in ſhape, ſize and colour.

CAR'PUS (with *Anatomiſts*) the wriſt conſiſting of eight bones, with which the cubit or elbow is joined to the hand, *L.*

CAR'RIER (*carriere*, F.) one who conducts or drives waggons from country to town, &c.

CARRIE'RING (of *carriare*, F.) a running or paſſing full ſpeed. *Milton.*

CARROU'SEL, a magnificent feſtival, made upon occaſion of ſome publick rejoycing, conſiſting of a cavalcade or ſolemn riding on horſe-back of great perſonages, richly array'd, courſes of chariots and horſes, publick ſhews, games, &c. *L.*

To CAR'RY *a bone* (*Sea* term) is ſaid of a ſhip, when ſhe makes the water foam before her.

CAR'TE BLANCHE, a blank paper, ſeldom uſed but in this phraſe, to ſend one a *carte blanche*, ſigned to fill up with what conditions he pleaſes.

CAR'TILAGE, (by *Anat.*) is defined to be a ſimilar, white part of an animal body, which is harder and drier than a ligament, but ſofter than a bone, the uſe of it is to render the articulation or jointing of the bones more eaſy, and defends ſeveral parts from outward injuries.

CA'RTON } (in *Painting*) a deſign
CARTOO'N } made on ſtrong paper, to be afterwards calked through; and tranſferred on the freſh plaiſter of a wall to be painted in freſco; a pattern for working in tapeſtry, *Moſaick*, &c. the *Cartoons* of *Raphael Urban* at *Hampton-Court*, are ſaid to be for tapeſtry, deſign'd for patterns.

CARTOU'SE } (*cartaccio*, Ital.) an
CARTOU'CH } ornament in *Architecture*, *Sculpture*, &c. repreſenting a ſcroll of paper; it is moſt commonly a flat member with wavings, on which is ſome inſcription or device, cypher, ornament of armory, &c.

CAR'TULAIRES, papers wherein the contracts, ſales, exchanges, privileges, immunities, exemptions and other acts that belong to the churches and monaſteries are collected and preſerved.

CARYOCAS'TINUM (with *Apothecaries*) an electuary ſo denominated from its ingredients, *viz. Cloves* and *Coſtus*, which is chiefly uſed for the gout and pains in the limbs.

CARYOPHYL'LEOUS, of or like a gilly-flower.

CASE-HA'RDENED, obdurate, hardened in impiety.

CASE-HA'RDENING, a method of making the outſide of iron hard by a particular method of putting it into a caſe of loam, mixt with dried hoofs, ſalt, vinegar, &c. and heating it red hot in the forge, and afterwards quenching it in water.

CASE-HA'RDENEDNESS, obduracy, impudence, &c.

CASE *of conſcience*, a queſtion or ſcruple about ſome matter or religion, which the perſon that is diſſatisfied, is deſirous to have reſolved.

BREAST CAS'KETS (in a *Ship*) the longeſt of the caſkets, in the middle of the yard juſt between the ties.

CASS-WEED (with *Botaniſts*) a kind of herb.

CASSONA'DE } caſk ſugar, ſugar put
CASTONA'DE } up into caſks or cheſts, after the firſt purification.

CAST *of the Country* (with *Miners*) the colour of the earth.

To CAST *a hawk to the perch* (*Falc.*) to put her upon it.

CAS'TER (of *caſtrum* a camp, or *caſtellum*, *L.* a camp or caſtle) ſet at the end of a name of a place, intimates there had in that place been a camp, caſtle, &c. of the *Romans*.

To CAS'TIGATE (*caſtigatum*, *L.*) to chaſtiſe.

CASTING (in *Foundery*) is the running of melted metal into a mould prepared for that purpoſe.

CASTING (with *Joiners*) wood is ſaid to caſt or warp, when it ſhoots or ſhrinks by moiſture, air, ſun, &c.

To CASTLE, a term uſed at cheſs-play.

Prow CASTLE (in a *Ship*) is the riſe or elevation of the prow over the uppermoſt deck towards the mizzen.

Stern CASTLE (in a *Ship*) the whole elevation that runs on the ſtern over the laſt deck,

deck, where the officers cabins and places of aſſembly are.

CASTLES (in *Heraldry*) are emblems of grandeur and magnificence; they alſo denote ſanctuary and ſafety; they are given for arms to ſuch as have reduced them by main force, or have been the firſt that mounted their walls, either by open aſſault or by eſcalade; alſo to one that has defeated ſome enemy or taken ſome priſoner of note, who bore them in his banner or ſhield.

CAS'TOR, an amphibious animal, called alſo a *Beaver*, living both on land and in the water. It is of a white or aſh colour, has very ſharp teeth, the fore-feet reſemble thoſe of a dog, and the hindermoſt thoſe of a gooſe, having on each five toes. The *Americans* eat the fleſh of theſe animals for food, and make uſe of their ſkins for clothes; and we their furr for making hats; what ſome have reported, that when this creature is purſued he bites off his teſticles, is ſaid by others to be a miſtake, and that what is ſold by the apothecaries is only ſome glands found near his flank and ſhare.

CASTOR *and Pollux* (in *meteorology*) a fiery meteor, which, at ſea, appears ſometimes ſticking to a part of the ſhip, in form of one, two, or even three or four balls. When one is ſeen alone, it is more properly called *Helena*, which portends the ſevereſt part of the ſtorm to be yet behind; two are denominated *Caſtor and Pollux*, and ſometimes *Tyndarides*, which portend a ceſſation of the ſtorm. *Chambers.*

CASUAL (*caſuel, F.* from *caſus, L.*) accidental, ariſing from chance, depending upon chance, not certain.

That which ſeemeth moſt *caſual*, and ſubject to fortune, is yet diſpoſed by the ordinance of God. *Raleigh's Hiſtory.*

Whether found, where *caſual* fire
Had waſted woods, on mountain, or in vale,
Down to the veins of earth.
Par. Loſt, b. xi. l. 566.

CASUALLY, accidentally, without deſign or ſet purpoſe.

Go, bid my woman
Search for a jewel, that too *caſually*
Hath left my arm. *Shakeſ. Cymbelim.*

CASUALNESS, accidentalneſs.

CASUALTY. 1. Accident, a thing happening by chance, not deſign.

With more patience men endure the loſſes that befall them by mere *caſualty*, than the damages which they ſuſtain by injuſtice. *Raleigh's Eſſay.*

2. Chance that produces unnatural death.

Builds in the weather on the outward wall,
Even in the force and road of *caſualty*.
Shakeſ. Mach. Venice.

CASUIST (*caſuiſte*, F. from *caſus, L.*) one that ſtudies and ſettles caſes of conſcience.

The judgment of any *caſuiſt*, or learned divine, concerning the ſtate of a ma is not ſufficient to give him confidence.

Who ſhall decide, when doctors diſ
And ſoundeſt *caſuiſts* doubt like you

CASUISTICAL, relating to caſes ſcience, containing the doctrine rel caſes.

What arguments they have to beg ſimple, unſtable ſouls with, I kn but ſurely the practical, *caſuiſtical*, the principal, vital part of their reli vours very little of ſpirituality. *Sou*

CASUISTRY, the ſcience of *caſ* doctrine of caſes of conſcience.

Morality, by her falſe guardians d
Chicane in furs, and *caſuiſtry* in la
Pope's

CATALEP'SIS (κατάληψις, Gr prehenſion.

CATALEPSIS (with *Phyſicians*) very much like an apoplexy, by n which all the animal functions are al but yet ſo, that the faculty of breat mains, and the patient returns to t habit of body that he had before he w with the diſtemper, *Gr.*

CATAPEL'TA (among the *Anci* inſtrument of puniſhment. It conſi kind of preſs compoſed of planks, which the criminal was cruſh'd.

CATARACT (καταράκτη, Gr.) a water, a caſcade.

What if
Her ſtores are open'd, and this firm
Of hell ſhould ſpout her *cataracts* o
Impendent horrors!
Milt. Par. Loſt. b. ii.

Torrents and loud impetuous *catar*
Through roads abrupt, and rude uni
tracts;
Run down the lofty mountain's cl
ſides,
And to the vale convey their foami
Bl

CATASAR'CA (κατασάρκα, Gr.) of dropſy, the ſame as *Anaſarca.*

CATASCHAS'MOS (of κατά and Gr. to ſcarify) a ſcarification.

CATATA'SIS (*Anatomy*) an exte ſtretching out of an animal body tow lower parts.

CATEGOR'ICAL *Syllogiſm* (with *cians*) i. a ſyllogiſm wherein both pro are categorical or poſitive; as for exa

Every vice is odious.
Drunkenneſs is a vice;
Therefore drunkenneſs is odious.

CAT'EGORY (κατηγορία of κατ Gr. to accuſe) an accuſation; a term *gick* for order or rank, predicament.

CAT'EGORIES (of κατηγόρημα, C reckon'd by *Logicians* 10, *ſubſtance, q quality, relation, acting, ſuffering, when, ſituation, having.*

C

NA'TION, chaining. *L.*

RPI'LLER (in a *Figurative* ſenſe) ı perſon that does miſchief without ɔn.

IAR'TICALNESS (of *cathartícus*, κάθαιρω, Gr. to purge) purging quality.

OLI'CALNESS (of *catholícus*, *L.* *F.* of καθολικος, Gr.) being of a ſpirit, univerſalneſs.

YP'NIA (of καθυπνόω, Gr. to ſleep eep or profound ſleep, ſuch as per- by taking opiates, or in a lethargy.

P'SIS (κατόπτρις, Gr.) the ſcience of m; the part of the ſcience of *Op*ch ſhews after what manner objects en by reflection; and explains the t.

'PTRICAL *Dial*, one which exits by reflecting rays.

PTRICAL *Teleſcope*, a teleſcope its objects by reflection.

THE'RICA (in *Phyſick*) medicines ge the reins and liver from vicious ırine.

HOOK (in a *Ship*) a hook to raiſe p the anchor from the top of the .

LOTI'CA (of καυλόω, Gr. to ſkin licines which cicatrize wounds.

VENA (in *Anatomy*) *i. e.* the hol- the largeſt vein in the body, de- rom the heart. It is ſo named from avity, and into it, as into a common all the leſſer veins, except the *Pul*empty themſelves.

VALCA'DE, to ſkirmiſh as they and firing at one another by way of

LLA'TION (with *School-men*) a l and falſe argument; a particular f diſputing, grounded on nothing but d contentious niceties.

r CA'VITIES *of the Body* (with he head for the brain, the cheſt for s, &c. the lower belly for the liver, d other bowels.

CA'VITIES *of the Body* (with *Anat.*) icles of the heart and brain; alſo the arts of bones.

ABLE (from *cauſa*, *L.*) that which auſed, or effected by a cauſe.

may be miraculouſly affected in one, ı is naturally *cauſable* in another.

Brown's Vulg. Err. b. iii. c. 21.

SAL, relating to cauſes, implying or g cauſes.

ALITY, the agency of a cauſe, the f cauſing.

SALLY, according to the order or cauſes.

SATION, the act, or power of

SATIVE, that expreſſes a cauſe, or

SATOR, a cauſer, an author of any

CAUSE (*cauſa*, *L.*) that which produces or effects any thing.

The wiſe and learned amongſt the very heathens themſelves, have all acknowledged ſome firſt *Cauſe*, whereupon originally the being of all things dependeth. *Hooker.* b. i. §. 2.

Cauſe is a ſubſtance exerting its power into act, to make one thing begin to be. *Locke.*

2. The Reaſon, motive to any thing: 3. cauſe of debate, ſubject of litigation: 4. ſide, party, ground or principle of action, or oppoſition.

Ere to thy cauſe, on thee my heart inclin'd,
Or love to party had ſeduc'd my mind.
Tickell.

To CAUSE, to effect as an agent, to produce.

She weeping aſk'd, in theſe her blooming years,
What unforeſeen misfortune *cauſed* her care
To loath her life, and languiſh in deſpair.
Dryden's Fables.

CAUSELESSLY, without cauſe, without reaſon.

CAUSELESS. 1. Without cauſe, orignal to itſelf.

Reach the Almighty's ſacred throne
And make his *cauſeleſs* pow'r, the cauſe of all things known. *Blackmore's Creation.*

2. Without juſt ground, or motive.

As women yet who apprehend,
Some ſudden cauſe of *cauſeleſs* fear,
Altho' that ſeeming cauſe take end,
A ſhaking thro' their limbs they find.
Waller.

CAUSE being that which produces an effect, or that by which a thing is; cauſes are divided into four kinds.

Efficient CAUSE, is that which produces another cauſe; alſo an external cauſe from which any thing derives its being or eſſence by a real action. There are ſeveral of theſe ſpecies.

A diſtant CAUSE, ſo is a grandfather in reſpect to his grandſon.

An equivocal CAUSE, is that which is of a different kind and denomination from its effect; as God, with reſpect to his creatures.

An inſtrumental CAUSE, the inſtrument with which a piece of work is done.

An intellectual CAUSE, a man with reſpect to what he does with judgment.

A free CAUSE, ſuch is a man who walks.

A natural CAUSE, the ſun.

A neceſſary CAUSE, the fire that burns wood.

A proper CAUSE, as the ſun of light; ſo alſo the ſun giving light to a chamber, the window is but the conditional cauſe, without which the effect would not have been; *conditio ſine qua non.*

The Phyſical CAUSE, is that which produces a ſenſible corporeal effect; as the ſun is the cauſe of heat; alſo a fire which burns a houſe.

The moral CAUSE, the man who ſets it on fire; alſo that which produces a real effect, but in things immaterial, as repentance is the cauſe of forgiveneſs.

A total CAUSE, is that which produces the whole effect, as God in creating *Adam*, becauſe nothing concurred with him in it.

Partial CAUSE, is that which concurs with ſome other in producing the effect, as the father and mother of a child, becauſe both the one and the other were neceſſarily concerned in the generation of it.

Accidental CAUSE, as the ſun that kills a man by its heat, becauſe he was ill diſpoſed before.

Productive CAUSE, is the mother of her child.

A preſerving CAUSE, as the nurſe of her child.

An univerſal CAUSE, is that which by the extent of its power may produce all effects, as a father in reſpect to his children, becauſe they are like him in nature.

Univerſal CAUSE, the air that enters an organ, is ſo of the harmony of that organ.

A particular CAUSE, is that which can only produce a ſingle effect; or a certain kind of effects.

The particular CAUSE *of the harmony of an organ*, is the diſpoſition of each pipe, and he who plays.

Theſe are all diſtinctions that ſome *Logicians* make of the efficient cauſe.

The final CAUSE (among *Logicians*) is the end for which a thing is, or the motive which induced a man to act. This again is diſtinguiſhed into principal ends and acceſſary ends, which are conſidered only as over and above.

CAUSE (in *Metaphyſicks*) is an active principle, influencing the thing cauſed.

Internal CAUSE, is that which partakes of the eſſence of the thing cauſed, viz. *Matter* and *Form*.

External CAUSE, is that which has an outward influence, viz. *Efficient* and *Final*.

The material CAUSE (among *Logicians*) is that out of which things are formed; as ſilver is the matter of a ſilver cup.

The formal CAUSE (with *Logicians*) is that which makes a thing what it is, and diſtinguiſhes it from others; as a ſtool, a table, *&c.*

Firſt CAUSE, that which acts by itſelf, and from its own proper force and virtue; as God is the firſt cauſe.

Second CAUSES, are ſuch as derive the power or faculty of acting from a firſt cauſe.

CAUSO'DES (καυσώδης, Gr.) a continual burning fever.

CAUS'TICK *Stone* (with *Surgeons*) a compoſition of ſeveral ingredients, for burning or eating holes in the part to which it is applied.

CAUTION (*caution*, F. *cautio*, L.) 1. Prudence, as it reſpects danger, foreſight, provident care, warineſs; 2. ſecurity for.

He that objects any crime, ought to give *caution* by the means of ſureties, that he will perſevere in the proſecution of ſuch crimes. *Ayliffe's Parergon.*

3. Proviſion, or ſecurity againſt, direction.

In ſpite of all the rules and *cautions* of government, the moſt dangerous and mortal of vices will come off. *L'Eſtrange.*

4. Warning.

CAUTIONARY, given as a pledge, or in ſecurity.

CAUTIOUS (*cautus*, *L.*) wary, watchful.

CAUTIOUSLY, in an attentive wary manner.

CAUTIOUSNESS, watchfulneſs, vigilance, circumſpection, provident care, prudence with reſpect to danger.

We ſhould always act with great *cautiouſneſs* and circumſpection, in points where it is not impoſſible that we may be deceived. *Addiſon's Spectator*, No. ex.

To CEASE (*ceſſer*, F. *ceſſo*, *L.*) 1. To leave off, to ſtop, to give over, to deſiſt: 2. to fail, to be extinct.

The ſoul being removed, the faculties and operations of life, ſenſe and intellection, *ceaſe* from that *molis corporea*, and are no longer in it. *Hale's Origin of Mankind.*

3. To be at an end: 4. to reſt.

To CEASE, to put a ſtop to, to put an end to.

The diſcord is complete, nor can they *ceaſe*,
The dire debate, nor yet command the peace.
Dryden.

CEASE, extinction, failure.

The *ceaſe* of majeſty
Dies not alone, but, like a gulph, withdraws
What's near it, with it.
Shakeſpear's Hamlet.

CEASELESS, inceſſant, perpetual, continual, without cauſe, without ſtop, without end.

All theſe with *ceaſeleſs* praiſe his works behold,
Both day and night. *Par. Loſt*, b. iv. l. 679.

Like an oak
That ſtands ſecure, tho' all the winds employ
Their *ceaſeleſs* roar, and only ſhed its leaves.
Or maſt, which the revolving ſpring reſtores.
Philips.

CEL'EBRATEDNESS, CEL'EBRATENESS, CELE'BRIOUSNESS } (*celebritas*, *L.* *celebrité*, *F.*) famouſneſs, renownedneſs.

CELER'RIMI *deſcenſus linea* (with *Mathematicians*) is the curve of the ſwifteſt deſcent of any natural body; or that curved or crooked line, in which an heavy body, deſcending by its own gravity or weight, would move from one given point to another, in the ſhorteſt ſpace of time.

CELES'TIALNESS (of *cæleſtis*, *L.*) heavenlineſs.

CE'LIAC *Paſſion* (of κοιλία Gr. the belly) a kind of flux of the belly, wherein the food does

does not indeed paſs perfectly crude, but half digeſted.

CEL'IBATENESS } (of *cælibatus L.* *celibat, F.*)
CEL'IBATESHIP } batchelorſhip.

CEL'LULÆ *adipoſæ* (*Anatomy*) the *loculi* or little cells wherein the fat of bodies that are in good habit is contained, *L.*

CELOTOMI'A (of κήλη a rupture, and τομὴ, Gr. a cutting) the operation of the *Hernia.*

CEN'SORS (in antient *Rome*) magiſtrates whoſe office was to reform manners, and to va'ue eſtates and tax them accordingly; to inſpect the management of private families in relation to education and expences; they were two in number choſen both at the ſame time, one of a noble or patrician family, and the other of a common or plebean family; and continued in their office five years.

This office became in time to be in ſo great reputation, that none were choſen into it, till they had gone through the moſt conſiderable in the republick.

The ſtate of *Venice* has a like officer at this day; cenſors is alſo a title given to thoſe perſons appointed by the ſtate to licenſe books.

CENSO'RIOUSNESS (of *cenſorius, L.*) aptneſs to cenſure.

CEN'SURABLENESS, liableneſs to be cenſured.

CEN'SURAL *Book*, a regiſter of taxations.

CEN'TAURS (with *Aſtron.*) a ſouthern conſtellation repreſented on a globe in that form, and conſiſting of 40 ſtars.

CENTRE (*centrum, L.*) the middle, that which is equally diſtant from all extremities.

The heav'ns themſelves, the planets and this *centre*,
Obſerve degree, priority, and place.
Shakeſ. Troilus and Creſſida.

To CENTRE, to place on a *centre*, to fix as on a *centre*.

One foot he *centred*, and the other turn'd
Round thro' the vaſt profundity obſcure.
Milt. Par. Loſt, b. vii. l. 228.

O impudent, regardful of thy own,
Whoſe thoughts are *centred* on thyſelf alone?
Dryden.

To CENTRE. 1. To reſt on, to repoſe on, as bodies when they gain an equilibrium, to meet in a point, as lines in a centre.

Where there is no viſible truth wherein to *centre*, error is as wide as men's fancies, and may wander to eternity. *Decay of Piety.*

2. To be placed in the midſt or *centre*.

As God in heaven
Is *centre*, yet extends to all, ſo thou,
Centring, receiv'ſt from all thoſe orbs.
Par. Loſt, b. ix.

CENTRICK, placed in the centre.

CENTRE *of Attraction* (in the *New Aſtronomy*) that point to which the revolving planet or comet is attracted or impelled by the force or impetus of gravity.

CENTRE *of Percuſſion* (with *Philoſophers*) is that point of a body in motion wherein all the forces of that body are conſidered as united in one.

CENTRE *of a curve of the higheſt kind*, is the point where two diameters concur.

CENTRE-FISH, a kind of ſea-fiſh.

CENTRIFU'GAL *Force* (with *Mathematicians*) is the endeavour of any thing to fly off from the center in a tangent. For all moving bodies endeavour after a rectilineal motion, becauſe that is the eaſieſt, ſhorteſt, and moſt ſimple. And if ever they move in any curve, there muſt be ſomething that draws them from their rectilineal motion, and detains them in the orbit, whenever the centripetal force ceaſes, the moving body would ſtrait go off in a tangent to the curve in that very point, and ſo would get ſtill farther from the center or focus of the motion.

CENTRIPETAL *Force* (with *Philoſophers*) is that force by which any body moving round another, is drawn down or tends towards the center of its orbit; and is much the ſame with gravity.

CENTROBARI'C *Method* (in *Mechanicks*) a certain method of determining the quantity of a ſurface or ſolid by means of the center of gravity of it.

CENT'RUM *Phonicum* (in *Acouſticks*) is the place where the ſpeaker ſtands in polyſyllabical echoes.

CEN'TRUM *Phonicampticum*, is the place or object that returns the voice in an echo.

CENTUMGE'MINOUS (*centumgeminus, L.*) an hundred-fold.

CENTUM'VIRAL, of or pertaining to the centumvirate.

To CENTU'PLICATE (*centuplicatum*, of *centum* and *plico, L.* to fold) to fold or double an hundred-fold.

CENTU'RIÆ (among the *Roman* people) certain parties conſiſting each of 100 men. Thus divided by *Servius Tullius*, the ſixth king of *Rome*, who divided the people into ſix claſſes. The firſt claſs had 30 centuries, and they were the richeſt of all; the ſecond, third and fourth conſiſted each of 20 centuries, and the ſixth claſs was counted but one century, and comprehended all the meaner ſort of people.

CENTURY (*centuria, L.*) 1. A hundred, uſually employed to ſpecify time, as, the ſecond *century*.

The nature of eternity is ſuch, that, though our joys, after ſome *centuries* of years, may ſeem to have grown older, by having been enjoyed ſo many ages, yet will they really continue new. *Boyle.*

2. It is ſometimes uſed ſimply for a hundred.

When
With wild wood leaves and weeds I have ſtrewed his grave,
And on it ſaid a *century* of prayers.
Such as I can, twice o'er, I'll weep and ſigh.
Shakeſp. Cymb.

CHANCELLORS, there are alſo a chancellor of the order of the *Garter*, a chancellor of an univerſity, a chancellor of the firſt fruits of a dioceſe, *&c.*

A CHANCELLOR (of an *Univerſity*) ſeals the diploma's or letters of decrees, proviſion, *&c.* given in the univerſity.

CHANCELLOR (of *Oxford*) is their magiſtrate, whom the ſtudents themſelves elect, his office is to govern the univerſity *durante vita*, to preſerve and defend the rights and privileges of it, to call together aſſemblies, and to do juſtice among the members under his juriſdiction.

Vice CHANCELLOR (of *Oxford*) is nominated annually by the chancellor, and elected by the univerſity in convocation, to ſupply the abſence of the chancellor.

Pro-Vice-CHANCELLORS, four perſons choſen out of the heads of colleges, by the vice-chancellor, to one of which he deputes his power in his abſence.

CHANCELLOR (of *Cambridge*) much the ſame with the chancellor of *Oxford*, ſaving that he does not hold his office *durante vita*, but may be elected every three years.

Vice CHANCELLOR (of *Cambridge*) is annually choſen by the ſenate out of two perſons nominated by the heads of colleges and halls.

CHANCELLOR (of the order of the *Garter*) an officer who ſeals the commiſſions of the chapter and aſſembly of the knights, keeps the regiſter, and delivers the acts under the ſeal of the order.

CHANCELLORSHIP (of *cancellarius*, *L. cancelier. F.*) the office or dignity of a chancellor.

CHANCERY-*Court*, was firſt ordained by *William the Conqueror*, who alſo appointed or inſtituted the courts of juſtice, which always removed with his court.

CHAP'TER, a cummunity of clergymen or eccleſiaſticks, who ſerve a cathedral or collegiate church.

CHAPTER (in *Military Affairs*) an aſſembly or meeting of officers for the regulation of their affairs.

CHAR (in the *Britiſh* tongue) is uſed for *Carr*, which ſignifies a city, and being adjoined to the names of places, ſignifies the city of that place.

To CHAR, to make charcoal of wood of oak, alder, lime-tree, *&c.* by cutting it into convenient lengths, and piling it up in the form of a pyramid in a deep pit, made in the ground for that purpoſe, having a little hole to put in the fire.

CHAR'ACTER (of χαραϰτὴρ, Gr.) a certain manner of air or aſſemblage of qualities, which reſult from ſeveral particular marks, which diſtinguiſh a thing from any other, ſo as it may be thereby known; as we ſay the character of *Alexander*, *Cicero*, *&c.*

CHARACTER (with *Poets*) is the reſult of the manners, or that which is proper to each perſon, by which he is ſingular in his manners, and diſtinguiſhable from others.

CHARACTER, is alſo uſed for certain viſible qualities which claim reverence or reſpect from thoſe that are veſted with them; as the character of a biſhop, an ambaſſador, *&c.*

Nominal CHARACTERS, are thoſe properly called letters, which ſerve to expreſs the names of things.

Real CHARACTERS, as ſuch as expreſs things and ideas inſtead of names.

Emblematical CHARACTERS, are ſuch as not only expreſs the things themſelves; but in ſome meaſure perſonate them and exhibit their form; ſuch as the *Egyptian* hieroglyphicks.

CHARACTERIS'TICK *triangle of a curve* (in the higher *Geometry*) is a rectilinear right angled triangle, whoſe hypothenuſe is a part of the curve, not ſenſibly different from a light line.

CHARACTERIST'ICALNESS (of *characteriſticus*, *L. characteriſtique*, *F.* of χαραϰτὴρ, Gr.) having characteriſticks, or being characteriſtical.

CHARGE (*charge*, *F.*) a burden or load; alſo management or care; alſo office, employ or truſt; alſo an accuſation, impeachment; alſo an engagement, fight or onſet.

CHARGE (with *Painters*) an exaggerated repreſentation of a perſon in which the likeneſs is preſerved, but at the ſame time ridiculed, called alſo over-charge.

CHARGE'ABLENESS (of *carus*, or *cher*, dear, or *charger*, *F.*) coſtlineſs, dearneſs.

CHAR'GED (*Heraldry*) ſignifies the figures repreſented on an eſcutcheon, by which the bearers are diſtinguiſhed one from another. Too many charges in an eſcutcheon are not accounted ſo honourable as fewer.

CHA'RINESS (of *cher*, *F. carus*, *L.*) choiceneſs, ſparingneſs, tenderneſs.

CHA'RIOCK, a kind of herb.

CHARITABLE (*charitable*, *F.* from *charite.*) 1. Kind in giving alms, liberal to the poor.

He that hinders a *charitable* perſon from giving alms to a poor man, is tied to reſtitution, if he hindered him by fraud or violence. *Taylor's Holy Living.*

How ſhall we then wiſh, that it might be allowed us to live over our lives again, in order to fill every minute of them with *charitable* offices. *Atterbury.*

Health to himſelf, and to his infants bread,
The lab'rer bears: what his hard heart denies,
His *caritable* vanity ſupplies. *Pope.*

2. Kind in judging of others, diſpoſed to tenderneſs, benevolent.

CHARITABLY. 1. Kindly, liberally, with inclination to help the poor: 2. benevolently, without malignity.

Nothing

ig will more enable us to bear our
iently, injuries *charitably*, and the
religion comfortably.
Taylor's Guide to Devotion.
ſometimes your cenſure to reſtrain,
ritably let the dull be vain.
Pope's Eſſay on Criticiſm.
RITY (*charite*, F. *charitas*, L.) 1.
eſs, kindneſs, love.
By thee,
in reaſon, loyal, juſt and pure,
s dear, and all the *charities*
r, Son, and brother, firſt were known.
Milt. Par. Loſt, b. iv. l. 756.
will, benevolence, diſpoſition to think
others.
rors, I hope, are only thoſe of *cha-*
mankind, and ſuch as my own *charity*
ed me to commit, that of others may
ly excuſe. *Dryd. Rel. Laicl, Pref.*
theological virtue of univerſal love.
ming *charity*, the final object where-
at incomprehenſible beauty which
the face of Chriſt, the Son of the
d. *Hooker*, b. i. p. 38.
Only add,
s thy knowledge anſwerable; add
th;
tue, patience, temperance, add love,
e to come, call'd *charity*, the ſoul
he reſt.
Milt. Par. Loſt, b. xii. l. 584.
believes the revelations of God;
pects his promiſes; *charity* loves his
cies and mercies. *Taylor.*
ty, or a love of God, which works
r of our neighbour, is greater than
hope. *Atterbury.*
rality to the poor: 5. alms, relief
the poor.
RITY, is the love of our brethren,
d of brotherly affection one towards
. The rule and ſtandard that this
to be examined and regulated by a-
hriſtians, is the love we bare to our-
or that Chriſt bore to us; that is, it
e unfeigned, conſtant, and out of no
eſign but their happineſs.
AR'LOCK, a kind of herb.
ARMS (*charmes*, F.) certain verſes or
ions, which by ſome are ſuppoſed to
bewitching power; alſo certain parti-
races in writing, as the charms of *Elo-*
of *Poetry*, &c.
ARMING (of *charmant*, F.) engaging,
g, delighting.
ARMINGNESS, charming, delight-
ulity.
ARTS *Hydrographick* } are ſheets of
ARTS *Marine* } large paper,
CHARTS } on which ſe-
ts of the land and ſea are deſcribed,
heir reſpective coaſts, harbours, ſounds,
elves, ſands, rocks, &c. together with
gitude and latitude of each place, and
the points of the compaſs.

CHARTS, are maps of ſome part or parts of the ſea and the coaſts belonging thereto, in which are ſet down iſlands, ſhoals, mountains, rocks, quick-ſands, &c. of theſe there are ſeveral ſorts, as beſides *Mercator's* charts;

There are the *Globular Charts*, wherein the meridians incline and the parallels are both equidiſtant and curvilinear, and the rumbs ſpirals.

The *Plain Chart*, is one wherein the meridians and parallels are repreſented by right lines, parallel and perpendicular to each other.

The *Reduced Chart*, in which the meridians are repreſented by right lines converging towards the poles, and the parallels by right lines parallel to one another, but at unequal diſtances; this laſt comes nearer the truth than the plain *Chart*. See *Mercator's Chart.*

CHAR'TEL (*cartel*, F.) a letter of defiance or challenge to a duel, uſed in ancient times, when combats were allowed for the determination of difficult controverſies in law.

CHARTERS, were firſt confirmed by the broad ſeal in the time of king *Edward* the confeſſor, who was the firſt king of *England* that made uſe of that large and ſtately impreſſion.

CHARY'BDIS, a rock in the ſtraights of *Sicily*.

To CHASE (*chaſſer*, F.) 1. To hunt: 2. to purſue as an enemy: 3. to follow as a thing deſirable: 4. to drive.

When the following morn had chas'd away
The flying ſtars, and light reſtor'd the day.
Dryden.

CHASE. 1. Hunting, purſuit of any thing as game.

There is no *chaſe* more pleaſant, methinks, than to drive a thought, by good conduct, from one end of the world to another, and never to loſe ſight of it till it fall into eternity. *Burnet's Theory of the Earth.*

2. Fitneſs to be hunted, appropriation to *chaſe* or ſport: 3. purſuit of an enemy, or of ſomething noxious.

They ſeek that joy, which uſed to glow,
Expanded on the hero's face;
When the thick ſquadrons preſt the foe,
And *William* led the glorious *chaſe*.
Prior.

4. Purſuit of ſomething as deſirable.

Yet this mad *chaſe* of fame, by few purſu'd,
Has drawn deſtruction on the multitude.
Dryden's Juvenal.

5. Hunting match: 6. the game hunted.

Honour's the nobleſt *chaſe*, purſue that game,
And recompenſe the loſs of love with fame.
Granville.

7. Open ground, ſtored with ſuch beaſts as are hunted.

CHASER, hunter, purſer, driver.

Stretch'd

Stretch'd on the lawn, his ſecond hope ſurvey,
At once tho' *chaſer*, and at once the prey,
Lo *Rufus* tugging at the deadly dart,
Bleeds in the foreſt like a wounded hart.
Pope.

CHASTE (*chaſte*, F. *caſtus*, *L.*) 1. Pure from all commerce of ſexes, as a *chaſte* virgin: 2. with reſpect to language, pure, incorrupt, not mixed with barbarous phraſes: 3. without obſcenity.

Among words that ſignify the ſame principal ideas, ſome are clean and decent, others unclean, ſome *chaſte*, others obſcene. *Watts's Logic.*

4. True to the marriage-bed.

Love your children, be diſcreet, *chaſte*, keepers at home. *Titus*, ii. 5.

To CHASTEN (*chaſtier*, *F. caſtigo*, *L.*) to correct, to puniſh, to mortify.

I follow thee, ſafe guide! the path
Thou lead'ſt me; and to the hand of heav'n ſubmit,
However chaſt'ning.
Milt. Par. Loſt, b. xi. l. 373.

Some feel the rod,
And own, like us, the father's *chaſt'ning* hand.
Row's Royal Convert.

From our loſt purſuit ſhe wills to hide
Her cloſe decrees, and *chaſten* human pride.
Prior.

To CHASTISE (*caſtigo*, *L.*) 1. To puniſh, to correct by puniſhment, to afflict for faults.

Like you, commiſſion'd to *chaſten* and bleſs,
He muſt avenge the world, and give it peace.
Prior.

2. To reduce to order, or obedience.

The gay ſocial ſenſe
By decency *chaſtis'd*. *Thomſon.*

CHASTISEMENT (*chaſtiſement*, *F.*) correction, puniſhment. Theſe words are all commonly, though not always, uſed of domeſtick or parental puniſhment.

He receives a fit of ſickneſs as the kind *chaſtiſement* and diſcipline of his heavenly father, to wean his affections from the world.
Bentley.

CHASTISER, the perſon that chaſtiſes, a puniſher, a corrector.

CHASTITY (*caſtitas*, *L.*) 1. Purity of the body.

Chaſtity is either abſtinence or continence; abſtinence is that of virgins or widows, continence of married perſons; chaſte marriages are honourable and pleaſing to God.
Taylor's Rule of living holy.

2. Freedom from obſcenity: 3. freedom from bad mixture of any kind.

CHASTLY, without incontinence, purely, without contamination.

CHASTNESS, chaſtity, purity.

CHASE (*Sea term*) the ſhip chaſed.

To CHASE (with *Goldſmiths*, &c.) is to work plate after a particular manner, called *chaſed*-work.

CHA'SER (*Sea term*) the ſhip in purſuit of the *chaſe*.

Stern CHASE (*Sea term*) is when the *chaſed* is right a head with the *chaſer*.

To lie with the ſhip's fore foot in the CHASE (*Sea term*) is to ſail the neareſt way to meet her, and ſo to croſs her in her way.

A ſhip of a good forward CHASE (*Sea term*) a ſhip that is built forward on a ſtern, that ſhe may carry many guns, to ſhoot right forwards or backwards; called alſo a ſhip of a good ſtern *chaſe*.

CHASE *Guns* (of a *ſhip*) are ſuch whoſe ports are either in the head (and then they are uſed in chaſing of others) or in the ſtern, and are uſed only when they are *chaſed* or purſued by others.

CHASE'ABLE, that may be chaſed or hunted.

CHAUS'SE TRAPS (in *Mil. Affairs*) machines of iron, having four points of about three or four inches long, ſo made that which ever way they fall, there is ſtill a point up, and they are to be thrown upon breaches, or in paſſes where the horſe are to march, to annoy them by running into their feet and clamming them.

CHEAP (of ceapan, *Sax.* to buy or ſell) denotes the place's name, to which it is added, to be or have been a market town or place, as *Cheapſide*, *Eaſtcheap*, *Weſtcheap*, &c.

CHEAP (of ceapan, *Sax.*) ſold for a ſmall price.

CHEAR'FULNESS } of *chere*, F. of
CHEAR'INESS } χαλεω, Gr.) light-heartedneſs.

CHECK'Y (in *Heraldry*) is one of the moſt noble and moſt ancient figures that are uſed in armory; and a certain author ſays, ought to be given to none but valiant warriors, in token of their nobility. For the cheſs-board repreſents a field of battle, and the pawns and men on both ſides repreſent the ſoldiers of two armies, which move, attack, advance or retire, according to the two gameſters that are their generals. See the figure annexed. This figure is always compoſed of metal and colour, and ſome authors would have it reckoned among the ſeveral ſorts of furs.

CHEAT'INGNESS (of ceatta, *Sax.*) defraud or defrauding quality.

CHECK (*echec*, F.) loſs, fatal blow, miſfortune.

CHELONI'TES (of χελιδων, Gr. a ſwallow) a ſtone found in the bellies of young ſwallows, good againſt the falling ſickneſs.

CHE'MIA (απο του χεω, Gr.) the ſame as *Chymia*.

CHE'MICE, the art of caſting figures in metals.

CHEMIN,

CHEMIN, *des rondes* (in *Fortificat.*) the way of the rounds, a ſpace between the rampart and the lower parapet, for the rounds to go about. See *Falſe bray*.

CHE'MISE a ſhirt or ſhift, a lining or caſing with ſtone, *F.*

CHEMISE (with *Maſons*) the ſolidity of a wall from the *Telus* or ſlope, to the ſtone-low, *F.*

CHE'MOSIS, a ſwelling of the white coat of the eye, called *albuginea tunica*, that makes the black of it appear hollow, and is a violent inflammation with extreme pain, the eye-lids being turned inſide out.

CHE'RISHER (of *cherir*, F.) one who cheriſhes.

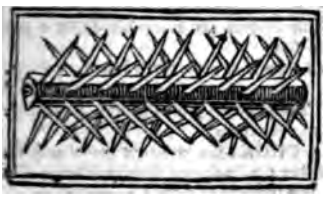
CHERSONE'SE (in *Geography*) a peninſula, a tract of land almoſt encompaſſed with the ſea.

CHE'RVIL, an herb.

To CHER'WIT, to cry like a partridge.

CHESS, a game performed with little round pieces of wood, on a board divided into 64 ſquares, where art and ſagacity are ſo indiſpenſably requiſite, that chance ſeems to have no place; and a perſon never loſes but by his own fault. Each ſide has 8 men and as many pawns, which are to be moved and ſhifted according to certain laws and rules of that game.

CHEVAL } (*Mil. Aff.*) a
CHEVAUX DE FRIZE } ſort of turnpikes being ſpars of wood, about 10 or 12 feet long, and a foot diameter, cut into 6 faces and bored through; each hole is armed with a ſhort pike, ſhod with iron at each end, about an inch diameter, 6 feet long and 6 inches diſtant one from another; ſo that it ſtands out every way, and uſed in ſtopping ſmall overtures or open places, or placed in breaches, alſo a defence againſt horſe.



CHEVRETTE' (in *Mil. Aff.*) an engine for raiſing guns or mortars into their carriages; it is made of 2 pieces of wood about 4 feet long, ſtanding upright upon a third which is ſquare; they are about a foot aſunder and parallel, being pierced with holes exactly oppoſite to one another, with a bolt of iron being put thro' theſe holes, higher or lower at pleaſure, which ſerves, with a hand-ſpike, which takes its poiſe over this bolt, to raiſe the gun or mortar.

CHICA'NE } (of *cicum*, the ſkin of a
CHICA'NERY } pomegranate, according to *Menage*; whence the *Spaniards* derive their *chico*, little, ſlender, chicane; being converſant about trifling things) in *Law* it is an abuſe of judiciary proceedings, either with deſign to delay the cauſe, or to impoſe on the judge or the contrary party, a wrangling, crafty manner of pleading a cauſe with tricks, quirks and fetches, the perplexing or ſplitting a cauſe, pettifogging.

CHICA'NE } (in the *Schools*) is uſed
CHICA'NARY } to import vain ſophiſms, ſubtleties and diſtinctions, with deſign to obſcure truth and protract diſputes.

CHIEF (*chef*, F.) firſt, principal, ſoveraign.

CHIEF (in *M. l. Affairs*) a commander in chief, a general.

CHI'DING (of *cidan*, *Sax.*) rebuke, *&c.*

CHIEFLY (of *chef*, F. principally.

CHILD'INGNESS (*cild*, *Sax.* a child) the frequent bearing children.

CHILD'ISHNESS (*cildiſnes*, *Sax.*) ſimplicity; unexperiencedneſs.

CHILIASTS (of χίλιοι, Gr. a thouſand) a ſect of Chriſtians, called alſo Millenaries, ſuppoſed to have taken their riſe in the ſecond century, being introduc'd by *Papias*, biſhop of *Hieropolis*, diſciple to St. *John* the *Evangeliſt*, which opinion ſeems to have proceeded from his making uſe of ſome paſſages of the *Revelations*.

The ancient adherents are charged with believing that the ſaints ſhall live 1000 years upon earth after the general or laſt judgment, and enjoy all manner of innocent ſatisfaction.

The modern Millenaries refine upon their predeceſſors, and ſay, that the ſatisfaction they ſhall enjoy in that ſtate, ſhall be rational and angelical; not tainted with any *Epicurean* ſenſuality.

As to the time of this thouſand years reign, tho' the notion ſeems to be favoured by ſeveral texts of ſcripture, yet the abettors of it diſagree. Dr. *Burnet* is of opinion, that the world ſhall be firſt deſtroyed, and that a new paradiſiacal earth ſhall be formed out of the aſhes of the old one, where the ſaints ſhall converſe together for 1000 years, and then be tranſlated to a higher ſtation. On the contrary, others ſuppoſe that it will both begin and end before the general conflagration.

CHIMÆ'RA (χίμαιρα, Gr.) a monſter feigned to have the head of a lion, the belly of a goat, and the tail of a ſerpent; alſo a mere whimſy, a caſtle in the air, an idle fancy.

CHIMER'ICALNESS (of *chimerique*, F. of *chimera*, L. χίμαιρα, Gr.) imaginarineſs, whimſicalneſs.

CHIME (prob. of *gamme*, F.) a tune ſet upon bells, or in a clock; a kind of periodical muſick,

muſick, produced at certain ſeaſons of the day, by a particular *apparatus* added to a clock.

CHIME. 1. The conſonant or harmonick ſound of many correſpondent inſtruments.

The ſound
Of inſtruments, that made melodious *chime*,
Was heard, of harp and organ.
Milt. Par. Loſt. b. xi.

Love virtue, ſhe alone is free;
She can teach you how to climb
Higher than the ſphery *chime*.
Milton.

2. The correſpondence of ſound.

Love firſt invented verſe, and formed the rhime,
The motion meaſured, harmonized the *chime*.
Dryden's Fab.

4. The correſpondence of proportion, or relation.

To CHIME. 1. To ſound in harmony or conſonance: 2. to agree; to fall in with: 3. to ſuit with.

A CHIP, a bit chipt off from wood.

CHIP (from cyppan, *Sax.* to buy and ſell) ſhews that the place, to which it is added, either is or was a market town, as *Chipnam*, *Chippenham*, &c.

CHIP'PING (of cyppan or ceapan, *Sax.* to buy or ſell) ſignifies the place, to the name of which it is added, to be or have been a market-town or place, as *Chippin Norton*, *Chipping-Wicomb*, &c.

CHI'ROGRAPH (χειρόγραφον, of χεὶρ, a hand, and γράφω, to write, Gr.) a hand-writing, a bond or bill of one's own hand.

CHIRON'OMY (*chironomia*, *L.* of χειρονόμια, of χεὶρ, the hand, and νόμος, law, Gr.) a geſture with the hand, either in orators, or dancers, &c.

CHIROTONI'A (χειροτονία, Gr.) the impoſition of hands in conferring any prieſtly orders.

CHIRRICHO'TE, a word uſed by the *Spaniards* in deriſion of the *French*, who pronounce *chirri* for *kyry*.

CHIRUR'GERY (χειρουργία, of χεὶρ, a hand, and ἔργον, work, Gr.) is the third branch of the curative part of medicine, and teaches how ſundry diſeaſes of the body of man may be cured by manual operation. It is by ſome divided into 5 parts; 1. *Syntheſis*, a ſetting together of things that are ſeparated: 2. *Diæreſis*, a ſeparating of things that were continued before: 3. *Diortheſis*, a correcting of things ſqueezed together: 4. *Exæreſis*, a taking away of what is ſuperfluous: 5. *Anaplereſis*, a filling up that which was deficient; it is vulgarly pronounced and written *Surgery*.

CHLEUAS'MUS (of χλευάζω, Gr. to jeer) a laughing to ſcorn, a mocking, a jeering or ſcoffing, a rhetorical figure uſed to that purpoſe.

To CHOCK } to give a perſon a light
To CHUCK } touch with the fingers; under the chin, as a token of kindneſs; alſo to play at pitching money, &c. into a hole.

CHOICE (*choix*, *F.*) 1. The act of chooſing, determination between different things propoſed, election.

If you oblige me ſuddenly to chuſe,
The *choice* is made, for I muſt both refuſe.
Dryd. Ind. Emp.

2. The power of chooſing; election.

To talk of compelling a man to be good, is a contradiction; for where their is force, there can be no *choice*; whereas all moral goodneſs conſiſteth in the elective act of the underſtanding will.
Grew's Coſmol. b. 3. c. 2. §. 23.

3. Care in chooſing; curioſity of diſtinction.

4. The thing choſen; the thing taken or approved, in perference to others.

Take to thee, from among the *Cherubim*,
The *choice* of flaming warriors.
Milt. Par. Loſt. b. xi.

5. To make *choice* of: 6. to chooſe, to take from ſeveral things propoſed.

Wiſdom, of what herſelf approves, makes *choice*,
Nor is led captive by the common voice.
Denham.

CHOICE (*choiſi*, *F.*) 1. Select; of extraordinary value.

Thus in a ſea of folly toſs'd,
My *choiceſt* hours of life are loſt.
Swift.

2. Chary, frugal, careful; uſed of perſons.

CHOICELESS. Without the power of chooſing; without right of *choice*; not free.

CHOICELY. Curiouſly, with exact *choice*, valuably, excellently.

CHOICENESS. Nicety; particular value.

To CHOKE (aceocan, *Sax.* from ceoca, the cheek or mouth.) 1. To ſuffocate; to kill by ſtopping the paſſage of reſpiration: to ſtop up; to obſtruct; to block up a paſſage.

While prayers and tears his deſtin'd progreſs ſtay,
And crowds of mourners *choke* their ſov'reign's way.
Tickell.

3. To hinder by obſtruction: 4. to ſuppreſs, 5. to overpower.

A CHOKER: one that *chokes* or ſuffocates another: 2. one that puts another to ſilence; 3. any thing that cannot be anſwered.

CHOKY. That which has the power of ſuffocation.

CHOLER (*cholera*, L.) 1. The bile: 2. the humour, which, by its ſuperabundance, is ſuppoſed to produce iraſubility: 3 anger, rage.

CHOLERICK (*cholericus*, *L.*) 1. Abounding with *choler*: 2. angry, iraſuble; of perſons: 3. angry, offenſive, of words or actions.

CHOLERICKNESS: anger, iraſubility, peeviſhneſs.

CHON'DROS (with *Anatomiſts*) a cartilage or griſtle, the moſt earthy and ſolid part of the body, next to a bone.

CHONDROSYN'DESMOS (χονδροσύνδεσμος, Gr.) a cartilaginous ligament, or the joining

joining of bond together by means of a cartilage or griſtle.

A CHOP, a cut; alſo a cutting of a loin of mutton.

CHORD (*of chorda*, L. of χορδὴ, Gr.) a right line in *Geometry*, which joins the 2 ends of any arch of a circle, otherwiſe called a ſubtenſe, or it is one right line that cuts a circle into 2 parts, as in the figure.

CHOR'DA (χόρδη, Gr.) a bowel, a gut; alſo the ſtring of a muſical inſtrument made of a gut.

CHORDAP'SUS (χορδαψὸς, Gr.) griping or winging pains of the ſmall guts; ſo that they being twiſted, or their periſtaltick or worm-like motion being inverted, the ordure is thrown up at the mouth only. This diſtemper is alſo called by the names of *Ileus*, *Iliaca Paſſio*, *Volvulus* and *Miſerere mei*.

CHORDA'TA *Gonorrhœa* (with *Surgeons*) a malady, when, together with the effuſion of the *Semen*, the *Urethra* or urinary paſſage is bent like a bow with pain, L.

CHOREPIS'COPI (of χώρα, the country, and ἐπίσκοπος, Gr. a biſhop) rural biſhops anciently appointed by the prime dioceſan.

CHOROGRAPH'ICALLY (of χώρα, a country, and γράφω, to deſcribe) according to the art of chorography.

CHOROI'DES *Plexus* (of χόριον and εἶδος, form, Gr.) the folding of the carotid artery in the brain, in which is the *glandula pinealis*; alſo the *uvea tunica*, which makes the apple of the eye.

CHOROM'ETRY (χωρομετρία of χώρα, a country, and μέτρεω, Gr. to meaſure) the art of ſurveying.

CHOSE *in action* (*Law Term*) a thing that has not a body; being only a right; as an annuity, a covenant, a bond, *&c. Choſe in action* may alſo be called *Choſe in ſuſpence*, as having no real exiſtence, and not being properly in poſſeſſion.

CHOSE *local* (*Law Term*) a thing fixed to a place, as a mill, *&c.*

CHOSE *in ſuſpence* (*Law Term*) is ſo called as having no real exiſtence, and not being properly in poſſeſſion. See *Choſe tranſitory*.

CHRISMATORY, a veſſel in which the chriſm is kept.

CHRISTI'COLIST (*chriſticola*, *L.*) a worſhipper of *Chriſt*, a Chriſtian.

CHRIST'MASS, in the primitive eaſtern church *Chriſtmas* and the *Epiphany* were accounted but one and the ſame feaſt, and even till this time the church univerſally obſerves a continual feſtival within theſe limits.

CHRO'MATISM (with *Phyſicians*) the natural tincture or colour of the blood, ſpittle, urine, *&c.*

CHROMATO'GRAPHY (χρωματογραφία of χρῶμα, colour, and γράφω, Gr. to deſcribe) a treatiſe of colours; alſo the art of painting in colours.

CHROMATOPOI'A (χρωματοποιία, Gr.) the art of making colours.

CHRON'ICK (*chronicus*, *L.* of χρονικὸς, Gr.) of or pertaining to time, or that is of long continuance.

CHRO'NICALNESS (of *chronicus*, *L. chronique*, *F.* of χρόνος, Gr. time) the being of long continuance.

To CHRON'ICLE (*chroniquer*, *F.*) to write or enter down in ſuch an hiſtory.

CHRO'NODIX (χρόνος, and δείκνυμι, Gr. to ſhew) a ſort of dial or inſtrument to ſhew the paſſing away of time.

CHRONOLO'GICALLY (of χρόνος, time, and λέγω, to ſay) according to chronology.

CHRONO'METRUM (χρόνος and μέτρον, Gr.) the ſame as a pendulum to meaſure time with.

CHRO'NOS (χρόνος Gr. time) is ſaid to have been the ſon of *Cœlus*, and that not improperly, ſince it is evident that the motions of the heavens meaſure forth to us the duration of time.

He is generally deſcrib'd as an old man bare headed, with all the infirmities of age in his forehead, eyes and countenance, his ſhoulders bowed, and he juſt able to hold a ſickle, and ſometimes a key in his right hand, and a ſerpent biting his own tail in his left.

All theſe allude to time, as diſcloſing and revealing all ſecrets, impairing and devouring all things, ſtill conſuming, and yet renewing itſelf by a perpetual circulation.

Sometimes he is deſcribed with ſix wings and feet of wool, to ſhew that time paſſes ſoftly, yet it will be found to be very ſwift in its progreſs.

CHRONO'SCOPE (of χρόνος, time, and σκόπος, a mark) the ſame as a pendulum to meaſure time.

CHRY'SALIS (with *Naturaliſts*) properly the ſame as *Aurelia*, the ſame as the *Nympha* of butterflies and moths.

CHRYSO'LITHOS (χρυσόλιθος, Gr.) a precious ſtone of a tranſparent gold colour with green; a chryſolite.

CHRYSO'SPASTUS (χρυσόσπαστος, Gr.) a precious ſtone, ſprinkled as it were with gold ſand.

CHRYSOR'CHIS (with *Phyſicians*) an abſconding of the teſticles in the belly.

CHRYS'TAL. See *Cryſtal*.

CHRYSTALLI'NUS *humour* (of χρύσταλλος, of χρυσὸς, gold, Gr.) the tranſparent humour of the eye.

CHUB'BEDNESS (of cob, *Sax.*) the having full cheeks.

CHUF'FINESS, clowniſhneſs, ſurlineſs.

CHURCH *Militant*, the aſſembles of the faithful throughout the earth.

CHURCH *Triumphant*, the church or company of the faithful already in glory.

Greek CHURCHES } the churches of
Eaſtern CHURCHES } all thoſe coun-

tries, formerly ſubject to the *Greek* and *Eaſtern* empire.

Latin or *Weſtern* CHURCHES, comprehends all the churches of *France*, *Spain*, *Italy*, *Africa*, the *North*, and all other churches where the *Latins* carried their language.

Simple CHURCH, one which has only a nave and a choir, with iſles; that which has a row of porticoes in form, with vaulted galleries, and has a chapel in its pourtour.

CHURCH *in a Greek Croſs*, one the length of whoſe croſs is equal to that of the nave, in which form moſt of the *Greek* churches are built.

CHURCH *Service*, the common-prayer, collects, &c. uſed in the church.

CHURCH *Service*, was firſt ſung in *Engliſh* in the time of king *Edw.* VI. in the year 1548, who purſuing the reformation his father had begun, commanded it ſo to be.

CHURL (ceorl, *Sax. carl*, Germ. is ſtrong.) 1. A ruſtick, a countryman; 2. a rude, ſurly, ill-bred man; 3. a miſer, a niggard, a ſelfiſh or greedy wretch.

CHURLISH. 1. Rude, brutal, harſh, auſtere, ſour, mercileſs, unkind, uncivil: 2. ſelfiſh, avaritious: 3. (of things) unpliant, croſs-grained, unmanageable, harſh, not yielding: 4. intractable, vexatious.

CHURLISHLY. Rudely, brutally.

CHURLISHNESS. Brutality, ruggedneſs of temper.

Better is the *churlineſs* of a man than a courteous woman. *Eſclus.* xlii. 14.

In the *churlineſs* of fortune, a poor honeſt man ſuffers in this world. *L' Eſtrange.*

CHU'SABLE (of ceoſan, *Sax.* or *choiſir*, *F.* to chuſe) deſerving to be, or that may be choſen.

CHY'LE (with *Naturaliſts*) is a white juice in the ſtomach and bowels, which proceeds from a light and eaſy diſſolution and fermentation of the victuals. This juice mingling and fermenting with the gall and pancreatick juice, firſt paſſes the *lacteal Veins*, &c. and at laſt is incorporated with the blood.

CHY'ME (χυμὸς, Gr.) the ſame as *chyle*, though ſome diſtinguiſh between chyle and chyme, and reſtrain *chyme* to the maſs of food while in the ſtomach, before it is ſufficiently comminuted and liquefied to paſs the *Pylorus* into the *Duodenum*, and from then e into the lacteals, to be further dilated and impregnated with the pancreate juice, where it becomes *chyle*.

CHY'MIA (of χύω, to melt, Gr.) is a reſolution of mixt bodies into their elements; and again, when it can be done, coagulation or redintegration of the ſame elements into the bodies, which they conſtituted before; there are two parts of it, *ſolution* and *coagulation*; by the addition of *Arabick* particle *al*, is called *Alchymy*.

CHYMICAL } (*chymicus*, *L.*) 1. made
CHYMICK } by *chymiſtry*: 2. relating to *chymiſtry*.

CHYMICALLY, in a *chymical* manner.

CHYMIST, a profeſſor of *chymiſtry*, a philoſopher by fire,

CAYMISTRY (from χυμὸς, juice, or χύω, Gr. to melt) an art whereby ſenſible bodies contained in veſſels, or capable of being contained therein, are ſo changed, by means of certain inſtruments, and principally fire, that their ſeveral powers and virtues are thereby diſcovered, with a view to philoſophy, or medicine. *Boerhaave.*

CHYMICO'-STATICAL, of or pertaining to chymiſtry and ſtaticks, as *Chymicoſtatical* experiments.

CICATRI'SIVE (with *Phyſicians*) deſiccative, and tending to form a cicatrix.

CI'CATRIX (with *Surgeons*) a ſcar of a wound.

CI CELY or *ſweet Cicely* (with *Botaniſts*) an herb.

CIL'IA (*Anatomy*) the eye-brows or eye-lids. *L.*

CINERI'TIOUSNESS (of *cineritius*, *L.*) aſhineſs, likeneſs to aſhes.

CINN'ABAR, a mineral ſtone, red, heavy and brillant, found for the moſt part in mines of quickſilver.

This is the common vermilion when ground up with ſpirit of wine and urine. There are mines of this mineral only.

It is properly quick-ſilver petrify'd, as appears by the chymical operations, whereby a pound of good cinnabar will yield 14 ounces.

CIN'NABAR *Native*, is a mineral which while it is in the lump, is of a browniſh colour; but when pulverized, is of a very high red colour, and called vermilion.

CINNABAR *Artificial* (with *Chymiſts*) is a compoſition of brimſtone and quick-ſilver ſublimed together.

CIRCLE (*circulus*, *L.*) 1. A line continued till it ends where it begun, having all its parts equidiſtant from a common center.

In *circle* following *circle* gathers round
To cloſe the face of things. *Thompſon's Sum.*

2. The Space included in a circular line.

3. A round body; an Orb.

It is he that ſetteth upon the *circle* of the earth. *Iſai.* xi. 22.

4. Compaſs; incloſure. 5. An aſſembly ſurrounding the principal perſon. 6. A company; an aſſembly. 7. Any ſeries ending as it begins, and perpetually repeated.

Thus in a *circle* runs the peaſant's pain,
And the year rolls within itſelf again.
Dryd. Virg. Georg.

To CIRCLE 1. To move round any thing.

Another Cynthia her new journey runs,
And other planets *circle* other ſuns.
Pope's Dunciad.

2. To incloſe; to ſurround.

While theſe fond arms, thus *circling* you, may prove
More heavy chains than thoſe of hopeleſs love. *Prior.*

Unſeen,

Unſeen, he glided thro' the joyous crowd,
With darkneſs *circled*, and an ambient cloud.
Pope's Odyſſ.

To circle in; to confine; to keep together: to circle: to move circularly; to end where it begins.

The well fraught bowl
Circles inceſſant; whilſt the humble cell
With quavering laugh, and rural jeſts reſounds. *Philips.*

Now the *circling* years diſcloſe
The day predeſtin'd to reward his woes.
Pope's Odyſſ.

CIRCLED, having the form of a *circle*, round.

Th' inconſtant moon,
That monthly changes in her *circled* orb.
Shakeſ. R. and I.

CIRCLET, a circle, an orb.

Then take repaſt, till *Heſperus* diſplay'd,
His golden *circlet* in the Weſtern ſhade.
Pope's Odyſſ.

CIRCLING, having the form of a circle, circular, round.

Round he ſurveys, and well might, where he ſtood,
So high above the *circling* canopy
Of nights extended ſhade.
Milt. Par. Loſt, b. iii.

CIR'CLES *of Excurſion*, are circles parallel to the ecliptick, and at ſuch a diſtance from it, that the excurſions of the planet towards the poles of the ecliptick may be included within it; which are fixed at 10 degrees.

CIRCLES *of Altitude*, otherwiſe called *Almicanters*, are circles parallel to the horizon, having their common pole in the zenith, and ſtill diminiſhing as they approach the zenith.

CIRCLES *of Latitude*, are great circles parallel to the plane of the ecliptick paſſing through the poles of it, and through every ſtar and planet.

Horary CIRCLES (in *Dialling*) are the lines which ſhew the hours on dials, tho' theſe are not drawn circular, but nearly ſtrait.

Diurnal CIRCLES (*Aſtronomy*) are immoveable circles ſuppoſed to be deſcrib'd by the ſeveral ſtars and other points of the heavens in their diurnal rotation round the earth.

Polar CIRCLES (*Aſtronomy*) are immoveable circles parallel to the equator, and at a diſtance from the poles equal to the greateſt declination of the ecliptick.

Parallel CIRCLES, are ſuch as are deſcribed with the ſame point as a pole in the ſuperficies of a ſphere, the greateſt of all theſe parallels is a great circle, and the nearer they are to one of their poles, the leſs they are.

Vertical CIRCLES (in *Aſtronomy*) are great circles in the heavens, interſecting one another in the *Zenith* and *Nadir*, and conſequently are at right angles with the horizon.

CIRCLE (in *Phyſicks*) is underſtood among the *Sebookmen* of the viciſſitude of generations ariſing one out of another.

CIRCLE (in *Logick*) the fault of an argument that ſuppoſes the principal it ſhould prove, and afterwards proves the principal by the thing it ſeemed to have proved.

Formal CIRCLE (in *Logick*) is that which in two reciprocal ſyllogiſms begs the *medium*, which is the next cauſe of the greater extreme.

The *material* CIRCLE (in *Logick*) conſiſts of two ſyllogiſms, the former whereof proves the cauſe by the effect; and the latter, the effect by the cauſe.

CIR'COS (κίρκος, Gr.) a dilatation or ſwelling of the veins crooking or winding, and ariſing in one or more parts of the body, ſo much that the veins threaten a rupture.

CIR'CUIT, the circuits of the judges were firſt appointed by king *Henry* II. who in the 21ſt year of his reign divided the whole kingdom into ſix circuits, appointing three judges to every circuit, who ſhould twice every year ride together, and hear and determine cauſes; which cuſtom is ſtill obſerved, tho' there is ſome alteration in the number of the judges, and ſhires of the circuits.

CIR'CULAR *Letters*, letters directed to ſeveral perſons who have the ſame intereſt in the ſame affair.

CIRCULAR *Sailing*, is that which is performed in the arch of a great circle.

CIRCULARI'TY, circularneſs.

CIRCULAR *Lines* (with *Mathematicians*) are ſuch ſtraight lines as are divided in the diviſions made in the arch of a circle, ſuch as *lines*, *tangents*, *ſecants*, &c.

CIRCULAR *Velocity* (in the *New Aſtronomy*) a term ſignifying that velocity of any planet or revolving body, that is meaſured by the arch of a circle.

CIRCULARNESS (of *circularis L. circulaire, F.*) roundneſs.

CIRCULUS *decennovennalis* (with *Aſtronomers*) the golden number, or a period or revolution of 19 years, invented to make the lunar year agree with the ſolar; ſo that at the end of it the new moons happen in the ſame months, and on the ſame days of the month, and the moon begins again her courſe with the ſun. This is called *Circulus Metonicus*, from *Meton*, the inventor of it, and ſometimes *Enneadecateris*.

CIRCUMADJA'CENT (of *circum*, about, and *adjacens*, *L.* lying near) lying near, all round about, encompaſſing near at hand.

CIRCUMAM'BIENTNESS, the encompaſſing round.

To CIRCUMAM'BULATE (*circumambulatum*, *L.*) to walk round about.

CIRCUMDUC'TILE (*circumductilis*, *L.*) eaſy to be led about.

CIRCUMERR'ATION, a wandering about, *L.*

CIRCUMFERENCE (*circumferentia*, *L.*) 1. The periphery, the line including and ſurrounding any thing.

Extend thus far thy bounds,
This be thy juſt *circumference*, O world!
Milt. Par. Loſt.

2. The

2. The ſpace incloſed incloſed in a circle.

So was his will
Pronounc'd among the Gods, and by an oath,
That ſhook heav'n's whole *circumference*, confirmed. *Milton.*

3. The external part of an orbicular body: 4. an orb, a circle, any thing circular, or orbicular.

His pond'rous ſhield, large and round,
Behind him caſt, the broad *circumference*
Hung on his ſhoulders, like the moon.
Milt. Par. Loſt.

To CIRCUMFERENCE, to include in a circular ſpace.

Nor is the vigour of this great body included only in itſelf, or *circumferenced* by its ſurface, but diffuſed at indeterminate diſtances.
Brown's Vulgar Errors, b. ii. c. 2.

The CIRCUMFERENCE *of every circle* (among *Geometricians*) is ſuppoſed to be divided into 360 equal parts, called degrees, ſuppoſed to be divided into 60 equal parts, call'd minutes.

CIRCUMFLUENCE, an incloſure of waters.

CIRCUMFLUENT (*circumfluens, L.*) flowing round any thing.

I rule the Paphian race,
Whoſe bounds the deep *circumfluent* waves embrace,
A duteous people and induſtrious iſle.
Pope's Odyſſ.

CIRCUMFLUOUS (*circumfluus, L.*) environing with waters.

He the world
Built on *circumfluous* waters calm, in wide
Cryſtalline ocean.
Milt. Par. Loſt, b. vii. l. 269.

CIRCUMFLU'OUSNESS (of *circumfluus, L.*) the flowing round about.

CIRCUMFU'SED (*circumfuſus, L.*) poured or ſhed round about.

CIRCUMLOCU'TION, a circuit or round of words, uſed either when a proper term is not at hand to expreſs a thing naturally and immediately by, or when a perſon chooſes not to do it out of reſpect, *&c.*

CIRCUMPOSI'TION, a laying round about. *L.*

CIRCUMPUL'SION, the thruſting forward of bodies; which are moved by thoſe that lie round them.

CIRCUMRA'SION (with *Botaniſts*) a ſcraping or taking off the bark round about.

To CIRCUMSCARIFI'CATE (*circumſcarificatum, L.*) to ſcarify round about.

To be CIRCUMSCRIBED *locally* (with *Philoſophers*) is ſaid of a body, when it has a certain and determinate *Ubi*, or *Place*, with reſpect to the circumambient or encompaſſing bodies. It is the ſame as *to be in place circumſcriptively.*

CIRCUMSCRIBED *Hyperbola* (with *Mathematicians*) an *Hyperbola* that cuts its own *Aſymptotes*, and contains the parts cut off within its own proper ſpace.

CIRCUMSCRI'BEDNESS (of *circum* and *ſcriptus, L.*) the being circumſcribed.

CIRCUMSPECT'NESS (*circumſpection, F.*) circumſpection.

CIRCUMSPECTIVELY, as a thing is ſaid *to be in a place circumſpectively*, when it has a certain or determinate *Ubi* or *Place*, with reſpect to the circumambient or encompaſſing bodies.

CIRCUMSTANCES, the incidents of an event, or the particularities that accompany an action.

CIRCUMSTANCES (with *Moraliſts*) ſuch things, that tho' they are not eſſential to any action, do yet ſome way effect it.

CIRCUMSTANCES *properly moral* (in *Ethicks*) are ſuch as do really influence our actions, and render them more good or evil than they would be without ſuch circumſtances. Which writers in *Ethicks* ſum up in this verſe.

Quis, quid, quibus auxiliis, cur, quomodo, quando.

CIRCUMSTANCES *purely phyſical* (in *Ethicks*) ſuch as do not connect any moral good or evil with the action; as if a perſon kills another, whether he kill him with the right hand or the left.

CIRCUMSTANTIAL'ITY } the qua-
CIRCUMSTAN'TIALNESS } lity of that which is circumſtantial.

To CIRCUMVAL'LATE (*circumvallare, L.*) to intrench round about.

CIRCUMVEC'TION, a carrying about, *L.*

To CIRCUMVO'LVE (*circumvolvere, L.*) to roll or wheel round.

CIRCUMVOLU'TIONS (in *Architecture*) the turns of the ſpiral line of the *Ionick* volute.

CIR'CUS (in *Rome*) a ſpacious place between the mounts *Palatine* and *Aventine*, inviroued with buildings in the form of a circle, for the exhibition of publick plays; round it was the amphitheatre, in which were galleries and boxes for the ſpectators to ſit or ſtand in. This was firſt begun to be built by *Tarquinius Priſcus*; but was afterwards adorn'd and rendred more ſtately and beautiful by the emperors *Claudius*, *Caligula* and *Heliogabalus*, being imbelliſhed with marble round buts, round which the courſers ran; there were alſo pillars and obeliſks adorned with hieroglyphicks; the emperor *Claudius* cauſed moſt of the obeliſks to be gilt with gold; and *Caligula* paved it with vermillion ſtone ſoldered with gold. *Heliogabalus* added the fillings of gold and ſilver; the galleries were adorned with the images of their gods and the richeſt ſpoils of their enemies.

CIR'SOS (κίρσος, Gr.) a crooked ſwollen vein, a ſort of ſwelling, when a vein, by reaſon of the ſoftneſs of its coat is ſtretched out with much thick blood, and ſeems as if it would burſt.

CITI-

CITIZENSHIP, the dignity and privilege of a citizen.

CITRINE (of *citrinus*, *L.*) of or pertaining to, or of the colour of a pomecitron.

CITTA (with *Phyſicians*) a fault in the appetite, as when young women long for things that are not fit to be eaten, as chalk, coals, *&c.* the greenſickneſs.

CIVICK (*civicus*, *L.*) belonging to a city.

CIVICK *Crown*, a garland

that was given by the *Romans* to a brave ſoldier, who had ſaved the life of a fellow-citizen, or reſcued him after he had been taken priſoner. This crown was made of oaken leaves with the acorns on them, if they could be had, becauſe that tree was dedicated to *Jupiter*, who was eſteemed the protector of cities and their inhabitants.

CIVIL, a term oppoſite to criminal or eccleſiaſtical.

CIVIL (*civilis*, *L.*) courteous, kind, well-bred.

CIVIL, in its general ſenſe, is ſomething that reſpects the policy, publick good, or repoſe of the citizens, city or ſtate.

CIVIL *War*, a war carried on between two factions in the ſame kingdom or ſtate.

CIVILNESS (*civilité*, *F. civilitas*, *L.*) civility.

CIVILISATION (*Law* term) a law, act of juſtice, or judgment, which renders a criminal proceſs, civil.

CLAIM'ABLE, that may be claimed.

CLAM'OROUSNESS (of *clamor*, *L.*) noiſineſs.

A CLANG (*clangor*, *L.*) the ſound of a trumpet.

A CLAP (*clapoir*, *F.*) a ſwelling in the groin and privities.

A CLAP, a noiſe by hitting againſt.

CLAPPING (of clappan, *Sax.*) a ſtriking together of the hands, *&c.*

CLA'RION (*clario*, *L.*) a ſort of ſhrill trumpet.

CLASHING, a noiſe of two ſwords, *&c.* one hitting againſt another; alſo a diſagreement.

To CLATTER (clatpange, *Sax.* a rattle.) 1. To make a noiſe by knocking two ſonorous bodies frequently together.

Now the ſprightly trumpet, from afar,
Had rous'd the neighing ſteeds to ſcour the fields;
While the fierce riders *clatter'd* on their ſhields.
Dryden's Æneids.

2. To utter a noiſe by being ſtruck together.

Down ſunk the monſter-bulk, and preſs'd the ground,
His arms and *clatt'ring* ſhield on the vaſt body ſound. *Dryden.*

3. To talk faſt and idly.

All thoſe airy ſpeculations that bettered not them manners, were only a noiſe and *clattering* of words. *Decay of Piety*

To CLATTER, to ſtrike any thing ſo as to make it ſound and rattle.

When all the bees are gone to ſettle,
You *clatter* ſtill your brazen kettle.
Swift.

2. To diſpute, to jar, or clamour. *Martin.* A low word.

A CLATTER. 1. A rattling noiſe made by the frequent and quick colliſion of ſonorous bodies: 2. it is uſed for any tumultuous confuſed noiſe.

The jumbling particles of matter,
In chaos make not ſuch a *clatter*.
Swift.

CLAUDICATION, a halting or going lame, *L.*

CLANIS, a key, alſo the direction to the opening, and decyphering a cypher, or any ſecret writing.

CLA'VUS (with *Oculiſts*) a little hard ſwelling in the corner of the eye.

CLAVUS (with *Phyſicians*) the ſame as *Clavis*.

CLEANLINESS (cleanlicneſſe, *Sax.*) cleanneſs.

CLEAR *Viſion* (in *Opticks*) is cauſed by a great quantity of rays in the ſame pencil, inlightening the correſpondent points of the image ſtrongly and vigorouſly.

CLEARNESS (*clarté*, *F. claritas*, *L.*) a being clear.

CLE'DONISM (of κληδών, a rumour, and *avis*, a bird) a ſort of divination among the antients, ſuppoſed to be much the ſame as *Ornithomancy*.

CLEI'DES (in *Anatomy*) the *clavicles* or channel bone, joined on each ſide to the top of the breaſt, and to the ſhoulder-blade, the neck or throat-bone.

CLEM'ENCY (*clementia*, *L.*) was eſteem'd as a goddeſs, and the *Roman* ſenate ordered a temple to be dedicated to her after the death of *Julius Cæſar*. The poets deſcribe her as the guardian of the world, ſhe is repreſented holding a branch of laurel, and a ſpear, to ſhew that gentleneſs and pity belonged principally to victorious warriors.

CLEM'ENTNESS (*clemence*, *F.* *clementia*, *L.*) gentleneſs, courteſy.

CLERGY, comprehends the whole body of prieſts, divines or eccleſiaſticks, of what nation or people ſoever.

The *clergy* of *England* had formerly many privileges, ſome of which are now abridged; but yet they ſtill enjoy ſome conſiderable ones; as their being exempt from ſerving all office but their own, their goods paying no toll in fairs nor markets, and many other advantages.

CLERGY (in *Law*) the appeal of a clerk or clergy, or his appeal to an indictment; for in antient times a clergyman being convicted of felony before a ſecular judge, was allowed the privilege *to pray his clergy*; that is, to

pray

pray that he might be delivered to his ordinary to clear himſelf; but this privilege afterwards was allowed to all perſons convicted of ſuch felony, as this benefit was granted for. This privilege was, that if the priſoner being ſet to read a verſe or two in a *Latin* book, in a *Gothick* black character, commonly called a neck-verſe, and the ordinary of *Newgate* anſwered to the court, *Legit ut clericus, i. e.* he reads like a clerk or ſcholar, he was only burnt in the hand, and then ſet free; but by a late act of parliament the *clergy*, or *benefit of the clergy*, has been taken away in moſt caſes, except *Bigamy* and *Manſlaughter*.

CLERK *Convict*, is one who prays his clergy before judgment.

CLERICAL *Crown*, antiently a round liſt of hair ſhaved off around the head.

CLERK (of the *Acts* belonging to the *Navy*) an officer, who receives and enters the commiſſion and warrants of the lord admiral, and regiſters the acts and orders of the commiſſioners of the navy.

CLERK (of *Aſſize*) an officer who writes all things judicially done by the juſtices of aſſize in their circuit.

CLERK *of the Check* (in the *King's Court*) an officer who has the check and controllment of the yeoman of the guard, and all other ordinary yeomen or uſhers belonging to the king, *&c.* either giving leave or allowing their abſence or attendance, or diminiſhing their wages for the ſame.

CLERK *of the Cloſet*, a divine, otherwiſe called *Confeſſor to his Majeſty*, his office is to attend at the king's right hand during divine ſervice, to reſolve all doubts concerning ſpiritual matters, to wait on the king in his private oratory, *&c.*

CLERK (*of the Crown*) an officer of the court of *King's-Bench*, who frames and records all indictments againſt traitors, felons and other offenders there arraigned upon any publick crime.

CLERK *of the Crown*, (in the court of *Chancery*) an officer who continually attends upon the *Lord Chancellor*, or *Lord Keeper*, either in his proper perſon or deputy, upon ſpecial matters of ſtate: alſo all general pardons upon grants of them at the king's coronation; or at a parliament; the writs of parliament, *&c.* are returned into his office; he alſo makes ſpecial pardons and writs of execution upon bond of ſtatute ſtaple forfeited.

CLERK *of the Errors* (in the *King's-Bench*) an officer who tranſcribes and certifies the records of ſuch cauſes in that court, into the exchequer, if the cauſe or action were by bill.

CLERK *of the Eſſoigns* (in the court of *Common Pleas*) an officer who keeps the *Eſſoign Roll*, provides the parchment, cuts it into rolls, delivers it to the proper officers, and receive them again when written.

CLERK *of the Eſtreats* (in the office of the *Exchequer*) an officer who receives the eſtreats out of the *Lord Treaſurer's Remembrancer's Office*, and writes them out to be levy'd for the king.

CLERK *of the Hamper* } (in the *Chan-*
CLERK *of the Hanaper* } *cery*) an officer who receives all money due to the king's majeſty for the ſeals of charters, patents, commiſſions and writs; and likewiſe fees due to the officers for enrolling and examining the ſame. He is obliged to attend on the *Lord Chancellor*, or *Lord Keeper*, in term-time daily, and at all times of ſealing.

CLERK *of the Juries* } (in the court
CLERK *of the Curata Writs* } *of Common Pleas*) an officer who makes out the writs called *Habeas Corpora*, and *Diſtringas*, for the appearance of the jury, either at the court or at the aſſizes, after that the jury is impannelled or retured upon the *Venire facias*.

CLERK *of Martial* (of the *King's Houſe*) an officer who attends the marſhal in his court, and records all his proceedings.

CLERK *of the Market* (of the *King's Houſe*) an officer whoſe duty is to take charge of the king's meaſures, and to keep the ſtandards of them; that is, examples of all the meaſures that ought to be throughout the land.

CLERK *of the Nichils* (in the *Exchequer*) an officer who makes a roll of all ſuch ſums as are nichiled by the ſheriff, upon their eſtreats of green wax, and delivers them into the office of the *Lord Treaſurer's Remembrancer*, in order to have execution done upon them for the king.

CLERK (of the *Parliament*) one who records all things done in the court of parliament, and engroſſes them fairly into parchment-rolls, for the better preſerving them to poſterity. There are two of theſe, one of the *Houſe of Lords*, and the other of the *Commons*.

CLERK *of the Outlawries* (in the court of *Common Pleas*) an officer who is deputy to the king's attorney general, for making out the writs of *Capias Utlegatum*.

CLERK *of the Peace* (belonging to the *Seſſions of the Peace*) an officer who in the ſeſſions reads the indictments, enrolls the acts, draws the proceſs, *&c.*

CLERK *of the Pell* (in the *Exchequer*) an officer who enters tellers bills into a parchment-roll called *Pellis Receptorum*, and alſo makes another roll of payment called *Pellis Exituum*, in which he enters down by what warrant the money was paid.

CLERK *of the Petty Bag* (in *Chancery*) of theſe officers there are three, and the maſter of the rolls is their chief: their office is to record the return of all inquiſitions out of every ſhire; all liveries granted in the court of wards, all *ouſter les mains*, to make all patents for cuſtomers, gaugers, controllers, *&c.* ſummons for the nobility and burgeſſes to parliament; commiſſions to knights of the ſhire for ſeizing of ſubſidies, *&c.*

CLERK

of the Pipe (in the *Exchequer*) an receives all the accounts and debts : king, being drawn out of the cer's office, and enters them down eat roll, and writes ſummons to evy the ſaid debts.

of the Pleas (in the *Exchequer*) is whoſe office the officers of the ſpecial privileges belonging to them e or be ſued upon any action.

(of the Privy Seal) of theſe of- are four who attend the *Lord the Privy Seal*, or the principal f there be no privy ſeal; and alſo t *privy ſeals* upon any ſpecial oc- is majeſty's affairs.

(of the *Sewers*) an officer belong- commiſſioners of ſewers, who is to all things that they do by virtue mmiſſion.

(of the *Signet*) an officer who attends upon the principal ſecre- te, and has the cuſtody of the privy ich is as well for ſealing his majeſ- letters, and alſo ſuch grants as majeſty's hand by bills ſigned; of are four.

of the King's ſilver (in the court *Pleas*) an officer who receives all after they have been with the *cuſ-* , &c.

of the Treaſury (in the court of *Pleas*) an officer who has the charge the records of *Niſi prius*, has the or all ſearches, the certifying of all nto the king's bench, when writs are brought; makes out writs of *de non moleſtando*.

(of the *King's great Wardrobe*) of the king's houſe that keeps an a writing of all things belonging to wardrobe.

of the Warrants (in the court of *Pleas*) an officer who enters all war- attorney for plaintiff and defendant, ls all deeds of indentures of bargain acknowledged in court or before any the court.

CLERKS, the company of clerks called *Pariſh Clerks*, is ancient, and ſtand regiſtered in the books of *Guild-hall*. They were incorporated the 17th of *Henry* III. Their arms are *azure*, a flower-de-luce *Or*, on a , a leopard's head betwixt two r: their creſt an arm extended, ſur- oh a torce and helmet, holding a ook open.

of the Superſedeas, an officer of *Common Pleas*, who makes out *Superſedeas* (upon the defendant's ap- the exigent) whereby the ſheriff to return the exigent.

CLEVE, CLIE or CLIVE } at the beginning or end of the proper name of a place, denotes it to be a rock or ſide of a hill, as *Cleveland*, *Clifton*, *Stancliff*.

CLEV'ER *Fellow*, one that has a knack at doing or deviſing any thing.

CLI'ME, CLI'MATE } (with *Aſtronomers*) for the diſtinction of places and different temperature of air, according to their ſituation, the whole globe is divided into 48 climates, 24 northern, 24 ſouthern, according to the increaſe of half an hour in the longeſt day in ſummer.

To CLIMB (climan, *Sax. klummen*, Dut.) to aſcend up any place, to mount by means of ſome hold or footing: it implies labour and difficulty, and ſucceſſive efforts.

Thou, ſun! of this great world both eye and ſoul,
Acknowledge him thy greater, ſound his praiſe
In thy eternal courſe, both when thou *climb'ſt*,
And when high noon haſt gain'd, and when thou fall'ſt.

Milt. Par. Loſt, b. v. l. 174.

No rebel *Titan's* ſacrilegious crime,
By heaping hills on hills, can thither climb.

Roſcomon.

What controuling cauſe
Makes waters, in contempt of nature's laws,
Climb up, and gain th' aſpiring mountain's height.

Blackmore.

To CLIMB, to aſcend.

Thy arms purſue
Paths of renown, and *climb* aſcents of fame.

Prior.

Forlorn he muſt, and perſecuted fly;
Climb the ſteep mountain, in the cavern lie.

Prior.

Virginian CLIMBER (with *Botaniſts*) a ſhrub, the *Virginian* ivy.

CLINCA, a ſmart and witty expreſſion.

CLIN'ICE (of κλίνη, Gr.) that part of phyſick that reſpects bed-rid people.

CLINK'ERS, thoſe bricks that by having much nitre or ſalt-petre in them (and lying next the fire in the clamp or kiln) by the violence of the fire run and are glazed over.

CLOD'DINESS (cluddineſſe, *Sax.*) being full of clods.

CLOD *Salt* (at the *Salt Works*) a cake that ſticks to the bottom of a pan, and is taken out once in 24 hours.

To CLOD (of clud, *Sax.* or *Klet*, Dut.) to gather into clods or lumps.

CLOF, CLOUGH, CLOW } (of clough, *Sax.* a fiſſure or open paſſage in the ſide of a mountain) being added to the name of a place, intimates it to have been ſuch a ſort of a place, as *Cloughton*.

CLOG (in a *Figurative Senſe*) a load, a let, a hindrance.

CLOG'GINESS, CLOGGINGNESS } a being apt to clog or hinder.

CLOISTER (in *Monaſteries*) a ſquare gallery with a little flower-garden in the middle,

theſe were in former times uſed as ſchools for the inſtruction of youth, and were many of them well endow'd, and allow'd ſeveral privileges, and among others they were allowed to be a ſort of ſanctuaries to ſuch as retired to them for ſhelter.

To CLOSE (*kluys*, Dut. *clos*, *F. clauſus*, *L.*) 1. To ſhut, to lay together.

Sleep inceſſantly fell on me, call'd,
By nature as in aid, and *clos'd* mine eyes.
Milt. Par. Loſt.

2. To conclude, to end, to finiſh.

Edward and *Henry*, now the boaſt of fame,
And virtous *Alfred* a more ſacred name;
After a life of generous toils endur'd,
Clos'd their long glories with a ſigh to find,
Th' unwilling gratitude of baſe mankind.
Pope's Ep. of Hor.

3. To incloſe, to confine, to repoſite.

Every one
According to the gift that bounteous nature
hath in him *clos'd*. *Shakeſ. Macbeth.*

4. To join, to unite fractures, to conſolidate fiſſures.

To CLOSE. 1. To coaleſce, to join its own parts together: 2. to cloſe upon, to agree upon, to join in.

3. *To cloſe with* } to come to an agree-
To cloſe in with } ment with, to comply with, to unite with: 4. to grapple with in wreſtling.

CLOSE, any thing ſhut up, without outlet.

CLOSE'NESS (of clyſan, *Sax.* to cloſe) the being cloſe.

CLOT (clut, *Sax.*) a clod or lump.

CLOTTED, in clods or lumps.

CLOTH (*Sea Term*) a ſhip is ſaid *to ſpread much cloth*, when ſhe has broad ſails.

CLOTH-WORKERS were incorporated the 22d of king *Henry* VIII. *anno* 1530, and is the 12th company of the city of *London*. Their arms are *ſable*, a chevron *ermin* in chief, two crabbets *argent*, in beiſel or beazel, *Or*. Their ſupporters are two griffins, their creſt a ram on a torce and helmet; their motto, *My truſt is in God alone*. Their hall is on the eaſt ſide of *Mincing-lane*.

CLO'THIER (of claſan, *Sax.* to clothe) a clothworker.

CLOUDS (whence they take their name is not certainly determined; *Somerus* derives them of clut, *Sax*, a lump or clod, *q. d.* clodded vapours; but *Minſheu*, of *claudere*, *L.* to ſhut up, becauſe they ſhut up the ſun from us.) It is a queſtion among philoſophers, whether clouds or thick fogs are compounded alike, or whether there is ſomething more in the clouds, than there is in thick fogs: ſome are of opinion, that the clouds are greater than all fogs, and that they are compoſed of flakes of ſnow, rather than particles of water, ſuch as fogs are made of. again are of opinion, that the clouds a a cloſe ſort of fogs. And indeed th that hang upon the tops of very high appear to people that are on the plain all one with the clouds; tho' thoſe t at them perceive nothing but a thi Clouds then, are formed of vapours raiſ water or moiſture, or thoſe exhalatio aſcend from the earth, and are no oth ſmall bubbles detached from the wa the power of the ſolar or ſubterraneou or both. And being lighter than the phere, are buoy'd up thereby, til become of an equal weight therew ſome of its regions aloft in the air, o to the earth.

The clouds then are higher than fo hang in the air, and are carried about the winds. They are alſo of various f ſometimes ſo thin, that the ſun's ra thro' them; they alſo appear of ſeve lours, as white, red, *&c.* and alſo ſom of very dark colours.

As to the hanging in the air, it ſeems ter of ſome difficulty to account for th cauſe all watery particles, of which conſiſt, are heavier than air, ſo tha there nothing to hinder they would fal earth. But there are two things that a poſed to bear them up, the firſt is the which blow from all parts under the of the clouds, and do with them bea many lighter ſorts of bodies; eſpecially i bodies contain but a ſmall quantity matter under a broad ſuperficies. Th commonly ſeen how eaſily boys pape are kept up by the wind when they are ed pretty high, and in like manner the cles of water very much rarified ma be ſuſpended at that height. 2dly, The exhalations perpetually fuming out earth, and by their motion upwards, the clouds from falling or deſcending, the denſity of the clouds preponderates. ſo we ſee, that the vapour of the fire lighter bodies up the chimneys; nay, the of a fire in a chimney is able to turn plate of iron round, that is artfully pla it, ſo ſtrongly, as to turn about a ſpi roaſt a piece of meat of a conſiderable w

As to the colours of the clouds, they ried according to the ſituation of the ſu way of reflecting its light in reſpect The denſity of the clouds proceeds fr cloſeneſs of the vaporous particles one t ther, and their thinneſs from the diſta thoſe particles one from another, of there are ſeveral cauſes. When they a thin, they leave ſo many interſtices, th rays of the ſun dart thro' them in places, but are intercepted in others.

As to the figures or forms of the clou their variety ariſes from their plenty pours, and the influence of the ſun and

mpoſſible for them to be variouſly
, rarefied and carried about in the
heir figures not to be changed.
are ſuſpended in the air, becauſe
ſt of water rarefied by the heat of
to ſteam, which ſteam being lighter
i carried up by it into the colder re-
ere it is again condenſed into water,
that into ice and ſnow, which be-
o heavy for the air to ſupport, breaks
s, and deſcends by their ſuperior

ouds ſwim in the air as ſhips at ſea;
r being thicker near the earth, and
ies of a cloud but thin, they are
a up; but, according to the greater
reight of a cloud, and ſetting of the
ſinks or riſes.
the particles of the clouds are ſo
it they can no longer be kept up by
ence of the air, then are they con-
ito water, and fall down into rain.
nſation and *Vapour*.
'DY, overcaſt with clouds; alſo
moroſely.
'VEN (of cleopan, *Sax.*) cleft, di-

J'TERLINESS (prob. of clut, *Sax.*
ill-ſhapedneſs, bunglingneſs.
WNS *Treacle*, garlick.
WN'ISHNESS } (of *colonus*, *L.*)
WN'ERY } ruſtick behaviour.
LUB (*club*, Teut. clubbe, *Sax.*) a
thick flick; alſo a company or ſo-
perſons who meet together to drink,

M'PERED, clotted together in little

M'SINESS, ſhortneſs and thickneſs.
S'TERING, producing cluſters.

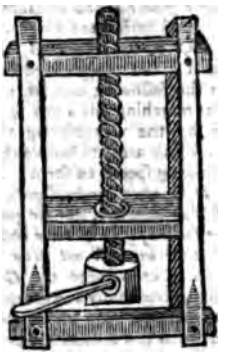
TCH'ES, the hands clutched, alſo
ſtion or clinched, as in one's clutches.
TCH-*fiſted*, having great clumſy

PEIFOR'MIS (with *Meteorologiſts*) a
comet reſembling a ſhield in form, *L.*
MODAC'TYLUS (with *Anatomiſts*)
, otherwiſe called *Extenſor internodii*
s.
CH (on board a *flag-ſhip*) the council
r.

COACH-MAKERS, are of a late incorporation. They have for their armorial enſigns *Azure*, a chevron between three coaches, *Or*. The creſt is *Phœbus* drawn in a chariot all of the ſecond, and the ſupporters two horſes *Argent* armed *Or*. Motto *Poſt nubila Phœbus*. Their hall of the *Scriveners*.

DJU'TRIX, a ſhe-helper with ano-

COÆTA'NEOUS (*cœtaneus*, *L.*) which lives in the ſame age with one.
COÆTER'NAL (*cœternus*, *L.*) coeternal, equally eternal with another.
COÆ'NOUS (*cœnus*, *L.*) of the ſame age with another.
COAGULA'TION (in *Chymical Writers*) is expreſſed by theſe characters, H E.
COAG'ULUM, what ever ſerves to join things together, *L.*
COAL'TERN (*coalternus*, *L.*) reciprocal, mutual, by turns.
COAT (*cotta*, Ital. *cotte*, F.) a garment wore commonly uppermoſt; alſo the outſide of fruit: alſo a thin covering laid or done over as a covering of fine mould, *&c.*
COAT (of cot, *Sax.* an hut or cottage *&c.*) denotes that the place, to which it is added, was denominated from a cottage, *&c.* in that place.
COB, a foreign coin, the ſame as a *Piaſter*.
COBAL'TUM (in *medicine*) a ſort of a mineral of a blackiſh colour, and a cauſtick quality; it conſiſts of ſilver and arſenick, and is, as it were, the mother of it.
COB'BLINGNESS (of *kobler*, Dan.) bunglingneſs.
COCH, (in *Doctors Bills*) ſtands for *cochleare*, i. e. a ſpoonful.
COCHINE'EL *Worm*, an inſect engendred in the fruit of a ſhrub five or ſix feet high, called *Tenna*; there are whole plantations in *Guatimala*, and other parts of the *Spaniſh Weſt Indies*; on the top of the fruit grows a red flower, which, when mature, falls on the fruit, which opening diſcovers a cliſt two or three inches diameter. The fruit then appears full of little red inſects, having wings of a ſurprizing ſmallneſs. The *Indians* ſpread a cloth under the tree, and ſhake it with poles, till the inſects are forced to quit their lodging, and fly about the tree, but not being able to do it long, they tumble down dead into the cloth.
COCHLEA (in *Mechanicks*) a ſcrew, one of the ſix mechanical powers; it is a ſtrait cylinder furrowed ſpiral wiſe; if the furrowed ſurface be convex, the ſcrew is ſaid to be both male and female ſcrew. Where motion is to be generated, the male and female ſcrew are always joined; that is, whenever the ſcrew is to be uſed as a



ſimple engine or mechanical power, when joined with an axis in *Peritrochio*, there is no occaſion for a female; but in that caſe it becomes part of a compound engine.

COCHINEEL *Grain*, is a red berry growing in *America*, found in a fruit, reſembling that of the *cochineel-tree* or *tonna*; the firſt ſhoots produce a yellow flower, the point whereof, when ripe, opens with a cleft of three or four inches. This fruit is full of kernels or grains, which fall at the leaſt agitation, which the *Indians* carefully gather up; eight or ten of theſe fruits yields about an ounce of grain.

This berry yields a dye almoſt as beautiful as that of the ſcarlet, and is ſo like, that a perſon may eaſily be deceived in them.

CO'CHLEA (*Architecture*) a winding ſtair-caſe.

COCK (coce, *Sax. cog.* F.) the male to the hen; a domeſtick fowl, remarkable for his gallantry, pride and courage.

True *cocks* o' th' game,
That never aſk for what, or whom, they fight;
But turn 'em out, and ſhew 'em but a foe,
Cry liberty, and that's a cauſe of quarrel.
Dryd. Span. Fryar.

The careful hen
Calls all her chirping family around,
Fed and defended by the fearleſs *cock*.
Thomſon's Spring.

2. The male of any ſmall birds: 3. a ſpout to let out water at will; by turning the ſtop: 4. the weathercock, that ſhews the direction of the wind by turning: 5. the notch of an arrow: 6. the part of the lock of a gun that ſtricks with the flint: 7. a conqueror: a leader, a governing man.

My ſchoolmaſter call'd me a dunce and a fool;
But at cuffs I was always the *cock* of the ſchool.
Swift.

A COCK (*Hieroglyphically*) ſignified a noble diſpoſition of mind, there being no bird of a more generous and undaunted courage at the ſight of imminent danger.

COCK-FIGHTING, the original of this ſport is ſaid to be derived from the *Athenians*, on the following occaſion: when *Themiſtocles* was marching his army againſt the *Perſians*, he by the way eſpying two *cocks* fighting, cauſed his army to behold them; and made the following ſpeech to them: *Behold theſe do not fight for their houſhold-gods, for the monuments of their anceſtors, nor for glory, nor for liberty, nor for the ſafety of their children; but only becauſe the one will not give way to the other.* This ſo encouraged the *Grecians*, that they fought ſtrenuouſly and obtained the victory over the *Perſians*; upon which *cock-fighting* was by a particular law ordained to be annually practiſed by the *Athenians*, and hence was the original of this ſport in *England* derived.

COCK'S-COMB (*Botany*) the herb alſo called yellow rattle-graſs.

COCK-LOFT (prob. of *coc*, high, a Heb. a roof) an upper loft or garret.

COCK'ISH (of *cock*) uppiſh.

COCK'ISHNESS, uppiſhneſs.

COC'QUET, a beau, a gallant, an roſo or general lover; alſo a wanton m who keeps ſeveral lovers in ſuſpence, *F.*

COD'DY (cod'dig, *Sax.*, having pc ſhells, as peas, beans, *&c.*

CODE (of *codex* a book, of *caudex* trunk or timber of a tree, becauſe Books of the antients were made of and their leaves were ſomething like our books) a volume or book.

CODE (among *Lawyers*) a certain bo volume of the antient *Roman* law. In o'd the pleas and anſwers of the lawyers in looſe ſcrolls or ſheets of parchment or p Theſe the emperor *Juſtinian* having coll and compiled into a book, called it *C* and ever ſince this book by way of emi has been called the *Code*, and is accounte ſecond volume of the *Roman* civil law, contains twelve books.

The matter of it, eſpecially as to firſt eight books, is pretty near the ſame the *Digeſts*; but in theſe things it differs As to the ſtile, which is not ſo pure. a method is not ſo accurate as that of the *geſts*. 3. In that it diſcuſſes matters of common uſe; whereas the more abſtruſe ſubtle queſtions of the law are diſcuſs'd in *Digeſts*, and there are the opinions of ancient lawyers upon them, and ſo cont more polite, fine witty arguing, than o to the generality of mankind.

And for this reaſon *Juſtinian* compos'd *Code*, becauſe he found the *Digeſts* in m places too fine and ſubtle for common and alſo very defective and imperfect, as deciding many caſes that did daily occur.

This *Code* was compiled from the anſ and determinations of 56 emperors and t councils, many of which were learned ſkilful lawyers, as the famous *Papinianus* ſome others, from the time of the emp *Adrian* to *Juſtinian*'s own time. And this *Code* there are abundance of things ſi and diſtinctly determined, which before w either omitted or too briefly handled.

The Theodoſian CODE, is of good uſe explain the other *Code*, which cannot well underſtood without it. This was held in g eſteem, and was uſed in the weſtern parts *Europe* for ſeveral hundred years, as *Selden* relates, after that law was in a m ner diſuſed and forgotten; but now the *Th doſian Code* is alſo grown much out of uſe.

CODOSCE'LÆ (according to *Fallopi* venereal buboes in the groin.

CŒ'CUM (*Anatomy*) the blind gut, firſt of the thick inteſtines, ſo called beca made like a ſack, having but one apertu whi

which ſerves it for both entrance and exit, *L.*

COEFFI'CIENCY (of *coefficiens*, L.) the ending or bringing to paſs together with another.

COEFFI'CIENTS (in *Algebra*) are numbers prefix'd to letters or ſpecies into which they are ſuppoſed to be multiplied; and therefore with ſuch letters or with the quantities repreſented by them, they make a rectangle product, or *efficient production*, whence the name, thus *6ab* implies that the quantities repreſented by *ab* are multiplied into the efficient 6, and that out of theſe two the rectangle or product 6*ab* is formed.

COE'LIA (κοιλία, Gr. *Anat.*) ſignifies any kind of original cavity in an animal body; and hence diſeaſes ſeated in the cavities or venters of the body, are called *Coeliac Affections*.

COE'LIACK (of κοιλία, the belly) of or belonging to the belly.

COELIACK *paſſion*, a diarrhœa, or flux, that ariſes from the indigeſtion or putrefaction of food in the ſtomach and bowels, whereby the aliment comes away little altered from what it was when eaten, or changed like corrupted ſinaking fleſh. *Quincy.*

COELI'GENOUS (*cœligena*, L.) heavenborn.

COE'LUM, *Heaven* (with *Anatomiſts*) the cavity of the eye towards the corner, *L.*

COEMPTION (*coemptio*, *L.*) the act of buying up the whole quantity of any thing.

Monopolies and *coemption* of wares for reſale, where they are not reſtrained, are great means to enrich. *Bacon's Eſſay's.*

COENOTA'PHIUM } (of κοινός, emp-
CENOTA'PHIUM } ty, and τάφος, a ſepulchre) an empty tomb or monument erected in honour of ſome illuſtrious perſon deceaſed, who periſhing in ſhipwreck, battle, or the like, his body could not be found to be depoſited in it.

COEQUALI'TY } (of *coequalis*, *L.*) a
COE'QUALNESS } being equal with.

To COE'RCE (*coerceo*, *L.*) to reſtrain; to keep in order by force.

Puniſhments are manifold; that they may *coerce* this proſligate ſort.

Ayliffe's Parergon.

COE'RCIBLE, that may be reſtrained; that ought to be reſtrained.

COE'RCION, penal reſtraint; check.

Government has *coercion* and animadverſion upon ſuch as neglect their duty; without which *coercive* power, all government is toothleſs and precarious. *South's Sermons.*

COE'RCIVE. 1. That which has the power of laying reſtraint: 2. that which has the authority of reſtraining by puniſhment.

The virtue of a magiſtrate or general, or a king, are prudence, counſel, active fortitude, *coercive* power, awful command, and the exerciſe of magnanimity, as well as juſtice.

Dryden's Juv. Dedication.

COER'CIVENESS (of *coercere*, *L.*) compulſiveneſs.

COESSEN'TIALNESS } (of *con* and *eſ-*
COESSENTIAL'ITY } *ſentia*, *L.*) the being of the ſame eſſence with.

COETA'NEOUSNESS (of *con* and *ætas*) the being of the ſame age with.

COETER'NALNESS } (of *coeternal*, F.)
COETER'NITY } the being eternal with.

COEVAL'ITY, the being of the ſame age or duration.

COEXIS'TENCE (of *con* and *exiſtentia*, L.) the exiſting at the ſame time with.

COGS, the teeth of a mill-wheel, alſo a ſort of boat uſed on the river *Humber*.

CO'GENCY } (of *cogens*, L.) the
CO'GENTNESS } being cogent or compelling.

COGITA'TION (with the *Carteſians*) whatever a man experiences in himſelf, and of which he is conſcious; as all the operations of the underſtanding, will, imagination and ſenſes.

COGNA'TION, kindred, affinity, alliance.

CO'GNIZANCE (*connoiſſance*, *F. cognitio*, *L.*) knowledge.

COGNISANCE, a badge of arms on a ſerving man, or waterman's ſleeve, ſhewing that he belongs to a particular maſter or ſociety.

CO'GNIZABLE (of *connoiſable*, *F.* of *cognoſcere*, *L.*) that may be known; alſo that may be liable to the cenſure of the law.

COGRITAL *Line* (*Fortification*) a line drawn from the angle of the centre to that of the baſtion.

COHABITANT, one who inhabits with another.

COHABI'TANCE (*of cohabitare*, *L.*) a cohabiting or dwelling with.

COHE'RENT *Diſcourſes*, are ſuch diſcourſes in which there is a connexion and agreement between their parts.

COHERENT *Propoſitions*, ſuch that have ſome relation or agreement the one with the other.

COHE'SIVENESS (of *cohærere*, *L.*) cohæſive quality.

COIN'CIDENCE } (*coincidentia*, *L.*)
COIN'CIDENTNESS } a falling or jumping together.

CO'KER, a boat-man or water-man.

CO'KERS, fiſhermens boats.

To CO'LAPHIZE (*colaphizo*, *L.* of κολαφίζω, Gr.) to buffet.

COLD'NESS (ceal̃ne̊ꝛꝛe, *Sax.*) the being cold or quality of cold.

COLDNESS *Potential*, is a relative quality, which plants, *&c.* are ſuppoſed to have. Thus a plant is ſaid to be cold in the ſecond or third degree; not that it is actually cold to the touch; but in its effects or operations, if taken inwardly.

To COLLATE (*confero*, *collatum*, *L.*) 1. To compare one thing of the ſame kind with another:

another: 2. to collate books, to examine if nothing be wanting: 3. with to. To place in an ecclesiastical benefice.

COLLATERAL (*con* and *latus*, *L.*) 1. Side to side.

Thus saying, from his radiant seat he rose,
Of high *collateral* glory.
Milt. Par. Lost, b. x. l. 86.

2. Running parallel: 3. diffused on either side.

But man by number is to manifest
His single imperfection; and beget
Like of his like, his image multiplied;
In unity defective, which requires
Collateral love, and dearest amity.
Milt. Par. Lost.

4. In genealogy, those that stand in equal relation to some common ancestor: 5. not direct, not immediate: 6. concurrent.

COLLATERALLY, side by side, indirectly, in collateral relation.

By asserting the scripture to be the canon of our faith, I have created two enemies: the Papists more directly, because they have kept the scriptures from us, and the Fanaticks more *collaterally*, because they have assumed what amounts to an infallibility in the private spirit. *Dryden.*

COLLA'TERAL (in *Geography*) any place, country, &c. situate by the side of another.

COLLATERAL *Points* (in *Cosmography*) are the intermediate points, or those between the cardinal points.

Primary COLLATERAL *Points*, are such as are removed by an equal angle on each side, from two cardinal points.

Secondary COLLATERAL *Points*, are either those which are equally distant from a cardinal and first primary; or equally distant from some cardinal or primary, and first secondary.

COLLATERAL *Descent*, is springing out of the side of the whole blood, as grandfather's brother, &c.

COLLATERALS (in *Genealogy*) are such relations as proceed from the same stock, but not in the same line of ascendants or descendants; but being as it were aside of each other. Thus uncles, aunts, nieces, cousins, are collaterals, or in the collateral line.

COLLA'TION (in a *Logical Sense*) a comparing one thing well with another.

COLLATION (in *Common Law*) the comparison or representation of a copy to its original, to see whether they are alike; also the report or act of the officers who made the comparison.

COLLEC'TION (with *Logicians*) an inference or conclusion.

COLLE'GATARY (*Civil Law*) a person to whom a legacy is left in common with one or more persons.

COLLIERIES, coal-mines.

COLLIGA'TION, a gathering or tying up together, *L.*

COLLINEATION, a levelling at, or aiming to hit the mark, *L.*

COLLIQUANT (*colliquans*, *L.*) ing, wasting.

To COLLIQUATE (*colliquatus* melt, consume or waste.

COLLIQUATIVENESS (of *colli* *L.*) wastingness, consumingness.

COLLIQUEFACTION, a melti *L.*)

To COLLOCATE (of *collocatus* place, to set, to appoint to a place.

COLLOC'UTION, a talking to

CO'LON (with *Anat.*) is one of guts, and the largest of all, being about eight or nine hands breadth, of little cells, sometimes stuffed w and other matters, which cause pa cholic.

COL'ONEL *Lieutenant*, one w mands a regiment of guards, whereof prince or other person of the first ca colonel.

Lieutenant COLONEL, is the se cer in the regiment, who is the ca commands in the absence of the col

Lieutenant COLONEL of hors goons, is the first captain of the r

COLOPHONI'A (with *Chymi* λοφὸς, Gr.) the top of a thing, the end, *L.* the *caput mortuum*, or gross of turpentine, the more liquid part tilled into oil.

COLOPHONIA *resina*, a kind issuing out of the pine tree.

COLORISA'TION } (in *Pharm*
COLORA'TION } changes which bodies undergo, by the varie tions either of nature or art, as by ca coctions, &c.

COLOSSUS, a statue of prodigi *Rhodes.*

COLOUR (*color*, *L.*) 1. The a of bodies to the eye only, hue, die.

It is a vulgar idea of the *colours* of dies, when we perceive them to b blue, or green tincture of the surfa philosophical idea, when we consid rious *colours* to be different sensatio in us by the refracted rays of light, on our eyes in a different manner, to the different size, or shape, or si the particles of which the surface bodies are composed. *Watts's Logic* 2. The freshness, or appearance of the face: 3. the tint of the painte

When each bold figure just begin
The treach'rous *colours* the fair art
And all the bright creation fades a
Pope's

COLOUR, is defined to be the diff dications of the rays of light, wh in us the sensation, by which we things, and call them red, yellow, gr &c.

COL'OUR (*color*, *L.*) is a quality

to natural bodies, which are ſaid to be ſo and ſo coloured: as others define colour, an accident that happens to them by the reflection of light; alſo complexion, looks; alſo pretence or ſhew.

COLOUR (in *Philoſophy*) a property inherent in light, whereby, according to the different ſizes or magnitudes of its parts, it excites different vibrations in the fibres of the optick nerve, which being propagated to the *ſenſorium*, affect the mind with different ſenſations.

COLOUR *of Office* (*Law Phraſe*) an evil or unjuſt act done by the countenance of office or authority.

COL'OURING (with *Painters*) the manner of applying and conducting the colours of a picture, or the mixture of lights and ſhadows ſeem'd by the various colours employ'd in a painting.

Emphatical COLOURS (according to the ſubtle *Natural Philoſophy*) are, as they term them, thoſe apparent colours frequently ſeen in the clouds, before ſun-riſing or after its ſetting; the colours that appear in the rainbow, *&c.* theſe they will not allow to be true colours, becauſe they are not permanent or laſting.

Field COLOURS, are ſmall flags of about a foot and a half ſquare, carried along with the quarter-maſter general, for marking out the ground of the ſquadrons and battalions.

COL'OURABLENESS, plauſibleneſs.

COLTS-FOOT (*Botany*) an herb good in diſtempers of the lungs, *&c.*

COLTER (κυλτρος, *Sax.*) a piece of iron belonging to a plough, that cuts the ground.

COLUBRINE (*colubrinus*, *L.*) of or belonging to a ſerpent, alſo wily, crafty.

COL'UMBINE (*columbinus*, *L.*) of, like or pertaining to a pigeon.

COLUMN (*columna*, *L.*) a round pillar to bear up or beautify a building; or for a monument of ſome notable event.

COLUMN (in *Architecture*) in a ſtrict ſenſe is that long, round cylinder, or part of a pillar, which is called the *ſhaft* or *trunk*, and contains the body of it from the ſpire to the baſe, or from the aſtragal of the baſe to the chapiters.

Tuſcan COLUMN, is the ſhorteſt and moſt ſimple of all the columns, its height, according to *Scamozzi*, is 15 modules, to *Vitruvius*, *&c.* 14.

Doric COLUMN, is ſomething more delicate, its height from 14 to 15 modules, and is adorned with flutings.

Corinthian COLUMN, is the richeſt and moſt delicate of all; its height is 19 modules, its capital is adorned with two rows of leaves, and with cauliculi, from whence volutes do ſpring out.

Ionick COLUMN, is more delicate than the *Doric*, its height is 17 or 18 modules, it is diſtinguiſhed from the reſt by the volutes in its capital, and by its baſe.

Compoſite COLUMN, its height is 19 and a half, or 20 modules, it has two rows of leaves in its capital like the *Corinthian*, and angular volutes like the *Ionick*.

COLUMNS (*Mil. Art*) is a long file or row of troops, or of the baggage of an army in its march.

COLUMN (with *Printers*) is a part of a page divided by a line, as the pages in this book are into two columns, and others into three, four, *&c.*

Cylindrical COLUMN, a column that has neither ſwelling nor diminution.

Attic COLUMN, a pilaſter inſulated, having four equal faces or ſides, and of the higheſt proportion.

Angular COLUMN, is an inſulated column placed in the coin or corner of a portico, or inſerted into the corner of a building.

Doubled COLUMN, is an aſſemblage of two columns, joined in ſuch a manner, as that the two ſhafts penetrate each other with a third of their diameter.

Fuſible COLUMN, is a column made of ſome metal or matter caſt.

Hydraulick COLUMN, a column from the top of which a *jet d' eau* proceeds, to which the capital ſerves as a baſon, whence the water deſcends by a little pipe, which turns ſpirally around the ſhaft.

Moulded COLUMN, is one made by impaſtation of gravel and flints of divers colours, bound together with a cement, which grows perfectly hard and receives a poliſh like marble.

Tranſparent COLUMN, a column made of ſome tranſparent alabaſter, *&c.*

Water COLUMN, one whoſe ſhaft is formed of a large *jet d' eau*, which ſpouting out water forcibly from the baſe, drives it within the tambour of the capital, which is made hollow, thence falling down again, it has the effect of a liquid chryſtal column.

COLUMN *of Joinery*, is made of ſtrong timber boards, joined, glued and pinned together, is hallow turned in the lath and uſually fluted.

Incruſtated COLUMN, is made of ſeveral ribs or thin ſhells of fine marble or other rare ſtone, cemented upon a mold of ſtone, brick or the like.

Aſtronomical COLUMN, a kind of obſervatory in form of an high tower, built hollow, and with a ſpiral aſcent to an armillary ſphere, placed at the top for taking obſervations of the courſes of the heavenly bodies.

Cereliſtick COLUMN, is one that is adorned with foliages or leaves, or branches turned ſpiraly around the ſhaft; or in crowns and feſtoons,

Diminiſhed COLUMN, is one that begins to taper or diminiſh from the baſe in imi-

tation

gation of trees.

Cantoned COLUMNS, are ſuch as are engaged in the four corners of a ſquare pillar, to ſupport four ſprings of an arch.

Coupled COLUMNS, are ſuch as are diſpoſed by two and two, ſo as almoſt to touch each other at their baſes and capitals.

Chronological COLUMNS, are ſuch as bear ſome hiſtorical inſcription, digeſted according to the order of time.

Geminated COLUMN, a column whoſe ſhaft is formed of three ſimilar and equal ſides or ribs of ſtone, fitted within one another, and faſtened at the bottom with iron pins, and at the top with cramp-irons.

COLUMN *of Maſonry*, is made of rough ſtone well laid and coloured with plaiſter, or of bricks moulded triangular-wiſe and covered with *ſize*.

COLUMN *with Tambours*, is one whoſe ſhaft is formed of ſeveral courſes of ſtone or blocks of marble, leſs high than the diameter of the column.

COLUMN *in Truncheons*, conſiſts of three, four or five pieces of ſtone or metal, differing from the tambours, being higher than the diameter of the column.

Fluted COLUMN, is one whoſe ſhaft is adorned with flutes or channellings, either from top to bottom, or only two thirds of its height.

Fluted COLUMN *enriched*, a column whoſe flutings are filled up with ornaments of foliages, rinds, ribbands, *&c.* inſtead of cables.

Cabled COLUMNS, are ſuch as have projectures in form of cables in the naked of the ſhaft, each cable having an effect oppoſite to a fluting, and accompanied with a little liſt on each ſide.

Cabled and fluted COLUMN, one whoſe flutes are filled up with cables, reeds or ſtaves, beginning from the bottom of the ſhaft, and reaching one third of its height.

Coloſſal COLUMN, a column of an enormous ſize, too large to enter any ordonnance of architecture.

Gothick COLUMN, a round pillar that is either too ſhort for its bulk, or too ſlender for its height.

Hermetick COLUMN, a ſort of pilaſter in manner of a *Terminus*, having the head of a man inſtead of a capital.

Hiſtorical COLUMN, is one whoſe ſhaft is adorned with a *baſſo relievo*, running in a ſpiral line its whole length, and containing the hiſtory of ſome great perſonage.

Hollow COLUMN, is one that has a ſpiral ſtair-caſe on the inſide for the conveniency of aſcending to the top.

Indicative COLUMN, one which ſerves to ſhew the tides, *&c.* along the ſea-coaſts.

Itinerary COLUMN, a column erected in the croſs ways in large roads, having ſeveral faces, which by the inſcriptions ſerve to ſhew the different routs.

Lactary COLUMN, a column in the herb-market at *Rome*, having a cavity in its pedeſtal where young children were put, being abandoned by their parents either out of poverty or inhumanity.

Legal COLUMN, a column whereon the fundamental laws of the ſtate were engraven.

Limitrophous COLUMN, one that ſhews the bounds and limits of a country conquered.

Luminous COLUMN, a kind of column formed on a cylindrical frame mounted and covered over with oiled paper, *&c.* ſo that lights being diſpoſed in ranks over each other, the whole appears to be on fire.

Manubiary COLUMN (of *manubiæ*, *L.* ſpoils of an enemy) a column adorned with trophies in imitation of trees, on which the antients hung the ſpoils of the enemy.

Median COLUMN, are two columns in the middle of a porch, whoſe intercolumniations are larger than the reſt.

Phoſphorical COLUMN, a hollow column, or a light-houſe built on a rock or the tip of a mole, to ſerve as a lantern to the port.

Memorial COLUMN, a column raiſed on account of any remarkable event.

Maſſive COLUMN, one that is too ſhort for the order whoſe capital it bears.

Roſtral COLUMN, a column adorned with beaks or prows of ſhips, and galleys with anchors and grapnels; erected to preſerve the memory of ſome notable ſea-fight.

Sepulchral COLUMN, a column erected on a tomb or ſepulchre, with an inſcription on its baſe.

Statuary COLUMN, one which ſupports a ſtatue.

Symbolical COLUMN, a column repreſenting ſome particular country by ſome attribute peculiar to it, as the *Fleur-de-lis* for *France*.

Grouped COLUMNS, are ſuch as are plac'd on the ſame pedeſtal or *ſocle*, either by 3 and 3, or by 4 and 4.

Gnomonick COLUMN, a cylinder on which the hour of the day is repreſented by the ſhadow of a ſtyle.

Nich'd COLUMN, is one whoſe ſhaft enters with half its diameter into a wall, which is hollowed for its reception.

Paſtoral COLUMN, one the ſhaft of which is formed in imitation of a trunk of a tree, with barks and knots.

Polygonous COLUMN, one that has ſeveral ſides or faces.

Oval COLUMN, one whoſe ſhaft has a flatneſs; the plan of it being made oval to reduce the projecture.

Funeral COLUMN, one which bears an urn, in which the aſhes of ſome deceaſed hero are ſuppoſed to be incloſed; and the ſhaft of which is ſometimes overſpread with tears or flames, which are ſymbols of ſorrow and immortality.

Inſerted COLUMN, is one that is attach'd to a wall by a third or fourth part of its diameter.

Inſulated

Isolated COLUMN, one that ſtands free and detach'd on all ſides from any other body.

Serpentine COLUMN, a column formed of three ſerpents twiſted together, the heads of which ſerve as a capital.

Swelled COLUMN, is one which has a bulging or ſwelling in proportion to the height of the ſhaft.

Twiſted COLUMN, is one whoſe ſhaft is twiſted round in manner of a ſcrew, with ſix circumvolutions, and is for the moſt part of the *Corinthian* order.

Twiſted fluted COLUMN, is a column whoſe flutes follow the contour of the ſhaft in a ſpiral line throughout the whole length.

COLUMN *twiſted and inrich'd*, is a column of which one third of its ſhaft is fluted, and the reſt adorned with branches and other inrichments.

Triumphal COLUMN (among the *Ancients*) a column erected in honour of a hero; of which the joints of the ſtones or courſes were adorned with as many crowns as he had made military expeditions.

Zoporick COLUMN (of ζωοφόρος, Gr. bearing living creatures) a ſtatuary column, on which the figure of ſome animal is placed.

COM } (of the *Britiſh* word *kum*, which
COMB } ſignifies low) at the beginning of
COMP } the name of a place, intimates that the place ſtands low, as *Comton* or *Compton*.

COMBINATION *of Quantities*, the many ſeveral ways that may be taken in any number of quantities, without having any reſpect to their places.

COMBINATION (in *Arithmetick*) is the art of finding how many different ways a certain given number of things may be varied, or taken by 1, and 1, 2, and 3, *&c.* And thus the combinations of the 24 letters of the alphabet, firſt taken 2 by 2, and 3 by 3, and ſo on, has been calculated to be 135,172, 420, 888, 725, 999, 425, 128, 493, 402, 200 139 millions of millions of millions; and ſo on.

COMBINATION (in *Law*) is the entering of ſeveral perſons into a conſpiracy, to put in practice ſome unlawful deſign.

COMBUSTIBLENESS (of *combuſtibilis*, *L.*) aptneſs to take fire or burn.

COMEDIOGRAPHY (of κωμῳδία and γράφω, Gr. a deſcription or writing) the writing of comedies.

COMEDY (of κώμη, a village, and ᾠδὴ, a ſong; becauſe comedies were firſt acted in country villages) is an agreeable repreſentation of the actions of human life. It is reckoned part of the great poetry on account of its end, which is inſtruction as well as pleaſure. For men will ſooner be laugh'd out of their follies, than beat out of them; and therefore comedy will arrive at the end of dramatick poetry ſooner than tragedy. The three unities of action, time and place are requiſite in this, and therefore whatever action is compound, whatever time above what is neceſſary for the repreſentation, whatever ſcene is removed from one ſtreet to another, or one houſe to another, break the rules, or are againſt nature.

That which diſtinguiſhes our comick poetry from all others, and gives it the advantage over both the ancients and moderns, is humour, which Mr. *Dryden* thus defines.

It is the ridiculous extravagance of converſation, wherein one man differs from all others.

Some have fancied that the excellence of comedy conſiſts in the wit of it; others confine it to the intrigue, and turns of incidents; and others to the humours. But indeed the excellence lies in the juſt mixture of the whole.

COMELINESS, gracefulneſs, beauteouſneſs.

COMET (in *Heraldry*) as *Guillim* ſays, is not of an orbicular form as other celeſtial natures are; but protracts its light at length like a beard, or rather dilates it in length like an hairy buſh, and thence grow taper-wiſe like the tail of a fox. That it contracts its matter or ſubſtance from a watery exhalation, and was not originally in the creation; nor is number'd among natural things mentioned in the hiſtory of *Geneſis*; but is ſomething preternatural, and is placed with heavenly bodies, becauſe they ſeem to be of their kind. Many are of opinion, that they prognoſticate dreadful and horrible events of things to come; but others hold, that they are as much ſtars as any other, and only draw nearer to us at the time they appear, and do not forebode any accidents whatſoever. The figure annexed is *azure*, a comet or blazing-ſtar ſtreaming in bend, *Or*.

COMETS (*cometa*, *L.* of κομήτης, Gr. ſo called becauſe of their figure, which ſeems to be as it were hairy; are an imperfect ſubſtance, which conſiſts of a thick fat vapour, that is ſuppoſed to be enkindled in the upper region of the air; they ſeem hairy or to ſhed hairs, eſpecially on that ſide which is oppoſite to the ſun, but after a various manner: ſome drag a tail after them, and are called *Crinita*; others have a long beard, and are called *Barbata*; others appear ſomething in the ſhape of a roſe, having thoſe hairs ſcattered round them; others are in the ſhape of a ſword, and are called *Enſiformis*. Comets compaſs the whole earth in the ſpace of 24 hours, and are never of very long appearance. The comet of the longeſt continuance that ever was in the world, was in the time of *Nero*, which was viſible for ſix months.

COMFORTABLE, bringing or producing comfort, refreſhing.

COMFORTABLENESS (of *comfort*, *F.*) pleaſantneſs, refreſhing quality.

COM'FORTLESS, being without comfort.

COM'FORTLESNESS, the being without comfort.

COMI'CALLY (of *comique, F. comice, L.*) pleaſantly, with mirth, *&c.*

COMI'CALNESS, pleaſantneſs, *&c.*

COMI'TIA (among the *Romans*) an aſſembly, either in the *comitium* or *campus Martius*, for the election of magiſtrates, or conſulting of other important affairs of the ſtate.

Front COMMAND'ING *Ground* (in *Fortification*) is a height or eminence oppoſite to the face of the poſt, and plays upon the front of it.

Reverſe COMMANDING *Ground*, is an eminence that can play upon the back of any poſt.

Enfilade COMMANDING *Ground* } is an
Courtin COMMANDING *Ground* } eminence, which with its ſhot ſweeps or ſcours all the length of a ſtrait line.

COMMATERIAL'ITY, the quality of being of the ſame matter, *&c.* with another.

COMME'MORABLE (*commemorabilis, L.*) worthy to be mentioned or remembered.

To COMMEN'CE *a horſe* (with *Horſemen*) is to initiate him in the manage, or to put him to the firſt leſſons in order to break him.

COMMEND'ABLENESS (of *commendabilis, L.*) worthy to be commended.

COMMEN'DAM (in *Law*) when a king makes a parſon a biſhop, his benefice is reſigned by the promotion; but if he is impowered by the king to retain his benefice, then he ſtill continues to be parſon of it, and is ſaid *to hold it in Commendam.*

COMMEN'SURABLE *Magnitudes* (in *Geometry*) are ſuch as may be meaſured by one and the ſame common meaſure.

COMMEN'SURATENESS, the quality of the being of the ſame or equal meaſure.

COM'MENTARIES (with *Hiſtorians*) are hiſtories written by thoſe perſons who had the greateſt hand or ſhare in the actions there related, as *Cæſar's Commentaries.*

COMMENTARIES, alſo are ſuch as ſet forth a naked continuance of the events and actions, without the motives and deſigns, the councils, ſpeechs, occaſions and pretexts, with other paſſages.

COM'MENTITIOUSNESS (of *commentitius, L.*) counterfeitneſs, forgedneſs.

COMMER'CIAL (of *commerce, F.* of *commercium, L.*) of or pertaining to commerce or traffick.

COMMINA'TORY (of *comminari, L.*) of or pertaining to threatening.

COMMINU'TION (with *Surgeons*) is when a bone is broken into many ſmall parts.

COM'MISSARY *of ſtores* (in *Military affairs*) an officer of the artillery who has the charge of all the ſtores.

COMMISSARY *of horſes* (in *Military Affairs*) an officer belonging to the artillery who has the inſpection of the artillery horſes, to ſee them muſtered, and to ſend ſuch orders as he receives from the commanding officer of the artillery, by ſome of the conductors of horſes, of which he is allowed a certain number for his aſſiſtants.

COMMIS'SION (*commiſſio, L.*) the authority or power, by virtue of which one perſon tranſacts buſineſs for another, which is done uſually, by deed or writing duly executed.

COMMISSON (in *Trade*) ſignifies both the power of acting for another, and alſo the *premium* or reward he is to have for his ſo doing, which is uſually one half, 1, 2, 3, or more *per Cent.*

COMMISSION, a warrant for an office or place; a charge to buy or to do any act for another.

COMMISSION, commiſſion-money, the wages or reward of a factor.

COMMIT'MENT (of *commettre, F. committere, L.*) a being committed or ordered to priſon; alſo the doing an indecent or illegal action.

COM'MODATE (*Civil Law*) the loan or free conceſſion of any thing moveable or immoveable for a limited time, on condition to reſtore the ſame individual at the expiration of that time.

COMMODIOUSLY (*commodement, F. commode, L.*) advantageouſly, conveniently.

COM'MON (*communis, L.*) that which belongs to all alike; own'd or allowed by all and not affected to this more than that.

COMMON (with *Grammarians*) that gender of nouns that is equally applicable to both ſexes, male and female.

COMMON (in *Geometry*) is applied to an angle line or the like, which belong equally to two figures, or makes a neceſſary part of both.

COMMON (according to the *Law definition*) that ſort of water, the uſe of which is common to a particular town or lordſhip; alſo as *common of paſture* for feeding cattle; *common of fiſhing, &c. common of turbary*, i. e. a liberty of digging turf.

COMMON (in *groſs*) a liberty to have *common* alone, that is, without any land or tenement in another man's land to himſelf for life, or to him and his heirs.

COMMON *Council* (in *London*) was firſt conſtituted in the reign of king *John*, who ordained that 35 of the moſt ſubſtantial citizens ſhould be choſen, and he alſo gave the city the liberty to chuſe a new mayor and ſheriffs every year, which before held their places during life.

COMMON *appendant* } a liberty of com-
COMMON *appurtenant* } mon appertaining to, or depending on ſuch a freehold, which common muſt be taken with beaſt commonable, as *horſes, oxen, &c.* and not of *goats, geeſe*, and *hogs.*

COMMON *Law* (of *England*) had its original

original from *Edward* the confeſſor, who out of the *Daniſh*, *Saxon*, and *Mercian* laws, collected one univerſal and general law about the year 1045.

COMMON *Places* (among *Rhetoricians*) are general advertiſements, which help thoſe that conſult them to remember all the ways by which a ſubject many be conſidered. Tho' there are many more ways by which a thing may be conſidered; yet the authors of topicks have ſettled ſixteen common places; which are, the *Genus*, the *Difference*, the *Definition*, the *Deviſion* or *Diſtribution*, the *Etymology*, the *Conjugation*, the *Similitudes*, the *Diſſimilitudes*, the *Contraries*, the *Oppoſites*, the *Compariſon*, the *Antecedents*, the *Adjuncts*, the *Conſequents* the *Effect*, and the *Cauſe*. Theſe are ſufficient to furniſh with ample matter for a diſcourſe, and to make the invention of a barren underſtanding fruitful.

COMMON *Ray* (in *Opticks*) is a right line drawn from the point of concourſe of the two optical axes, thro' the middle of the right line, which paſſes by the centre of the apple of the eye.

COMMONALTY (in *Law*) are the middle ſort of king's ſubjects, ſuch of the commons, who being raiſed above the peaſants, arrive at having the management of offices, and are one degree inferior to burgeſſes.

COMMUNIBUS *annis*, ſignifies the ſame thing in regard to time, as *communibus locis* does to places, taking the years one with another.

COMMUNIBUS *locis*, a term often uſed by *writers* for ſome medium or mean relation between ſeveral places, as taking one place with another.

COMMU'NICABLENESS (*communicabilis*, *L.*) eaſineſs to be communicated or to communicate.

COMMUNICABIL'ITY (in *Metaphyſicks*) is when one being may partake of another.

COMMUNICATION, the act of communicating intercourſe, converſe, conference; alſo the act of imparting a thing to another, or making him a ſharer therein.

COMMUNICATION (with *Rhetoricians*) is when the orator argues with his auditory, and demands their opinion, as *Gentlemen, ſuppoſe yourſelves in the ſame caſe, what meaſures would you have taken but theſe that I took? what would you have done upon the like occaſion.*

COMMUNICATION *of Idioms* (with *Divines*) ſignifies the communication of the attributes of one nature in *Chriſt Jeſus* to that of another.

COMMU'NICATIVENESS (of *communicative*, *F.* of *L.*) aptneſs to communicate.

COMMU'NTY (in *Law*) ſometimes ſignifies the joint property in effects between a huſband and wife.

Tacit COMMUNITY, a community contracted between a man and woman by the mere mingling of their effects, provided they have lived together the ſpace of a year and a day.

COMMUNITY *continued*, is that which ſubſiſts between two perſons joined in marriage, and the minor children of that marriage, when the ſurvivor has not made an inventory of the effects in poſſeſſion during marriage.

COMMU'TABLE (*commutabilis*, *L.*) that may be eaſily altered or changed.

COMMUTA'TION (in *Aſtronomy*) the angle of commutation is the diſtance between the ſun's true place, ſeen from the earth, and the place of a planet reduced to the ecliptick.

COMMU'TATIVE *Juſtice*, is that juſtice that ought to be obſerved and done in buying and ſelling, borrowing and lending, performing covenants, *&c.*

COMMU'TATIVELY (of *commutatif*, *F.* of *L.*) by way of exchange.

COMPACT'NESS (of *compacté*. *F. compactus*, *L.*) cloſeneſs together.

COMPANION *of the garter*, a knight of that noble order.

COMPAN'IONSHIP (of *compagnon*, *F.*) accompanying with, the being of the ſame company.

Independent COMPANY, a company of foot or troop of horſe not embodied in a regiment.

COMPA'RABLENESS, of *comparabilis*, *L.* and *neſs*) the being comparable to.

COMPAR'ATIVE *Anatomy*, is that branch of it that conſiders the ſame parts of different animals with relation to the different ſtructure and formation which is moſt ſuited to the manner of the living, and the neceſſities of every creature.

COMPAR'ISON *of Ideas*, is an act of the mind by which it compares its ideas one with another, as to extent, degree, time, place, and other circumſtances.

COMPARISON (with *Rhetoricians*) compariſons differ from ſimilitudes only in this, that compariſons are more warm of the two. Note, that in compariſons it is neceſſary that there be an exact agreement between all the parts of a compariſon and the ſubject that is treated of; for ſeveral things are taken in for no other reaſon but to render the compariſon more lively.

COMPARISON *parallel*, the relation of two perſons or things conſidered as oppoſed or ſet before each other in order, to find out wherein they agree or differ.

COMPART'IMENT } (*Gardening*) a
COMPART'MENT } bed, border or knot; a deſign compoſed of ſeveral different figures, diſpoſed with ſymmetry to adorn a parterre, platform, *&c.*

COMPARTMENT (in *Joinery*, &c.) a ſymmetrical diſpoſition of figures to adorn pannels, *&c.* the ſquares of a cieling, *&c.*

COMPARTIMENT *of Tiles*, an arrangement of white and red tiles, varniſhed for the decoration of the covering of a roof.

COMPARTI'TION (in *Architecture*) the uſeful and graceful diſtribution of the whole ground plot of a building, into rooms of reception or entertainment, office, *&c.*

Beam CO'MPASSES, a mathematical inſtrument made of wood or braſs, with ſliding ſockets, to carry ſeveral ſhifting points, in order to draw circles of very long *radii*, of uſe in large projections, and for drawing the furniture on wall-dials.

COMPASS *Callipers* (with *Gunners*) is an inſtrument for diſparting a piece of ordnance. It reſembles two ſemicircles, having a handle and a joint like a pair of compaſſes; but the points are blunt, and may be opened at pleaſure.

COMPASS, *or Mariners* COMPASS } an inſtrument of great uſe in *Dialling*, *Navigation*, *Surveying* and ſeveral other parts of the mathematicks. It conſiſts of a circle drawn on a round piece of paſte-board, which is called the fly; this circle is divided into four quadrants, which repreſents the four principal points or cardinal winds; *Eaſt*, *Weſt*, *North* and *South*; and each of theſe quadrants or quarters are again ſubdivided into eight other equal parts; which in all makes 32 points of the compaſs, called rumbs This card or paſte-board hangs horizontally on a pin ſet upright, and under it is fixed a needle of iron wire, touched with a load-ſtone, which keeps the fly or point of the north-pole always towards the north, and by this means directs the ſteerſman how to keep the ſhip in her courſe.

Meridional COMPASS, is the common compaſs before deſcribed.

Dark COMPASS, is the ſame as the other; but that the fly has the points marked with black and white, without any other colours; and is ſo called becauſe moſt convenient for ſteering by candle light.

Hair COMPASSES, compaſſes ſo contrived on the inſide as to take an extent to a hair's breadth.

German COMPASSES, thoſe whoſe legs are a little bent outwards towards the top, ſo that when ſhut the points only meet.

Spring COMPASSES, are dividers made of hardened ſteel, the head arched, which by its ſpring opens the compaſſes, the opening being directed by a circular ſcrew, faſtened to one leg and let through the other worked with a nut.

Triſſecting COMPASSES, compaſſes for the triſſecting of angles geometrically.

Draught COMPASESS, a pair of compaſſes with ſeveral moveable points, uſed in making fine draughts or maps, charts, &c. alſo in Architecture, Dialling, Fortification.

Fly of the COMPASS, is the round piece of paſte-board (called alſo the card) on which the points of the compaſs is drawn.

Variation COMPASS, is a compaſs the uſe of which is to ſhew how much the common compaſs varies from the exact points of *North* and *South*

COMPASSIONATENESS (of *compaſſion*, *F.* of *L.*) fellow-feeling, &c.

COMPATIBLENESS (*compatibilité*, *F.*) agreeableneſs.

COMPEL'LABLE, that may be forced.

COMPENDIA'RIOUS (*compendiarius*, *L.*) brief, ſhort, abridged.

COMPENDIOSITY (*compendioſitas*, *L.*) compendiouſneſs.

COM'PETENCE } (*competentia*, *L.*) a
COM'PETENCY } ſufficient eſtate, ſtock of learning, &c.

COM'PETENTNESS (of *competentia*, *L.*) ſufficientneſs, &c.

COMPET'IBLENESS (of *competit*, *L.*) ſuitableneſs, &c.

COMPITALI'TIA, feaſts held among the antients in honour of the *Lares*.

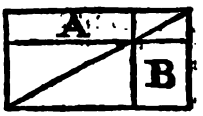
COMPLA'CENTNESS (of *complacentia*, L.) a being pleaſed with.

COMPLAISANT'NESS, the ſame as *complaiſance*.

COM'PLEMENT (in *Heraldry*) ſignifies the full moon.

COMPLEMENT (with *Aſtronomers*) the diſtance of a ſtar from the zenith, or the arch that is compehended between the place of a ſtar above the horizon and the zenith.

COMPLEMENTS (in a *Paral'elogram*) are the two leſſer parallelograms, A and B, which are made by drawing two right lines parallel to each ſide of the figure thro' a given point in the diagonal. See the figure.



COMPLEMENTAL (of *complementum*, of or pertaining to complement.

COMPLEX' *Diſeaſes*, diſtempers that cannot be ſeparated, as a pleuriſy and fever.

A COMPLEX *Propoſition* (with *Logicians*) is that which has at leaſt one of its terms complex, or ſuch an one as contains ſeveral members, as cauſal propoſitions.

COMPLEX'NESS (of *complexus*, *L.*) a being compounded of divers things.

COMPLEXI'O } (with *Rhetoricians*)
COMPLICA'TIO } a rhetorical figure, which is the ſame as *Simploce*, which ſee, *L.*

To COMPLICATE (*complicatum*, *L.*) to fold or wrap up together.

COMPLICATEDNESS (of *complicatio*, *L.*) a being folded together.

COMPLOSION, a ſtriking or ſhaking together.

COMPO'NENT (*componens*, *L.*) compoſing, making up, conſtituting, as *component parts*, parts that make up the whole.

To be COMPOS *Mentis*, in a right mind, having a ſound mind and not delirious.

COMPOSED *Baſtion* (in *Fortification*) is when the two ſides of the inner polygon are very unequal, which makes the gorges alſo very unequal.

COMPOSEDNESS (of *compoſer*, *F.*) quietneſs of mind, &c.

COM-

COMPOS'ITES (in *Pharmacy*) medicines compounded of ſeveral ſimple ones; as electuaries, ointments, opiates, ſyrups, *&c.*

COMPOSI'TION (in *Metaphyſicks*) is an unity that is diviſible.

COMPOSITE *Number* (with *Arithmeticians*) a compound number, or a number which may be divided by ſome number leſs than the compoſite itſelf, but greater than unity; as 4, 6, 8, 9, 10, *&c.*

COMPOSITION *Exitative* (with *Schoolmen*) is between things of the ſame nature, *e. g.* two or more drops of water.

COMPOSITION *Eſſential* (with *Schoolmen*) is when things of different kinds are joined, and thus conſtitute new things or eſſences, different from any of the parts; and thus they ſay from the matter and the form of wood ariſes wood, whoſe eſſence is very different from either of theſe ingredients taken ſeparately.

COMPOSI'TION (with *Orators*) is the proper order of the parts of the diſcourſe adhering to each other.

COMPOSITION (with *Logicians*) is a method of reaſoning, wherein a perſon proceeds from ſome general ſelf-evident truth to particular and ſingular ones.

COMPOSITION (with *Grammarians*) the joining of two words together, or the prefixing a particle to another word, to augment, diminiſh or change its ſignification.

COMPOSSIBIL'ITY, capableneſs of exiſting together.

COMPOS'SIBLE (of *con* and *poſſibilis*, *L.*) capable of exiſting together.

COMPOUND' (*compoſitus*, *L.*) that which is made up or compoſed of different parts.

COMPOUND *Quantities*, (in *Algebra*) are ſuch as are joined together by the ſigns + and —, and are either expreſſed by the ſame letters unequally repeated, or by ſome more letters than one, as *bd* — *b* and *a*—*b*—*c* are compound quantities.

A COMPOUND *Leaf*, (with *Bot.*) is divided into ſeveral parts, each of which reſembles a ſingle leaf.

COMPOUNDABLE, that may be compounded.

COMPREHENSION *of an idea* (among *Logicians*) is the comprehenſion of the attributes it contains in itſelf, and which cannot be taken away, without deſtroying it, as the comprehenſion of the idea of a triangle includes extenſion, figure, three lines and three angles, *&c.*

COMPREHENSION (in *Metaphyſicks*) is an act of the mind, whereby it apprehends or knows any object which is preſented to it on all ſides, on which it is capable of being apprehended or known.

COMPREHENSION (with *Rhetoricians*) a trope or figure whereby the name of a whole is put for part, or that of a part for the whole; or a definite number or thing for an indefinite.

COMPREHENSIVENESS, aptneſs to comprehend, or to be comprehended.

COMPRESSIBLENESS (*compreſſibilité*, *F.*) capableneſs to be preſſed cloſe.

To COMPROMISE (in a *figurative ſenſe*) to put to the hazard of being cenſured.

COMPUL'SIVE, of a reſtraining nature.

COMPUL'SIVENESS (of *compulſio*, *L.*) compelling quality.

COMPU'TABLE (*computabilis*, *L.*) that may be counted or reckoned.

COMPUTA'TION (in *Common Law*) ſignifies the true and indifferent conſtruction of time, ſo that neither party ſhall wrong the other, or that the determination of time referred to ſhall neither be taken the one way or the other; but ſhall be computed according to the cenſure of the law.

CO'MUS (among the *Ancients*) the God of banqueting.

CONA'TUS (in a *Body of Motion*) is that diſpoſition or aptitude to go on in a right line, if not prevented by other cauſes; it is the ſame as *attraction* or *gravitation*, in matter without motion

CONCAMERA'TION, a vaulting or arching, *L.*

CONCATENA'TION *of Cauſes* (with *Philoſophers*) a term uſed to expreſs that an effect is the reſult of a long chain of cauſes, linked to, or depending one upon another.

CONCAT'ENATENESS (of *concatenatio*, *L.*) the being chained together.

CON'CAVE (*concavus*, *L.*) hollow on the inſide or vaulted like an oven; alſo hollowneſs; *i. e.* the inſide of a hollow body, eſpecially if it be circular.

CONCAVE *Glaſſes*, are ſuch as are ground hollow, and are uſually of a ſpherical or round figure; though they may be of any other, as parabolical, *&c.*

CONCAVE'NESS (*concavitas*, *L.*) the hollowneſs of the inſide of a round body.

CONCAVO CONCAVE, concave on both ſides.

Plano-CONCAVE, concave on the one ſide, and plain on the other.

CONCAVO *convex*, concave on one ſide, and convex on the other.

Convexo CONCAVE, as when the one or the other ſurface is a portion of a leſs ſphere.

CONCEAL'EDNESS (of *concelare*, *L.*) hiddenneſs.

CONCEIT'EDNES (of *concipere*, *L.*) a being ſelf-opinionated.

CONCEIV'ABLENESS, eaſineſs to be conceived.

CONCEIV'ING (with *Logicians*) is the ſimple view that we have of the things which preſent themſelves to the mind; as if we imagine the ſun, a tree, a globe, a ſquare, a thought, a being, without forming any particular judgment. This is the firſt of the four principal operations of the mind.

CONCENTRA'TION (with *Naturaliſts*) the

the higheſt degree of mixture, as when two or more particles of atoms of the mixture touch, by receiving and thruſting one into the other, or by *Reception* and *Intruſion* one into the other; and this Dr. *Grew* takes to be the caſe of all fixed bodies, which are without taſte or ſmell, whoſe conſtitution is ſo firm, till that the particles are as it were *unprimed* from each other, they cannot affect either of thoſe ſenſes.

CONCEP'TION (with *Logicians*) is an act of the mind or the product of it, as thought, notion or principle; the ſimple idea or apprehenſion that a perſon has of any thing without proceeding to affirm or deny any matter or point relating to it.

Immaculate CONCEP'TION *of the holy Virgin* (with *Roman Catholicks*) a feaſt held on the 8th of *December*, in regard to the *Virgin Mary*'s being conceived and born immaculate.

CONCERT, agreement between perſons in action, *&c.*

CONCES'SION (with *Rhet.*) a figure, the ſame as *Syncheresis*, L.

CONCES'SIONARY (of *conceſſion*, *F. of L.*) by way of grant or allowance.

CONCHI'LIS, the ſame as conchoid.

CONCHOI'D (of κόγχη, Gr. a ſhell-fiſh) is the name of a curve line invented by *Nichomedes*: It is a curve which always approaches nearer to a ſtrait line, to which it inclines; but never meets, it is deſcribed thus:

Draw the right line Q Q, and another perpendicular to it in E; draw the right lines G M, G M, cutting Q Q, and make QM = QN = AE = EE, the curves wherein the points M M are, is the firſt conchoid, and thoſe where the points N N are found, the ſecond conchoid.

To CONCIL'IATE (*conciliare*, *L.*) to reconcile; alſo to procure.

CONCIL'IATORY (*conciliatorius*, *L.*) of reconciliation.

CONCIN'NATENESS (*concinnitas*, *L.*) decency, fitneſs, *&c.*

CONCIN'NOUS (*concinnus*, *L.*) fit, agreeable, *&c.*

CONCINNOUS *Intervals* (in *Muſick*) are ſuch as are fit for muſick, next to and in combination with concords.

CONCISE'NESS (of *concis*, *F. conciſus*, *L.*) briefneſs.

CONCITA'TION, a provoking, ſtirring up or pricking forward, *L.*

CO'NCLAVE, a cloſet or inner room, that ſhuts up under lock and key, *L.*

CONCLUSION (in *Oratory*) conſiſts of two parts, the *Recapitulation* or *Enumeration* and the *Paſſions*.

CONCLU'SIVENESS (of *concluſivus*, *L.*) the drawing of conſequences.

CONCOC'TION, a boiling together. *L.*

CONCOM'ITANCY, an accompanying together with.

CON'CORD (in *Gram.*) that part of *Syntax* or conſtruction, whereby the words of a ſentence agree among themſelves, whereby verbs are put in the ſame number and perſon with nouns, *&c.*

Simple CONCORDS, are thoſe whoſe extremes are at a diſtance, leſs than the ſum of any other two concords.

Compound CONCORDS, are equal to any two or more concords.

Imperfect CONCORDS (in *Muſick*) are the third and eighth, with all their octaves.

CONCOR'DANCY (*concordantia*, *L.*) agreement.

CONCOR'DANT *Verſes*, ſuch as have in them ſeveral words in common, but by the addition of other words have a quite different meaning; as,

Et { *Canis* / *Lupus* } *in Sylva* { *Venatur* / *Nutritur* } *ea omnia* { *Servat* / *Veſtat*.

CONCOR'DAT (in the *Canon Law*) a covenant or agreement in ſome beneficiary matter; as relating to a reſignation, permutation, or other eccleſiaſtical cauſe.

CONCOR'PORAL (*concorporalis*, L.) of the ſame body or company.

Natural CONCRE'TE (with *Philoſophers*) as antimony is a natural concrete, which has been compounded in the bowels of the earth.

Factitious CONCRETE (with *Philoſophers*) a concrete compounded by art, as ſoap is a *factitious Concrete*, or a body mixed together by art.

CONCRE'TENESS (of *concreſcere*, *L.*) being grown together, *&c.*

CON'CUBINE, is ſometimes uſed for a real, legitimate and only wife, and diſtinguiſhed by no other circumſtance but a diſparity of birth and condition to her huſband.

CONCUPIS'CIBLENESS, fitneſs or readineſs to deſire or be deſired earneſtly, *&c.*

CONCUR'RENTNESS (of *concurrents*, *L.*) agreeableneſs to or with ſome other.

CONCUS'SION, a publick extortion, when any officer or magiſtrate pillages the people by threats, or pretence of authority. L.

CONCUS'SIVE (of *concuſſus*, *L.*) ſhaking or jumbling together.

CONDEM'NABLENESS, worthineſs to be condemned.

To CONDEN'SATE (with *Philoſophers*) is to bring the parts of a natural body into leſs compaſs; the term oppoſite to *condenſate*, is to *rarefy*.

CONDENSA'TION (with *Philoſophers*) is when a natural body takes up leſs ſpace, or is confined

within leſs dimenſion than it had

DEN'SER, a pneumatick engine, an unuſual quantity of air may be into a given ſpace.

DENSE'NESS (of *condenſitas*, *L.*) ſs, cloſeneſs, hardneſs.

DERS (of a *Ship*) thoſe who *cond* or ction to the ſteerſman for guiding or ig of a ſhip.

DIG'NESS (of *condignus*, *L.*) the be- rding to merit.

DISCI'PLE (*condiſcipulus*, *L.*) a llow, a fellow-ſtudent.

DI'TE (*conditus*, *L.*) ſeaſoned,

DITION (in a *Legal Senſe*) a bridle int annexed to a thing, ſo that by the formance of it, the party ſhall re- rejudice and loſs; but by the perfor- benefit and advantage.

DITION (in *Deed*) is that which is d annexed by expreſs words to the nt, deed or grant, either in writing ent.

NDITION *implied*, is when a man to another an office of bailiff, ſteward, hough there be no condition in the yet the law makes one covertly.

NDITIO *ſine qua non* in (*Philoſophy*) a ſed in ſpeaking of ſome accident or cir- nce, which is not eſſential to the but yet is neceſſary to the production

NDI'TIONAL *Propoſitions* (with *Logi- ans*) are propoſitions that conſiſt of two parts together by the particle *if*, of which ſt propoſition, that includes the con- is called the *antecedent*, the other *ſequent*. Thus *if the body of a man be al, it is mortal*, which is a continual ition, in which the clauſe, *if the body an be material*, is the *antecedent*, and her *is mortal*, is the *conſequent*.

NDI'TIONALNESS } (*conditionalitas*,
NDITIONALI'TY } *L.*) the being onal.

NDOLE'MENT (of *condolere*, L.) an ion of feeling a ſympathy at the af- n of others.

NDU'CTS, ſewers or gutters to con- ey the ſullage of a houſe.

NDUPLICA'TION, a doubling, a together. *L.*

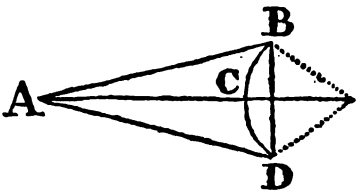
NDY'LUS (κονδύλος, Gr.) a joint, a round eminence, or protuberance at the ity of a bone.

CONE (*conus*, *L.* of κῶνος, Gr.) a geometrical ſolid figure conſiſting of ſtrait lines that ariſe from a circular baſe, and growing narrower by degrees, end in a point at the top, directly over the center of the baſe. The manner of producing this figure may be imagined by the turning the plane of a right lined triangle, round the perpendicular leg or *Axis*, ſo that if the leg be equal to the baſe, the ſolid produced will be a *right Cone*; if it be leſs, it will be an *acute-angled Cone*, and if greater, an *obtuſe-angled Cone*; as in the figure.

Right CONE (with *Geo.*) a cone is ſaid ſo to be, with reſpect to the poſition of its axis, *i. e.* when it is not perpendicular to the horizon, it is called oblique cone.

A Scalenous CONE, is when one ſide of it is longer than the other, as in the figure.

CONE *of Rays* (in *Opticks*) are all thoſe rays which fall from any point, as ſuppoſe A in a ſubject on the ſurface of any glaſs, as B, C, D, having the vertex in A, and the glaſs for its baſe, ſuch is the cone B, C, D, A.



CONE (with *Botaniſts*) ſignifies not only ſuch dry, ſquammous fruits as are properly of a conick figure, as the fir and pine-fruits; but alſo any fruit compoſed of ſeveral parts of a lignous ſubſtance, adhering together, and ſeparating when ripe, as the cypreſs.

CONE } cone, *Sax.* } an account
COLNE } colne, *Sax.* } or reckoning when a young woman, at the age of 14 or 15, is in law accounted to be of a competent age to *Keep Cone and key of a houſe*, *i. e.* to take upon her the management of houſehold affairs.

CONFABU'LATORY (of *confabulare*, *L.*) pertaining to talking together.

CONFEC'TION. See *Confect.*

CONFES'SION (with *Rhetoricians*) is a figure by which the perſon acknowledges his fault, to engage him whom he addreſſes to pardon him.

CONFES'SIONAL, a place in churches under the main altar, where they anciently depoſited the bodies of deceaſed ſaints, martyrs and confeſſors.

CONFI'DENTNESS (*confidentia*, *L.*) confidence.

CONFINI'TY (*confinitas*, *L.*) nearneſs of place.

CONFIRMA'TION (with *Rhetoricians*) is the third part of an oration, wherein the orator undertakes to prove by reaſons, authorities, laws, *&c.* the truth of the propoſition advanced in his oration.

CONFISCA'TION, a forfeiting of, or a legal adjudication, or taking the forfeitures of goods, &c. to the fiſe or treaſury, for the king's uſe. *L.*

CONFLATI'LE (*conflatilis, L.*) caſt or molten.

CONFLA'TION, a caſting or melting of metal. *L.*

CONFLEX'URE (*conflexura, L.*) a bending together.

CONFLICT'ING, ſtruggling, engaging, fighting with. *Milton.*

CONFLUX'IBLENESS, aptneſs to flow together.

CONFORM'ABLENESS } (of *conformité*,
CONFORM'NESS } *F. conformitas, L.*) agreeableneſs in form.

CONFORMA'TIO *Membrorum* (with *Rhetoricians*) is when things, to which nature has deny'd ſpeech, are brought in ſpeaking. *L.*

CONFORMA'TION, the ſhaping, faſhioning, or ordering of a thing; alſo the particular texture and conſiſtence of the parts of a body, and their diſpoſition to make a whole.

CONFORMATION (in the art of *Phyſick*) an eſſential property of health or ſickneſs.

CONFORM'NESS (of *conformis, L.*) conformity, agreeableneſs.

CONFOUND'ED (*confoundu, F.*) put into confuſion, &c.

CONFOUND'EDNESS, confuſedneſs, the being in confuſion.

CONFRAI'RY (*q. confratria, L.*) a fraternity, brotherhood, or ſociety united together, eſpecially upon a religious account.

CONFRONTA'TION, the action of ſetting two people in oppoſition to each other, to diſcover the truth of ſome fact which they relate differently.

CONFRONTE' (in *Heraldry*) ſignifies facing or fronting one another.

To CONFU'SE (*confuſum, Sup.* of *confundere, L.*) to mingle, perplex, or put out of order.

CONFU'SEDNESS (*confuſion, F.* of *L.*) a being in confuſion.

CONFU'SION (in a *Metaphyſical* ſenſe) as oppoſed to order, is a perturbation of which confuſion conſiſts, *ex. gr.* when things prior in nature do not precede, or poſterior do not follow.

CONFUSION (with *Logicians*) is oppoſed to diſtinctneſs or perſpicuity.

CONFUSION (in a *Phyſical* ſenſe) is a ſort of union or mixture by mere contiguity, as that between fluids of a contrary nature, as oil, vinegar, &c.

CONFUTA'TIO (with *Rhetor.*) a part of a narration, wherein the orator ſeconds his own arguments, and ſtrengthens his cauſe by refuting and deſtroying the oppoſite arguments of his antagoniſt.

CON'GE (with *Architects*) a moulding either in form of a quarter round or of a ſ vetto, which ſerves to ſeparate two memb one from another.

CON'GES (with *Architects*) the rings ferrels anciently uſed about the ends of woo en pillars to keep them from ſplitting, a afterwards imitated in ſtone-work.

CONGEN'EROUSNEES (of *congener*, l the being of the ſame kind.

CONGEN'ERATED (*congeneratus*, l begotten together.

CONGE'NERS (*congeneres, L.*) of t ſame generation or kind.

CONGE'NIALNESS, the likeneſs of c kind to or with another,

CONGEN'ITURE (*congenitura, L.*) t birth of things at the ſame time.

CONGES'TIBLE (of *congeſto, L.*) th may be heaped up or gotten together.

CONGES'TION, a heaping or gatheri together, *F.* of *L.*

CONGLO'BATED (*conglobatus, L.*) hea ed or gathered round together.

CONGLO'BATELY (of *conglobatio*, l in a round maſs or lump, &c.

CONGLUTINA'TION (with *Phyſicia* a joining of bodies by means of their ol ſticky and clammy parts.

CONGLU'TINATIVE (of *conglutinar L.*) gluing, ſticking, or faſtening together

CONGRAT'ULANT (*congratulans*, l congratulating, *Milton.*

CONGRATULATORY (of *congratul tor, L.*) of or belonging to congratulation.

CONGREGA'TION (with ſome *Phy ſphers*) the leaſt degree of mixture, in whi the parts of the mixed body are inconſiſte or do not adhere to or touch each other but a point; which properly, they ſay, is pec liar to the particles of water and all oth fluids.

CON'GRESS, an aſſembly, or the mee ing together of the deputies or plenipotentari of ſeveral princes to treat about a peace any other affair of importance.

CONGRESS (*congreſſus, L.*) an eſſay trial made by appointment of a judge in th preſence of ſurgeons and matrons, to pro whether a man be impotent or not, in ord to diſſolve a marriage.

CON'GRUENCE } (*congruentia*,
CONGRUI'TY } *congruitas, L.* agreeableneſs, conformity, ſuitableneſs; it properly ſaid of a theme or diſcourſe, in whi there is no fault committed contrary to th rules of grammar.

CONGRUITY (with *Schoolmen*) is a ſuitableneſs or relation between things whereb we come to a knowledge of what is to com to paſs therein.

CONGRUITY (with *Geometricians*) is term applied to figures, lines, &c. whic exactly correſpond when laid over one another as having the ſame terms or bounds.

CO'NIC *Section*, is a figure which is ma

by the ſolidity of a cone, being ſuppoſed to be cut by a plane.

If the ſection be made by the *axis*, or thro' the *vertex*, the figure ariſing is a *triangle*. If the ſection be made by a parallel to the baſe of the corner, or ſuccentrarily poſited, the figure produced is a circle.

If the ſection be made parallel to one ſide of the cone, it will be an *ellipſis*.

If the ſection be made thro' one ſide of the cone, thro' the baſe, and not parallel to the other ſide of the cone, it will be an *Hyperbola*.

CO'NICALNESS (of *conicus*, *L.*) the being in the form of a cone.

CONJEC'TURABLE (of *conjecturo*, *L.*) that may be conjectured or gueſſed.

To CONJOB'BLE, to chat together.

CONJOI'NT *Degrees* (in *Muſick*) are two notes which immediately follow each other in the order of the ſcale, as *Ut* and *Re*.

CONJOINT *Tetrachords* (in *Muſick*) are two tetrachords, where the ſame chord is the higheſt of the one, and the loweſt of the other.

CONJOINT'LY (of *conjoint*, *F. conjunctle*, *L.*) unitedly.

CON'JUGALLY (of *conjugal*, *F.* of *con*, with, and *jugum*, a yoke, *L.*) after the manner of man and wife.

CON'JUGATED (*conjugatus*, L.) coupled or yoked together.

CONJUGA'TION (with *Anatomiſts*) is underſtood of a pair of nerves, or two nerves riſing together and ſerving for the ſame operation, ſenſation or motion. *L.*

CONJUNCT'NESS (of *conjunction*, F. of L.) the being cloſe jointed.

CONJURA'TION, a plot or conſpiracy, ſecret cabal or league to do any publick harm, as to ſubvert the government, attempt the life of the prince, *&c.*

CONJURATION (in *Common Law*) is in a more eſpecial manner taken to intend a perſonal conference with the devil or evil ſpirits, either to compaſs ſome deſign, or to attain the knowledge of ſome ſecret; magic words, characters or ceremonies, whereby evil ſpirits, tempeſts, *&c.* are ſuppoſed to be raiſed and driven away.

To CONJU'RE (*conjurare*, L.) to charge upon the ſacredneſs of an oath; to deſire earneſtly, to intreat with the greateſt importunity; alſo to conſpire or plot together.

To CONJURE (*conjurer*, *F.* of *L.*) to practiſe conjuration, or the raiſing, *&c.* of ſpirits.

A CONN, a blow with the fiſt clutched.

CONNASCENCE (of *con* and *naſcens*, *L.*) the being born together with another.

CONNATURALITY, a being of the ſame nature with ſome other.

CONNIVENCE *conniventia*, L.) a feigning not to ſee, a winking at a fault, a paſſing it by without puniſhment.

CONNOISEUR' (of *connoitre*, F.) to know) a perſon well ſkilled in any thing.

CONOID' *Elliptical* (in *Geometry*) is a ſolid figure, made from the plain of a ſemi-ellipſis turned about one of its axes.

CONOID *Parobolical* (in *Geometry*) is a ſolid made by the turning of a parabola upon its axis.

CONOI'DES (with *Anatomiſts*)) a particular gland or kernel in the brain, the ſame with *Conarium*, or *Glandula Pinealis*.

CON'QUERABLE (of *conquerant*, F.) that may be conquered.

CONSANGUINOUS (of *conſanguineus*, L.) a kin by blood.

CONSCIENCE (*conſcientia*, L.) a ſecret teſtimony or judgment of the ſoul, whereby it gives approbation to things it does that are naturally good, and reproaches itſelf for thoſe that are evil.

1. The knowledge or faculty by which we judge of the goodneſs or wickedneſs of ourſelves.

Conſcience ſignifies that knowledge which a man hath of his own thoughts and actions; and, becauſe if a man judgeth fairly of his actions, by comparing them with the law of God, his mind will approve or condemn him; this knowledge or *conſcience* may be both an accuſer and a judge. *Swift.*

2. Juſtice; the eſtimate of conſcience, the determination of conſcience, honeſty.

Her majeſty, is without queſtion, obliged in *conſcience* to endeavour this by her authority, as much as by her practice.

Swift's Project for the Adv. of Religion.

3. Conſciouſneſs, knowledge of our own thoughts or actions.

Merit, and good works, is the end of man's motion; and *conſcience* of the ſame is the accompliſhment of man's reſt. *Bacon.*

The ſweeteſt cordial we receive at laſt,
Is *conſcience* of our virtuous actions paſt.
Denham.

4. Real ſentiment, veracity, private thoughts:
5. ſcruple, difficulty.

We muſt make a *conſcience* in keeping the juſt laws of ſuperiors. *Taylor's holy living.*

CONSCIENTIOUS, ſcrupulous, exactly juſt, regulated by conſcience.

Lead a life in ſo *conſcientious* a probity, as in thought, word, and deed, to make good the character of an honeſt man. *L'Eſtrange.*

CONSCIENTIOUSNESS, according to the direction of conſcience.

CONSCIENTIOUSLY, exactneſs of juſtice, tenderneſs of conſcience.

It will be a wonderful *conſcientiouſneſs* in them, if they will content themſelves with leſs profit than they can make. *Locke.*

CONSCIONABLE, reaſonable, juſt, according to conſcience.

CONSCIONABLENESS. Equity, reaſonableneſs.

CONSCIOUS, endowed with the power of knowing one's own thoughts and actions.

CONSCIOUSNESS. 1. The perception of what paſſes in a man's own mind. *Locke.* 2. Internal ſenſe of guilt, or innocence.

CONSEC'TARY (*conſectarium*, *L.*) that which follows upon the demonſtration of an argument; a conſequence drawn from a propoſition that went before; alſo an addition, inference or deduction, and is the ſame as corollary.

CONSECTARY (in *Geometry*) is ſome conſequent truth which is gained from ſome demonſtration.

CONSECUTIVELY (in *School Philoſophy*) is a term uſed in oppoſition to *antecedently*, and ſometimes *effectively* or *cauſally*.

CONSENT (*Anatomy*) is the mutual ſympathy or correſpondence between the ſeveral parts of the body; as when one nerve is affected with the hurt that is received by another: as when the inflammation of the *Pleura* is communicated to the lungs.

CONSENT (among *Moraliſts*) is our ſimple approbation of means, as we judge them proper for our work; and thoſe means, when they are placed within our reach and power, employ the two acts of the will, called *Eliciti* and *Imperati*, which ſee.

CONSENT (with *Phyſicians*) is the depending of one diſtemper upon another, as a difficulty of breathing is ſaid to proceed by *conſent* from a pleuriſy: and when ſo, it ceaſes immediately upon the removal of the diſeaſes on which it depends.

CONSENTA'NEOUSNESS, agreeableneſs, ſuitableneſs.

CON'SEQUENT *of a Ratio* (with *Mathemat.*) is the latter of the two terms of proportion, or the term between which and the antecedent the compariſon is made, as in the reaſon of proportion of the number 4 to 6, 6 is the conſequent with which the antecedent 4 is compared, or if the proportion were a magnitude or quantity, as B to C, C is ſaid to be the *conſequent*.

CON'SEQUENTLY, CONSEQUEN'TIALLY } (*conſequent*, *F.* *conſequenter*, *L.*) by conſequence.

CONSEQUEN'TIALNESS (of *conſequentia*, *L.*) the following by way of conſequence, or the being of conſequence.

CONSERVA'TOR, a keeper or maintainer, a protector or defender, an officer eſtabliſhed for the ſecurity and preſervation of the privileges granted ſome cities, bodies, communities, *&c.*

CONSERVATOR (in *Law*) an umpire choſen or appointed to compoſe differences between two parties.

CONSERVATORS (in *Catholick Univerſities*) are two perſons; *viz.* the conſervator of the royal privileges, or thoſe granted by the king; who takes cogniſance of all cauſes between the regents, ſtudents, *&c.* and the conſervator of the apoſtolical privileges or thoſe granted by the pope, who takes cogniſance of eccleſiaſtical affairs.

CONSER'VATORY (of *conſervator*, *L.*) of a preſerving quality.

CONSID'ERABLENESS (of *conſiderable*, *F.*) the deſerving notice, *&c.*

CONSID'ERATENESS (*conſideration*, *F.* of *L.*) deliberation, conſiderate temper.

CONSIDERATENESS, conſidering and deliberating faculty.

CONSIGNMENT (in a *Legal Senſe*) is the putting a ſum of money, *&c.* into ſure hands, until the deciſion of a controverſy or law-ſuit that hinders the delivery of the ſaid truſt.

CONSIS'TENCE (in *Phyſick*) is that ſtate of a body, wherein its component particles are ſo connected or entangled among themſelves, as not to ſeparate or recede from each other.

CONSIS'TENTNESS, CONSIS'TENCY } (of *conſiſtence*, *F.* *conſiſtentia*, *L.*) agreeableneſs, *&c.*

CONSIS'TORY (of *Rome*) the principal court or tribunal belonging to the Pope, held with much ſplendor and ſolemnity.

In this court the pope preſides, ſeated on a chair of cloth of gold, placed upon a throne, covered with ſcarlet, dreſſed in his pontifical habit.

The cardinal prieſts and biſhops are ſeated on his right hand, and the cardinal deacons on his left. The other prelates, protonotaries, auditors of the *Rota* and other officers ſit on the ſteps of the throne, and the other courtiers ſit on the ground, embaſſadors on the right, and the fiſcal advocates, or thoſe for the exchequer and conſiſtory, behind the cardinal biſhops. And here it is that cauſes are pleaded before his holineſs.

Beſides this there is alſo a ſecret conſiſtory held in a private chamber, called the chamber of pope *Gay*, where the pope's throne is only two ſteps high. To this none but the cardinals are admitted.

The bulls for biſhopricks and abbies are not paſſed, till they have paſſed this conſiſtory. Here the cardinals votes are taken at every debate.

CONSO'CIATED (*conſociatus*, *L.*) joined together in mutual ſociety.

CONSO'LABLENESS (of *conſolabilis*, *L.*) capableneſs of being conforted.

CONSOLA'TION (with *Rhetor.*) one of the places whereby the orator endeavours to temper and aſſwage the grief and concern of another.

CONSO'LATORINESS, aptneſs to give comfort.

To CONSOL'IDATE (with *Surgeons*) a term uſed concerning broken bones, or wounds, as *the parts begin to conſolidate*, *i. e.* to join together in one piece, *as they were before the fracture, or the ſolution of the continuity.*

CONSOL'IDATIVES (with *Surgeons*) healing medicines to cloſe up a ſcar.

CON'SONANTNESS (of *conſonance*, *F.* *conſonantia*,

(*conſonantia*, *L.*) conformity, agreeableneſs to or with.

CON'SONOUS (*conſonus*, *L.*) of the ſame tone or ſound, agreeing in ſound; alſo agreable, very like.

CONSPEC'TABLE (*conſpicabilis*, *L.*) eaſy to be ſeen.

CONSPICU'ITY } (*conſpicuitas*, *L.*)
CONSPIC'UOUSNES } plaineſs or eaſineſs to be ſeen.

CONSPI'RING *Powers* (in *Mechanicks*) are all ſuch as act in a direction not oppoſite to one another.

CONS'TABLESHIP (of *conſtable*, *F.* or *conſtabulus*, *L.* and *ſhip*, *Eng.* office) the office of a conſtable, which is to take care that the peace be duly kept within his diſtrict, and has alſo the power to take up and carry offenders before the juſtices, and thoſe who are committed by them to priſon.

CONSTEL'LATED (of *conſtellatio*, *L.*) formed into a conſtellation.

CONSTER'NATED (*conſternatus*, *L.*) put into ſudden fear.

To CON'STIPATE (with *Phyſicians*) to bind or make coſtive.

CONSTIPA'TION, a crowding or thruſting cloſe together.

CONSTIT'UENCE (of *conſtituens*, *L.*) that of which a thing is compoſed.

CONSTITU'TION, the temper of the body or a natural diſpoſition; the temperament of the body, or that diſpoſition of the whole, ariſing from the quality and proportion of its parts.

Apoſtolical CONSTITUTIONS, are a collection of regulations attributed to the apoſtles, and ſuppoſed to have been collected by St. *Clement*, whoſe name they bear.

CONSTITU'TIVENESS, conſtitutive quality.

CONSTRAIN'INGNESS, compelling nature or quality.

CONSTRIC'TION, a binding faſt, or tying hard, drawing the parts of a thing cloſer together, *L.*

To CONSTRUC'T (*conſtructum*, *L.*) to build, to frame; alſo to contrive.

CONSTRUC'TION (in *Geometry*) is the drawing ſuch lines of a figure, as are neceſſary beforehand, in order to render the demonſtration more plain and undeniable.

CONSTRUC'TIVENESS, the eſtate of a thing, as to its capacity of producing a conſtruction.

CONSTRU'CTIVE, that tends to conſtruction, that may be framed or made.

To CONSTU'PRATE (*conſtuprare*, *L.*) to deflower a woman.

CONSUBSTANTIAL'ITY } *conſubſtantialitas*, *L.*)
CONSUBSTAN'TIALNESS } a being of the ſame ſubſtance.

To CONSUBSTAN'TIATE (of *con* and *ſubſtantia*, *L.*) to make of the ſame ſubſtance.

CONSUBSTANTIA'TION, the rendering a body of the ſame nature or ſubſtance with ſome other.

This term is commonly apply'd to the Euchariſt, and is different from *Tranſubſtantiation* in this, that thoſe who hold *Tranſubſtantiation* believe the bread and wine, received at the ſacrament, is the ſame numerical and identical body and blood, which Chriſt in his human ſtate poſſed; but thoſe who hold the doctrine of *conſubſtantiation* are of opinion that the bread and wine are really bread and wine after conſecration as it was before; but that by the conſecration it is become as efficacious to the ſalvation of mankind, as the very body of Chriſt which ſuffered on the croſs.

CONSUL'TER (*qui conſulte*, *F.* *conſultor*, *L.*) one who aſks counſel.

CONSUMP'TIVENESS } (of *conſumptio*,
CONSUM'TIVENESS } *L.*) waſting condition or quality.

CONTAC'TION (*contactus*, *L.*) a touching.

CONTAGIO'SE } (*contagioſus*, *L.*) full
CONTA'GIOUS } of contagion, infectious, apt to infect.

CONTA'GIOUSNESS (of *contagieux*, *F.* *contagioſus*, *L.*) infectiouſneſs.

CONTAM'INATED (*contaminatus*, *L.*) defiled, polluted.

CONTEME'RATED (*contemeratus*, *L.*) violated.

CONTEMPLA'TION, an act of the mind, whereby it applies itſelf to conſider of, reflect on, &c. any thing.

CONTEM'PLABLE (*contemplabilis*, *L.*) that may be meditated on; openly to be ſeen.

CONTEM'PORARINESS (of *contemporarius*, *L.*) the being at the ſame time.

CONTEM'PLATIVENESS (of *contemplativus*, *L.*) addictedneſs to contemplation.

CONTEM'PORAL (*contemporalis*, *L.*) of the ſame time.

CONTEMPORA'NEOUS (*contemporaneus*, *L.*) living both at the ſame time, or in the ſame age.

CONTEMPTIBILITY (*contemptibilitas*, *L.*) contemptibleneſs.

CONTEMP'TIBLENESS } (of *contemptibilis*, *L.*)
CONTEMT'IBLENESS } deſervingneſs to be diſpiſed, meanneſs, vileneſs.

CONTEMPT'UOUSNESS } (of *con-*
CONTEMTUOUSNESS } *temptuoſus*, *L.*) ſcornfulneſs.

CONTENT'ED (*contentus*, *L.*) ſatisfied.

CONTENT'EDNESS (*contentement*, *F.* *contentatio*, *L.*) ſatisfaction of mind.

CONTENT'FUL, full of content; alſo appeaſing.

CONTEN'TIOUSNESS (of *contentieux*, *F.* *contentioſus*, *L.*) contentious humour.

CONTENT'LESS, diſcontented, unſatisfied.

CONTERRA'NEOUS (*conterraneus*, *L.*) of the ſame country.

CONTER'MINOUS (*conterminus*, *L.*) bordering near or upon.

CONTEST'ABLENESS, liableneſs to be conteſted.

CONTEST'ED (*conteſté*, *F.* *conteſtatus*, *L.*) diſputed.

CON'TINENTNESS (*continence*, *F.* *continentia*, *L.*) continency.

CONTINGENTNESS (*contingence*, *F.* *contingentia*, *L.*) contingency.

CONTIN'GENT, the quota of money, *&c.* that falls to any perſon upon a diviſion.

Future CONTINGENT, (with *Logicians*) a conditional propoſition that may or may not happen, according as circumſtances fall.

CONTIN'UALNESS (of *continuel*, *F.* *continuus*, *L.*) the being continual.

CONTINUANCE *of a Writ or Action*, is from one term to another, in a caſe where the ſheriff has not returned or executed a former writ, iſſued out in the ſaid action.

CONTINUATIVE, cauſing continuance.

CONTINUATOR one who continues or carries on an affair.

CONTINUED *Through Baſs* (in *Muſick*) is that which continues to play conſtantly, both during the recitatives, and to ſuſtain the chorus.

CONTINUED *proportion* (*Arithmetick*) is that where the conſequent of the firſt *Ratio* is the ſame with the antecedent of the ſecond, as, 3, 6, 4, 8.

CONTINUITY (*Mathematical*) is merely imaginary and fictitious, in that it ſuppoſes real or phyſical parts where there are none.

CONTINUITY *Phyſical*, is ſtrictly that ſtate of two or more parts or particles, whereby they appear to adhere or conſtitute one uninterrupted quantity or *continuum*.

CONTIN'UOUS *Body*, a body whoſe parts are no way divided.

CONTO'RE, a counting-table or ſcriptore.

CONTORT'ED (*contortus*, *L.*) wreathed.

CONTORT'EDNESS, wreathedneſs.

Good CONTRACT (in *Law*) a covenant or agreement with a lawful cauſe or conſideration, as when a ſum of money is given for the leaſe of a manor, *&c.* or where one thing is given for another, which is called *Quid pro quo*.

Bad or nude CONTRACT (in *Law*) where a man promiſes to pay 10 ſhillings, and afterwards refuſes to do it, no *action* will be againſt him to recover it, becauſe the promiſe was no contract, but a bare promiſe, but if any thing, tho' but the value of two pence, had been given for the 10 ſhillings, it had been a good contract.

CONTRACTILE *Force*, is us'd of ſuch a body, which when extended has a property of drawing itſelf up again to the ſame dimenſion, that it was in before the extenſion.

CONTRAC'TION (in *Phyſick*) is the diminiſhing the extent or dimenſions of a body, or bringing of its parts cloſer to each other; upon which it becomes heavier, harder, *&c.*

CONTRACTION (in *Grammar*) the reduction of two vowels or ſyllables into one.

CONTRACTION (*Anatomy*) the ſhrinking up of a fibre, or an aſſemblage of fibres, when extended.

CONTRADICTION, a ſpecies of direct oppoſition, wherein one thing is directly oppoſed to another, *F* of *L*.

CONTRADIC'TIOUSNESS } (of *con-*
CONTRADIC'TORINESS } *tradictio*, *L.*) aptneſs, *&c.* to contradict.

CON'TRA *Harmonical Proportion* (in *Muſick*) that relation of three terms, wherein the difference of the *firſt* and *ſecond* is to the difference of the *ſecond* and *third*, as the *third* is to the *firſt*.

CONTRANI'TENCY (of *contra* and *nitens*, *L.*) a reſiſting againſt oppoſition.

CONTRAPOSITION, a putting againſt, *L.*

CONTRAPOSITON (with *Logicians*) an altering of the whole ſubject into the ſame predicate; and *e contra*, retaining both the ſame quantity and the ſame quality; but altering the terms from *finite* to *infinite*; as *every man is an animal*; *therefore every thing that is an animal is not a man*.

CONTRARIETY (*contrarietas*, *L.*) oppoſition, diſagreement.

CONTRARIES (with *Logicians*) is when one thing is oppoſed to another, as *light* to *darkneſs*, *ſight* to *blindneſs*.

CONTRARINESS (*contrarieté*, *F.* *contrarietas*, *L.*) contrariety.

CONTRA'RY (*contrarius*, *L.*) oppoſite things are ſaid to be contrary, the natures or qualites of which are abſolutely different, and which deſtroy one another.

CONTRAST' (*contraſté*, *F.*) a difference, an oppoſition, *L.*

CONTRAST (in *Painting*, &c.) ſignifies an oppoſition or difference of poſition, attitude, *&c.* of two or more figures to make a variety in the deſign, as when in a group of three figures, one appears before, another behind, the other ſideways.

To CONTRAST (with *Architects*) is the avoiding the repetition of the ſame thing in order to pleaſe by variety.

Well CONTRASTED *Figures* (in *Painting* and *Sculpture*) are ſuch as are lively and expreſs the motion proper to the deſign of the whole piece, or of any particular *group*.

CONTRAVENTION, a contravening, infringement, *&c.* a failure in a man of performing or diſcharging his word, obligation, duty or the laws and cuſtoms of the place; ſometimes it is uſed to ſignify the non-execution of an ordinance or ediet, ſuppoſed to be only the effect of negligence or ignorance.

CONTRAYER'VA, a plant in the *Weſt Indies*, much uſed with others in counterpoiſons, and which diſtillers with us uſe in ſtrong waters.

CONTRIB'UTOR (*contribuant*, *F.*) one that gives or does towards the doing of ſomething, *L.*

CONTRIBUTORY (*qui contribuë*, F. *contributorius*, L.) belonging to contribution.

CONTRITE (*contritus*, L.) 1. Bruiſed, much worn: 2. worn with ſorrow, harraſſed with the ſenſe of guilt, penitent. In the books of divines, *contrite* is ſorrowful for ſin, from the love of God, and deſire of pleaſing him; and *attrite* is ſorrowful for ſin, from the fear of puniſhment.

I *Richard*'s body have interred now;
And on it have beſtowed more *contrite* tears,
Than from it iſſued forced drops of blood.
Shakeſ. H. V.

With tears
Wat'ring the ground, and with our ſighs the air,
Frequenting, ſent from hearts *contrite*, in ſign
Of ſorrow unfeigned, and humiliation meek.
Milt. Par. Loſt.

CONTRITENESS, contrition, repentance.

CONTRITION. 1. The act of grinding or rubbing to powder.

2. Penitence, ſorrow for ſin, in the ſtrict ſenſe.

Fruits of more pleaſing ſavour, from thy ſeed ſown with *contrition* in his heart, than thoſe which his own hand manuring, than all the trees of Paradiſe could have produced.
Milt. Par. Loſt.

CONTRIVE'MENT, device, ingenuity in contriving, *F.*

CONTROL'LERSHIP, the office of a controller.

CONTROL'MENT (of *controller*, *F.*) controlling.

CONTROVER'SIALNESS, controverted nature or circumſtances.

CONTROVER'SIOUS (*controverſioſus*, L.) full of controvery.

CONTUMA'CIOUSNESS (*contumace*, F. *contumacia*, L.) ſtubborneſs.

CONTUME'LIOUSNESS (of *contumelioſus*, L.) reproachfulneſs.

CONTU'SED (of *contuſus*, L.) bruiſed.

CONVENIENTNESS (*convenientia*, L.) convenience.

CONVENTICLE (*conventiculum*, L.) a little private aſſembly for religious exerciſes, a name firſt given to the meetings of *John Wicliff*, more than 300 years ago, but ſince to the meetings of the *Nonconformiſts*.

CONVENTION, a treaty, contract or agreement between two or more parties.

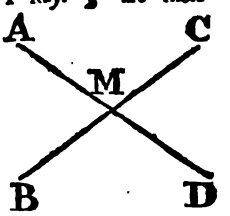
CONVER'GENT } (*convergens*, L.)
CONVER'GING } bowing or bending together.

CONVERGENT *Lines* (in *Geometry*) are ſuch as continually approximate, or whoſe diſtances become leſs and leſs.

CONVERGING *Series* (in *Mathematicks*) a method of approximation ſtill nearer and nearer towards the true root of any number or equation, even tho' it be impoſſible to find out any ſuch true roots in numbers.

CONVERGING *Hyperbola* (*Marlem.*) is one whoſe concave legs bend in towards one another, and run both the ſame way.

CONVER'GING *Rays* } (in *Opticks*)
CONVERGENT *Rays* } are thoſe rays that iſſue from divers points of an object, and incline towards one another, till at laſt they meet and croſs, and then become diverging rays,



as the rays A M B M are converging to the point M, and then diverge and run off from each other in the lines M C M D.

CONVER'SABLENESS (of *converſer*, F. *converſari*, L.) eaſineſs of being converſed with, ſociableneſs.

CONVER'SE (in *Geometry*) a propoſition is ſaid to be the converſe of another, when after drawing a concluſion from ſomething firſt ſuppoſed, we proceed to ſuppoſe what had been before concluded, and to draw from it what had been ſuppoſed.

CONVER'SION (in *Milit. Affairs*) is when ſoldiers are ordered to preſent their arms to the enemy, who attack them in flank, whereas they are ſuppoſed to be before in the front.

CONVERSION *of Equations* (with *Algebraiſts*) a particular manner of changing an equation, which is commonly done when the quantity ſought, or any member or degree of it is a fraction; the manner of doing it is by multiplying the whole number by the denominator of the fractional part, and then omitting the denominators, the equation is continued in the numerators only; as ſuppoſe

$a - b = \frac{aa + cc}{d} + b + b$, then multiply all by d, and it will ſtand thus:

$da - db = aa + cc + db + db$.

CONVERSION *of Ratio's* (with *Arithmeticians*) is the comparing the antecedent with the difference of the antecedent and conſequent in two equal ratio's or proportions. As if there be the ſame *ratio* of 3 to 4, as of 9 to 12, it is concluded, there is the ſame ratio of 3 to 2, as of 9 to 6.

CONVERSION (with *Rhetoricians*) a figure the ſame as *Apoſtrophe*, or the changing the ſubject into the place of the predicate, and *e contra*; but always retaining the ſame quantity of propoſitions, as *every living creature is an animal, every animal is a living creature.*

CONVER'SIVE, ſociable, *&c.*

CONVERS'LY (in *Mathematicks*) tranſlatively; as when two right lines are ſuppoſed to be parallel, and another croſſes them, it

may

may be demonſtrated that the alternate angles are equal, the lines which are croſſed muſt be parallel.

CONVERT'IBLENESS } (of *convertibile*, F. *convertibilis*, L.) poſſibility, *&c.* of being changed or turned.
CONVERTIBIL'ITY }

CON'VEX *Glaſſes*, are ſuch as are oppoſite to *Concave*, thicker in the middle than at the edges; or, properly ſpeaking, when their ſurface riſes up regularly above the plain of the baſe; and *e contra*; thoſe glaſſes are ſaid to be concave, when the ſurface ſinks down regularly, or with a regular crookedneſs below it; ſo that the ſame glaſs or other thing is oftentimes convex on the outſide and concave within.

CONVEX *Lens*, is either convex on both ſides, and called *convexo-convex*, or it is plain on one ſide, and convex on the other, and is called *Plano-convex*.

CONVEX'ITY (*convexitas*, L.) the exterior ſurface of a convex, *i. e.* a gibbous and globular thing, in oppoſition to concavity, or the inner ſurface which is hollow or depreſſed.

CONVEX'NESS (*convexi*, F. *convexitas*, L.) convexity.

CONVIC'TION, full proof, *F. of L.*

CONVIN'CINGNESS } (of *convincere*, L.) convincing or condemning quality.
CONVIC'TIVENESS }

To CONVOCATE (*convocare*, L.) to call together.

CONVOCATION (of *convocare*, L. to call together) is a general aſſembly or ſynod of all the clergy in the nation, convened by the king's writs to conſult about the affairs of the church.

The king directs his writ to the archbiſhop of each province, requiring him to ſummons all the biſhops, deans, arch-deacons, *&c.* Upon this the archbiſhop directs his mandate to his dean provincial, firſt citing him peremptorily, then willing him in like manner to cite the biſhops, *&c.* directing him, that one proctor from a cathedral and collegiate church, and two for the body of the inferior clergy of each dioceſe is ſufficient.

The convocation is divided into two bodies, called the *upper* and *lower*: The upper for *Canterbury* conſiſts of 22 biſhops, of which the archbiſhop is preſident, and the lower houſe of 32 deans; 24 prebendaries, 54 arch-deacons and 44 clerks.

Matters are firſt propoſed, in the upper houſe, and afterwards communicated to the lower.

All the members of both houſes have the ſame privileges for themſelves and menial ſervants, as the members of parliament have.

CONU'SANCE, cogniſance, knowledge.

CONVUL'SED (*convulſus*, L.) drawn or pulled together.

CONVUL'SIVE (*convulſivus*, L.) pertaining to convulſions; a term applied by phyſicians to thoſe motions, which naturally ſhould depend on the will; but which become unvoluntary by ſome external cauſe.

CONVULSIVE *Motions* (with *Phyſicians* are ſudden and ſwift convulſions and ſhakings, that ceaſe and return again by turns.

CONVUL'SION, a pulling or drawing together; alſo a diſtortion, *L.*

COOKS, were incorporated in the year 1481, and confirmed by queen *Elizabeth*, and afterwards by king *James* II. Their armorial enſigns are, *argent* a chevron ingrayl'd *ſable* between three columbines, the creſt a pheaſant ſtanding on a mount (upon a helmet and torſe) the ſupporters a buck and doe, each vulned with an arrow all proper. The motto, *Vulnerati non victi*.

Their hall is on the *eaſt* ſide of *Alderſgate-ſtreet* near *Little-Britain*.

COOL'NESS (cealˀnerre, *Sax.*) cool quality.

To COOP *up* (of copa, *Sax.*) to put up in a pen.

COOP'ERATIVE (of *cooperari*, *L.*) working together with.

COOPERS, were incorporated *anno* 1530, in the 16th of *Henry* VII. by the name of *Maſter* and *Wardens* or *Keepers* of the commonality of the freeman of the myſtery of *Coopers* in *London*, and the ſuburbs of the ſame city. Their arms are party per pale *Gules*, and *Or*, a chevron between three hoops, in a chief azure. Their ſupporters two camels, their creſt an eagle winged, ſurmounted on a toret and helmet.

COORDINA'TION (in *Phyſicks*) in reſpect of cauſes, is an order of cauſes, wherein ſeveral of the ſame kind, order and tendency concur to the production of the ſame effect.

COOR'DINATELY of *con* and *ordinatus*, L.) in equal order.

COOR'DINATENESS, equality of order, rank or degree.

COPART'NERSHIP (of *con* and *particeps*, L.) a being partners together.

COP } at the beginning of a name ſignifies a top of an hill, as *Copeland*.
COPE }

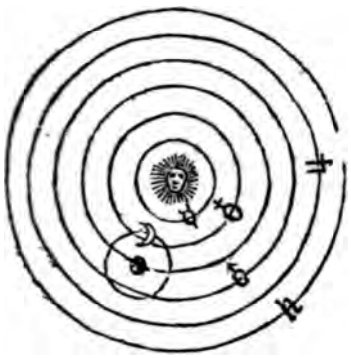
COPAY'VÆ *Balſamum*, a ſort of gum, which diſtils like turpentine from a certain tree in *Braſil*.

COPE (in *Domſday Book*) an hill.

COPE (cop, *Sax.*) a tribute paid to the king out of the lead mines in *Wirkſworth* in *Derbyſhire*.

COPER'NICAN *Syſtem* (ſo called of *Nicholas Copernicus*, the inventor or further reviver of it;)

ſt) is a ſyſtem of the world, wherein the ſun is ſuppoſed at reſt, and the planets with the earth to deſcribe ellipſes round him. The heavens and ſtars are here ſuppoſed at reſt; and that diurnal motion they ſeem to have from *Eaſt* to *Weſt*, is reputed to be the earth's motion from *Weſt* to *Eaſt*.



The ſun being found to be a body more than 900 times bigger than our earth, it ſeemed prepoſterous that ſo mighty a body of fire ſhould whirl round ſo large a circle as this ſphere, according to the *Ptolemaick* ſyſtem, in ſo ſhort a time as 24 hours (when, according to its computed diſtance, he muſt move 7570 miles in a minute.) It was therefore more reaſonable to believe that the earth was ſeated in the ſphere that *Ptolemy* had placed the ſun in, and that the ſun was placed in the center; for by that means, if the earth but turn round upon its own axis in 24 hours, every ſide of it is turned to the ſun, and conſequently a day and a night is afforded to all its inhabitants, without the neceſſity of the ſun's or earth's making ſo vaſt a journey as the circle of its ſphere requires. He therefore placed the ſun in the center, with no other motion than turning round upon its own axis, which it performs in 27 days and a half. He alſo ſuppoſes the ſun to be ſurrounded with a vaſt ſpace of *Æther*, of many millions of miles extent, which is called its *Vortex*, which *Æther* is carried round with the ſun; and becauſe the planets float in it, they alſo are carried in a continual circuit from *Weſt* to *Eaſt* round the ſun in certain periodical times, according to their nearneſs or diſtance from the ſun. The earth is one of theſe planets, and has another attending her, *viz.* the moon; for that planet belongs to us only, being in a continual circuit round this earth, and with it carried on in the annual circuit that the earth makes round the ſun. The uſe of it being to reflect the ſun beams to us at ſuch times as he is gone from us. The other planets have the like concomitants. *Jupiter* has four, and *Saturn* five, as is ſuppoſed for the ſame reaſon; and becauſe thoſe planets are ſo much farther diſtant from the ſun than we are, they have of conſequence occaſion for more moons than we have. It is certain by ocular demonſtration, that there are four little planets, called *Satellites*, which are in continual circuit round about *Jupiter*, and are ſo regular in their motions that the eclipſes of them are calculated, and thereby a great help found out to the correcting of the maps. See the above ſcheme.

COPER'NICUS, an inſtrument contrived by Mr. *Whiſton* for the calculation and ſhewing of eclipſes, and the motions of the planets. It conſiſts of ſeveral concentrical circles of wood, upon which are marked numbers taken out of the aſtronomical tables, anſwering to the ſeveral purpoſes above mentioned, and which come very near to exactneſs.

CO'PING (in *Architecture*) the top of a building or the brow of a wall, made ſloping to carry off the wet.

CO'PIOUSNESS (of *copieux*, *F. copioſus*, *L.*) plentifulneſs.

COP'PER (*cuprum*, *L. hopper*, Du.) a red metal. The ſpecifick gravity of copper comes next to that of ſilver; being to that of gold as 8 to 19, to that of water as 8 to 1, and to that of ſilver, as 8 to 10. It is the moſt elaſtick and ſonorous of all metals.

COPROCRIT'ICA (of κόπρος, dung, and *ſecretus* of *ſecerno*, L.) medicines which purge away the excrement of the guts.

To COPU'LATE (*copulare*, L.) to join together.

To COQUET' (*coqueter*, *F.*) to be a coquet or general lover.

CORACOBRACHIÆ'US (of κόραξ, and *brachium*, *L.* an arm) a muſcle ariſing from the end of the *Proceſſus coracoides* of the ſhoulder-blade, and is inſerted to the middle part of the *Os humeri*. This muſcle moves the arm upwards and turns it ſomewhat obliquely outwards.

CORACOHYOIDÆ'US (with *Anatomiſts* of κόραξ and ὑοειδὲς, Gr. form) muſcles which take their riſe from the proceſs of the ſhoulder-blade, called *coracoides*, and go as far as the bones *hyoides*, the uſe of them is to move obliquely downwards.

COR'AL (*coralium*, *L.* of κοράλλιον, Gr.) a ſhoot from a rock, that receives the form of a plant, it grows under deep hollow rocks in many places in the *Mediterranean* ſea and elſewhere, and is, while growing, of ſeveral colours, as white, red, black and ſky-blue; and ſome is of two colours, red and black, and ſome is found green, aſh-coloured, yellow and brown; the ends of the branches are ſaid to be plainly nothing but wood, tho' the other parts are coral; from whence it has been concluded that it is formed by a petrefying juice, and that, like fruit, it is not red till ripe.

CORAL-WORT (of *coralium*, L.) an herb.

COR-

CORBELS (in *Fortification*) ſmall baſkets filled with earth, and placed upon the parapets, *&c.* having port-holes left between to fire upon the enemy under covert.

CORBEILLES (in *Architecture*) a piece of carved work in form of a baſket full of flowers and fruits for finiſhing ſome ornament.

CORDEAU (in *Fortification*) a line divided into fathoms, feet, *&c.* for marking of outworks upon the ground.

CORD'WAINERS, (*Cordonniers*, *F.* which *Menagius* derives of *Cordovan*, a kind of leather brought from *Cordova* in *Spain*, of which they formerly made the upper leather of their ſhoes.

The *French* workmen, who prepare the leather, are called *Cordouanniers*.

There are in *Paris* two ſocieties, who bear the title of *Freres Cordonniers*, Brothers Shoemakers; eſtabliſhed by authority about the middle of the XVIIth century, the one under the protection of St. *Criſpin*, and the other of St. *Criſpanus*, two ſaints who had formerly honoured the profeſſion.

They live in community, under the direction of fixed ſtatutes and officers, the produce of the ſhoes they make goes into the common ſtock to furniſh neceſſaries for their ſupport, and the ſurpluſage goes to be diſtributed among the poor.

CORINTHIAN *Order* (in *Architecture*) ſo called becauſe columns were firſt made of that proportion at *Corinth*. It is the nobleſt, moſt delicate and rich of all others. Its capital is adorned with two rows of leaves, between which ariſe little ſtalks or *Caulicoles*, whereof the volutes are formed that ſupport the *abacus*, and which are in number ſixteen, the height of the pillars contains nine of their diameters.

COR'NEA *Lunæ*, a tough, taſteleſs maſs, almoſt like horn, made by pouring ſpirit of ſalt, or ſtrong brine of ſalt and water on chryſtals of ſilver prepared, or by diſſolving ſilver in *aqua fortis*, or ſpirit of nitre.

CORNEA *oculi tunica* (with *Anatomiſts*) the ſecond coat of the eye, otherwiſe called *Sclerotes*, and *tunica dura*, which proceeds from a membrance or ſkin in the brain, called *dura meninx*, being tranſparent forward, in order to ſend forth the viſible *ſpecies*, and containing the aqueous matter, *L.*

To CORN, to ſeaſon with ſalt lightly.

CORN'ED (geſopneb, *Sax.*) ſeaſoned with ſalt.

COR'NER *Teeth* (of a *Horſe*) are the four teeth which are placed between the middle teeth and the tuſhes; being two above and two below on each ſide the jaw, which put forth when a horſe is four years and an half old.

CORNER-*Wiſe* (of *cornel*, Brit.) by way of corners.

COR'NET (with *Chymiſts*) a paper head in form of a cone to cover a chymical veſſel.

CORNET (of *paper*) a piece of paper wound about in the ſhape of a horn, ſuch as grocers, *&c.* wrap up ſmall quantities of wares in.

COR'NICE (with *Architects*) the creſt or flouriſhing works at the upper end of a pillar, which differs according to the ſeveral orders.

CORNICE (with *Joiners*) an ornament ſet round the top of a room, *&c.*

Architrave CORNICE (*Architecture*) is that immediately contiguous to the architrave, the frize being retrenched.

Coving CORNICE, one which has a great caſemate or hollow in it; commonly lath'd and plaiſtered upon compaſs, ſprokets or brackets.

Cantaliver CORNICE, one that has cantalivers underneath it.

Modilion CORNICE, a cornice with modilions under it.

Mutilated CORNICE, is one whoſe projecture is cut or interrupted, to the right of the larmier, or reduced into a platband with a cimaiſe.

CORNI'CULATE (*corniculatus*, *L.*) horned or having horns.

CORNIGENOUS (*cornigenus*, *L.*) of that kind that has horns.

COR'NU *Ammonis*, an extraordinary kind of ſtone, which in vinegar, juice of lemons, *&c.* has a motion like that of an animal, *L.*

CORNUCO'PIA (in *Painting*, &c.) is repreſented by the figure of a large horn, or a woman holding it, out of the wide end of which iſſue out flowers, fruits, *&c.*

CORNU'TE (with *Chymiſts*) a ſtill or luted mattraſs, having a crooked neck covered with earth or loam an inch thick, to which is joined a receiver, ſet in water, to draw ſpirits or oils out of woods, minerals, and other things which require a ſtrong heat.

COR'ODIES, allowances from ſome monaſteries to biſhops.

COROL'LARY (with *Mathematicians*) is an uſeful conſequence drawn from ſomething that has been advanced before, as *viz.* that *a triangle that has three ſides equal, has alſo two angles equal*; and this conſequence ſhould be inferred, *that a triangle, all whoſe three ſides are equal, has alſo its three angles equal.*

CORO'NA, *or the flat crown* (in *Architecture*) a member in a *Dorick* gate, made by ſo extraordinary an enlargement of the drip or larmier, that it has ſix times more breadth than the projecture.

CORO'NA *Borealis* (with *Aſtronomers*) a northen conſtellation conſiſting of about 20 ſtars, *L.*

CORO'NA *Meridionalis* (with *Aſtronomers*) a ſouthern conſtellation of thirteen ſtars.

CORONA (on *Globes*) this is ſaid to be *Ariadne*'s crown. This crown has nine ſtars in

in the circuit, of which three are bright, placed at the ſerpent's head near the bears.

CORO'NAL, belonging to a crown.

CORONA'LE (with *Anatomiſts*) the coronale bone or forehead-bone, *L.*

CORO'NARY *Garden*, a flower-garden.

CO'RONET of a horſe. See *Cornet*.

CORO'NIS (in *Architecture*) the cornice or top ornament of a pillar or other members of a building.

COR'PORAL *of a ſhip*, an officer whoſe buſineſs it is to look to all the ſmall ſhot and arms, to keep them clean with due proportion of match, *&c.* and to exerciſe the muſqueteers on ſhip-board.

COR'PORALNESS, COR'PORATENESS, CORPO'REALNESS } (*corporalitas, L.*) bodilineſs, bodily ſubſtance.

CORPORA'TION (*Common Law*) a company of men united and joined together into one fellowſhip, of which one is the head, and the reſt are the body, having a charter from the king, empowering them to have a common ſeal, and to be able by their common conſent to grant or receive in law any thing within the compaſs of their charter.

CORPORATION *Spiritual, and of dead Perſons in Law*, was a corporation eſtabliſhed by the king and pope, conſiſting of an abbot and convent.

CORPO'REOUS (*corporeus*, L.) that is of or belonging to a bodily ſubſtance.

CORPORIFICA'TION, a making into a body.

CORPS (with *Architecture*) a term ſignifying any part that projects or advances beyond the naked part of a wall, and which ſerves as a ground for ſome decoration.

COR'PULENCY, COR'PULENTNESS } (*corpulentia*, L.) bigneſs, bulkineſs or groſſneſs of body.

COR'PUS (*q. d. corruptus*, becauſe it is ſubject to corruption) the bulk or material part of animals, vegetables, *&c.*

COR'PUSCLES (with *Natural Philoſophers*) thoſe minute parts or particles, or phyſical atoms of a body, by which it is not meant the *elementary* parts, nor thoſe principles, which chymiſts call *hypoſtatical*; but ſuch particles, whether of a ſimple or compounded nature, the parts of which will not be diſſolved, disjoined or diſſipated by ordinary degrees of heat.

CORPUSCULA'RIAN, one who holds the corpuſcular principles.

CORPUSCULARI'TY (*of corpuſculum*, L.) corpuſcular quality.

CORRECTIO (with *Rhetoricians*) is a figure, when the orator unſays what he has already ſaid, and ſays ſomething more fit in the ſtead of it. The ſame as *Epanorthoſis*.

CORRECTNESS (*of correctus, L.*) the being correct.

CORRECTOR, one who corrects or amends, *L.*

CORRECTO'RIUM (in the *Medicinal Art*) any thing that ſerves to correct or improve medicines.

CORRELATIVENESS (*of correlativus, L.*) the having a mutual relation one to another.

CORRESPON'DENCY (*correſpondence, F.*) a holding a mutual intelligence, commerce and familiarity with; alſo an anſwering, fitting, agreeing, or the proportion of one thing with another.

CORRESPON'DENTNESS, ſuitable quality.

CORRO'SIBLENESS (in *Chymiſtry*) the faculty or liableneſs of being corroded.

CORRO'SION (in *Medicine*) an eating away by any ſalt humour or corroſive medicine.

CORRO'SIVENESS, a quality that ſome liquors, called *menſtruums*, have of diſſolving bodies.

COR'RUGATED (*corrugatus, L.*) wrinkled.

CORRUPTIBI'LITY, CORRUPT'IBLENESS } (in *Metaphyſicks*) a liableneſs to be corrupted, a power not to be.

CORRUPTIBILIY *from within*, is when a thing contains within itſelf, the principles of its own deſtruction.

CORRUPTIBILITY *from without*, is when a thing is liable to be deſtroy'd by ſome external principle.

CORRUPT'IBLENESS (*corruptibilité, F. corruptibilitas, L.*) corruptibility.

CORRUPTI'COLÆ, a ſect of hereticks, who hold that the body of *Jeſus Chriſt* was corruptible.

CORRU'PTION *of Blood* (in *Law*) is an infection that happens to the blood, iſſue and eſtate of a man attainted of treaſon and felony, whereby he forfeits all to the king or other lord of the fee, and both he and his children are rendered ignoble; and beſides, his iſſue cannot be heir to him, or to any other anceſtor of whom he might have claimed by him.

CORRUPT'NESS, badneſs, naughtineſs.

COR'TES, the ſtates or the aſſembly of the ſtates in *Madrid*.

COR'TEX *Winterianus*, a kind of cinnamon, firſt brought from the *Indies* by one captain *Winter*.

COR'TICAL part of the brain (with *Anatomiſts*) the external barky ſubſtance of the brain, full of turnings and windings on the outſide, it is covered with a thin ſkin of an aſh and griſly colour. The uſe of it is thought to be to breed the animal ſpirits, and many anatomiſts do there place the ſeat of memory and ſleep.

COR'TICATED (*corticatus, L.*) having the bark pulled off.

COR'TICOUSNESS (*of cortiqſus, F.*) fulneſs of, or likeneſs, *&c.* to bark.

CORUSCA'TIONS (*coruſcationes*, of *coruſcare, L.* to lighten, *&c.*) flaſhes that may be cauſed by an exhalation ſpread under

one cloud only, which by motion, running downwards, is ſet on fire, and flaſheth much after the ſame manner as a torch newly put out, and yet ſmoaking, which is by ſome violence and ſudden motion again enkindled.

To COSEN, to defraud, to cheat.

COSENAGE, cheating, defrauding.

COSMOG'ENY (κοσμογονία, of κοσμος, the world, and γινομαι, Gr. generation) the creation or original of the world.

COSS'ET, a lamb, colt, calf, &c. fallen and brought up by hand without the dam.

To COST (*conſtare*, L.) to be purchaſed for a price.

COS'TÆ, the ribs, or thoſe bones which with other bones make the *thorax* or cheſt, being joined backwards with the *vertebra's* of the back, and forward with the cartilages or griſtles of the *ſternum*; they are 12 in number on each ſide.

COSTAL (of *coſtæ*, L.) belonging to the *Coſtæ*.

COSTIVE (*conſtipatus*, L. *conſtipé*, F.) 1. Bound in the body, having the excretions obſtructed.

When the paſſage of the gall becomes obſtructed, the body grows *coſtive*, and the excrements of the belly white. *Brown.*

While faſter than his *coſtive* brain indites,
Phile's quick hand in flowing letters writes;
His caſe appears to me like honeſt Teague's,
When he was run away with by his legs.
Prior.

2. Cloſe, unpermeable.

Clay in dry ſeaſons is *coſtive*, hardening, with the ſun and wind, 'till unlock'd by induſtry, ſo as to admit of the air and heavenly influences. *Mort's Huſbandry.*

COSTIVENESS, the ſtate of the body in which excretion is obſtructed.

Coſtiveneſs diſperſes malign and putrid fumes out of the guts and meſentery into all parts of the body, occaſioning head-aches, fevers, loſs of appetite, and diſturbance of concoction. *Harvey.*

COST'LY, of great price.

COST'LINESS, the coſting a great price.

COST'MARY, an herb.

COS'TONS, chards of artichokes.

COT } (of cot, *Sax.* a little houſe, cot-
COTE } tage or hut) added to the name of a place, intimate that the place was denominated from ſuch a thing; as *Cotehill*, *Coſſwold* in *Gloucesterſhire*, &c.

COTEM'PORARY (of *con* and *temporarius*, L.) of, belonging to, or being at the ſame time.

COTYL'EDON (in *Anatomy*) the cavity of the huckle-bone, that is appointed to receive the head of the thigh-bone.

COTYLEDON'ES (*Anatomy*) certain glandules that are in ſome creatures, but not in women; they are diſpoſed up and down the *chorion* or outermoſt membranes which cover the *fœtus*; their uſe is to ſeparate the nutricious juice from the womb for the nouriſhment of the *fœtus*. They are called *Cotyledones* from the reſemblance they bear to the leaves of the herb called *Cotyle* or penny-wort; alſo the gaping meetings of the veins in the womb.

To COUCH (with *Writers*, &c.) to comprehend or compriſe.

COUCH (with *Painters*) a lay or impreſſion of colour, whether in oil or water, wherewith the painter covers his canvas; or it is the ground-bed or baſis on which any colour lies.

COUCH'ED (of *coucher*, F.) compriſed or conſealed in.

COUDEE'S (in *Fortification*) are lines that return back from the end of the trenches, and run almoſt parallel with the place attack'd, *F.*

COVE'ING (in *Architecture*) a term uſed of houſes that are built projecting forth over the ground-plot, and that is turned with a quadrant of a circle (or ſemi-arch) of timber; which is lathed and plaiſtered, under which people may walk dry.

COVENANT, the name of a writ that lies for the breach of covenants.

COVENANT *Perſonal*, is where a man agrees with another to do him ſome work or ſervice, &c.

COVENANT *real*, is that by which a man obliges or ties himſelf to paſs a thing that is real, as lands or tenements, to levy a fine, &c.

CO'VENT (in *Law*) the ſociety or members of an abbey or priory.

CO'VENTRY *Bells* (with *Florifts*) a kind of flower.

COV'ERLICT (*couverliſt*, F.) a covering for a bed.

COV'ERT (among *Hunters*) a thicket or ſhady place for deer or other beaſts; a ſhelter or hiding place.

CO'VERTNESS (of *couvert*, F.) hiddenneſs.

COUNCIL (in *Church Hiſtory*) is a ſynod or aſſembly of prelates and doctors met for the regulating of matters relating to the doctrine or diſcipline of the church

A Provincial COUNCIL, is an aſſembly of the prelates of a province, under the metropolitan.

A National COUNCIL, is an aſſembly of the prelates of a nation under their primate or patriarch.

An Oecumenial COUNCIL } is an aſſembly
A General COUNCIL } of all the prelates in *Chriſtendom*.

A COUNCIL *of War*, is an aſſembly of the principal officers of an army or fleet, occaſionally called by the general or admiral to conſider of the preſent ſtate of things, and concert meaſures for their conduct, with reſpect to ſieges, retreats, engagements, &c.

COUN'SEL (among *Moraliſts*) is when a man

tion endeavours by reaſons taken from the nature of a thing to induce another perſon to ſome performance or omiſſion, having, at leaſt as to the preſent buſineſs, no power over that perſon, ſo that he can lay no direct obligation on him, but muſt leave it to his pleaſure and choice, whether he will do it or not.

COUNTER-*vallation* (in *Fortif.*) a counter-line or ditch made round a place beſieged, to prevent the ſallies and excurſions of the garriſon.

COUNTERPOISE (with *Horſemen*) is the balance of the body, or the liberty of the action and ſeat of a horſeman, acquired by practiſing in the manage, ſo that in all the motions the horſe makes, the horſeman does not incline his body more to one ſide than the other, but continues in the middle of the ſaddle, bearing equally on the ſtirrups, in order to give the horſe the ſeaſonable and proper aids.

COUNTER *ſcuffle*, a falling out of friends one with another; alſo a ſcuffle among priſoners in the counter.

COUNT'ING *houſe*, an apartment or cloſet where merchants enter down and keep their accounts.

COUN'TLESS, numberleſs, innumerable.

COURAGE. (*courage*, F. *cor*, L.) bravery, active fortitude, ſpirit of enterpriſe.

Hope arms their *courage*; from their tow'rs they throw,
Their darts with double force, and drive the foe.
Dryden.

COURAGE, that grows from conſtitution, very often forſakes a man, when he has occaſion for it; and when it is only a kind of inſtinct in the ſoul, it breaks out on all occaſions, without judgment or diſcretion. That *courage* which ariſes from the ſenſe of our duty, and from the fear of offending him that made us, acts always in an uniform manner, and according to the dictates of right reaſon.
Addiſon's Guardian.

COURAGEOUS. Brave, daring, bold, enterpriſing, adventurous, hardy, ſtout.

COURAGEOUSLY. Bravely, ſtoutly, boldly.

COURAGEOUSNESS. Bravery, boldneſs, ſpirit, courage.

COURANT, a term uſed to expreſs the preſent time, as *the year* 1736 *is the courant year, the* 20*th courant is the* 20*th day of the month now running.*

Price COURANT *of any Merchandize*, is the known and common price given for it.

COURANT *Coin*, common and paſſable money.

COURSE (with *Architects*) a continued range of bricks or ſtones of the ſame height throughout the whole length of the work.

COURSE *of Plinths* (in *Maſonry*) is the continuity of a plinth of ſtone, *&c* in the face of a building.

Civil COURSE, the collection of the *Roman* laws compiled by order of *Juſtinian*.

Canonical COURSE, the collection of the *Canon* law made by *Gratianus*.

COURSE, is often uſed for the time ordinarily ſpent in learning a ſcience, as a courſe of ſtudies, anatomy, philoſophy, *&c*.

To go under a pair of COURSES (Sea phraſe) is when a ſhip ſails under the main ſail and fore ſail, without lacing on any bonnet or top.

COUR'SEY (in a *Gally*) a ſpace or paſſage about a foot and a half broad, on both ſides of which ſtaves are placed.

COURT *Delegates*, a court where delegates or commiſſioners are appointed by the king's commiſſion to ſet in the court of *Chancery* or elſewhere, upon an appeal made to it. This is granted in three caſes; *firſt*, when the ſentence is given by the archbiſhop or his official in an eccleſiaſtical cauſe; *ſecondly*, when a ſentence is given in an eccleſiaſtical cauſe in places exempt; *thirdly*, when a ſentence given is in the admiralty court, in ſuits civil or marine, by order of civil law.

COURTAUD (with *Horſemen*) a crop, or cropped horſe, a bob-tail.

COURTAUD (with *Muſicians*) a ſhort baſſoon.

COURTAUD (with *Gunners*) a ſhort kind of ordnance uſed at ſea.

COUR'TEOUSNESS (*courtoiſie*, F.) courteous behaviour.

COURT'LINESS (of *cour*, F. *curia*, L. a court) court-like behaviour.

To COU'SEN (*couſiner*, F.) to defraud or cheat.

COUSINET' (with *Architects*) a cuſhion is the ſtone which crowns a piedroit or pier, or that lies immediately over the capital of the impoſt, and under the ſweep; alſo the ornament in the *Ionic* capital between the *Abacus* and *Echinus*, or quarter round, ſerving to form the *Volutes*.

COUS'IN, a title of honour which the king beſtows to peers or nobles, foreign princes of the blood, *&c*.

Paternal COUSINS, are ſuch as iſſued from relations on the father's ſide.

Maternal COUSINS, thoſe iſſuing from the mother's ſide.

COU'SINET (in *Maſonry*, *&c*.) the firſt ſtone, whence a vault or arch commences.

COW'ARDLINESS (of *cow* and *aerd*, nature, Teut. or *couardiſe*, F.) want of courage.

COX-BONES } a vulgar and odd unin-
COX-NOONS } telligible oath.

COX-COM'ICAL (probably of the *comb* or *creſt* of a cock) conceited.

COXEN'DIX (with *Anatomiſts*) is the ſame with *Coxa* and *os Iſchium*, and is the third and lower of the nameleſs bones called *Oſſa innominata*, and has a large cavity or hollow cel-

led *Acetabulum Caxendicis*, that receives the head of the thigh bone: the circumference of this hollow being tipped with a griſtle called its *ſupercilium*, L.

COY'NESS (not improperly of *quoi*, F. why) ſhineſs, ſeeming modeſty.

CRAB (cnabba, *Sax. krabbe*, Dan.) a ſea ſhell-fiſh; alſo a wild apple.

To be CRAB, to be croſs-grained, ſour or ſurly.

CRAB (with *Shipwrights*) an engine with three claws for launching of ſhips, or heaving them into the dock.

To CRAC'KLE (of *craquer*, F. of *krachen*, Dut.) to make a crackling noiſe.

CRACKT *boiling of Sugar* (with *Confectioners*) a boiling of ſugar to ſuch a degree, that if you dip the tip of your finger into cold water, and thruſt it into the boiling ſugar, and then immediately into water again, rubbing the ſugar off with the other fingers, it will break, making a crackling noiſe.

CRA'DLE (of a *Loſter*) the belly.

CRADLE *Scythe* (with *Huſbandmen*) a ſcythe with a wooden frame fixt to it for moving corn, and the better laying it in order.

CRAFT'INESS (*craft*, Brit. cpæꝼt, *Sax.*) cunningneſs.

CRAG'EDNESS } (probably of *kraig*,
CRAG'GINESS } Brit. the top of a rock) fulneſs of crags.

CRAMP with *Falconers*) a diſeaſe happening to hawks in their ſoarage, it lies in their wings, and proceeds from cold.

CRAMP (of *crampe*, Dan. the cramp) puzzling.

CRANE (*kran*, Teut. cpæn, *Sax.*) a fowl with a long neck, bill and legs.

CRANE (in *America*) a fowl of an hideous form, having a bag under the neck, which will contain two gallons of water.

A CRANK (in *Mechaniks*) a machine reſembling an elbow, excepting that it is in a ſquare form, projecting out of an axis or ſpindle, which by its rotation ſerves to raiſe or lower the piſtons of engines for raiſing water.

CRANK-*Sided* (*Sea term*) a ſhip is ſaid to be crank-ſided when ſhe cannot bear her ſails, or can bear but a ſmall ſail, for fear of being overſet.

CRANK'NESS, briſkneſs, livelineſs.

CRASH, a great noiſe; alſo a quarrel, a ſtuffle.

CRA'SIS (in *Pharmacy*) a convenient mixture of qualities, either *ſimple* or *compound*; *ſimple* when one quality exceeds the reſt, as *hot*, *cold*, *moiſt*, *dry*, &c.

CRAS'SITY (*craſſitas*, L.) fatneſs, thickneſs, groſſneſs, L.

CRA'VINGNESS, an earneſt or eager deſire after.

To CRAWL, to creep along ſlowly.

CRA'ZINESS (prob. of κρᾶσις, Gr.) weakneſs, indiſpoſition of body or mind.

CRAY'ON, a ſmall pencil of a colouring ſtuff made up in a paſte to be uſed for drawing and painting lours, either upon paper or parchm

To CREAM, to ſkim off cream

CREAM'Y (of *cremor*, L.) hav of cream.

CRE'AT (with *Horſemen*) an riding maſter, or gentleman educ academy of *horſemanſhip*) with inte lify himſelf for teaching the art of horſe.

CREA'TABLE, capable of bei

CREA'TE } (*creatus*, L.) crea
CREA'TED } framed, formed.

CREDIBILITY, claim to credit ty of obtaining belief, probability.

The firſt of thoſe opinions I to be altogether incredible, and th have all the *credibility* and evidence a thing of that nature is capable.

Tillotſon's

CREDIBLE (*credibilis*, L.) credit; deſerving of belief; having a to belief.

The ground of credit is the cre things credited; and things are mad either by the known condition and the utterer, or by the manifeſt of truth in themſelves.

Hooker, b.

None can demonſtrate to me th ſuch an iſland as *Jamaica*, yet, upo timony of *credible* perſons, I am doubt. *Tillotſon's*

CREDIBLENESS, credibility, of belief, juſt claim to belief.

The *credibleneſs* of a good part of ratives has been confirmed to me, tiſer of phyſick in the *Eaſt Indies*.

Boyle's Hiſtory of

CREDIBLY, in a manner th belief.

CREDIT (*credit*, *F.*) 1. Belief.

Some ſecret truths from learned ceal'd,
To maids alone, and children are
What though no *credit* doubting give,
The fair and innocent ſhall ſtill beli

Pope's Rape of

2. Honour, reputation.

I publiſhed, becauſe I was tol pleaſe ſuch as it was a *credit* to plea

3. Eſteem; good opinion.

His learning, though a poet ſaid it,
Before a play, would loſe no *credit*.
Yes, while I live, no rich or nobl
Shall walk the world in *credit* to hi

Pope's

4. Faith; teſtimony.

The things which we properly b only ſuch as are received upon the divine teſtimony. *Hoo*

3. Trust reposed.

Credit is nothing but the expectation of money, within some time limited. *Locke.*

4. Promise given.

They have never thought of violating the publick *credit*, or of alienating the revenues to other uses than to what they have been thus assigned. *Addiſ. Remarks on Italy.*

5. Influence, power not compulſive, intereſt.

Having *credit* enough with his maſter to provide for his own intereſt, he troubled not himſelf for that of other men. *Clarendon.*

To CREDIT (*credo*, L.)

1. To believe.

To *credit* the unintelligibility both of this time and motion, we need no more than to conſider it. *Glanville Scepſ.* c. 4.

2. To procure *credit* or honour to any thing.

May here her monument ſtand ſo,
To *credit* this rude age, and ſhow
To future times, that even we
Seem'd patterns did of virtue ſee.
Waller.

3. To truſt; to confide in: 4. To admit as a debtor.

CREDITABLE. 1. Reputable, above contempt.

He ſettled him in a good *creditable* way of living, having procured him by his intereſt one of the beſt places of the Country.
Arbuthnot's Hiſt. of John Bull.

2. Honourable; eſtimable.

The contemplation of things, that do not ſerve to promote our happineſs, is but a more ſpecious and ingenious ſort of idleneſs, a more pardonable and *creditable* kind of ignorance. *Tillotſon's Serm.* 2.

CREDITABLENESS, reputation, eſtimation.

Among all theſe ſnares, there is none more entangling than the *creditableneſs* and repute of cuſtomary vices. *Decay of piety.*

CREDITABLY, reputably; without diſgrace.

CREDITOR, he to whom a debt is owed, he that gives credit; correlative to debtor.

CREDULITY (*credulité*, F. *credulitas*, L.) eaſineſs of belief; readineſs of credit.

The poor Plangus, being ſubject to that only diſadvantage of honeſt hearts, *credulity*, was perſuaded by him. *Sidney.*

CREDULOUS, apt to believe, unſuſpecting; eaſily deceived.

CREDULOUSNESS, aptneſs to believe; credulity

CRED'IT (in *Traffick*, F.) a mutual loan of merchandize, &c. on the reputation of the honeſt and ſolvability of the perſon negociating; alſo the courſe which papers or bills, &c. of commerce have in negociating the actions of a company, as the *Bank*, *South-Sea*, &c. which is ſaid to riſe when they are received and ſold at prices above *par*, or the ſtandard of their firſt appointment.

CREDIT (in *Antient Writers*) a right which lords had over their vaſſals, to oblige them to lend money for a certain time.

Letters of CREDIT (in *Commerce*) are letters given by a merchant, &c. to ſuch perſons as he can truſt to take money of his correſpondent.

CRED'ITIVES, credentials.

CREED (among *Chriſtians*) is a ſummary of the principal articles of the chriſtian faith; of which three are allowed by the canons of the church, *viz.* that called the *Apoſtles Creed*, which, notwithſtanding it bears their names, is generally ſuppoſed to have been compoſed long after their time; the *Athanaſian Creed*, and the *Nicene Creed*.

To CREEK (prob. of *ſchryger*, Dan.) to make a noiſe as a door does when its hinges are ruſty.

CRETA'CEOUS (*cretaceus*, L.) of or belonging to chalk.

CRETO'SITY (*cretoſitas*, L.) chalkineſs.

CREUX' (in *Sculpture*) a hollow cavity, out of which ſomething has been ſcooped or digged.

CRICOARYTÆNOI'DES (of κρίκος, a ring, ἀρύω, to drink, or ἀρυτὶς, a ſort of cup, to drink out of, and εἶδος, form) certain muſcles which ariſe from the cartilage called *Cricoides*, and are inſerted into the *Arytænoides*, which while they draw ſideways and outwardly, the *Rimula* of the *Larynx* is widened.

CRIM'INALNESS (of *criminal*, F. *criminalis*, L.) guiltineſs of a crime.

CRIMI'NATION, a blaming or accuſing, L.

CRIM'INATORY (*criminatorius*, L.) full of accuſations or crimes.

CRIMNOI'DES } (with *Phyſicians*)
CRIMNO'DES } urine with thick ſediments at the bottom like bran.

CRIMP'LING (probably *q. crippling*) as to go crimpling, *i. e.* as if the feet were tender.

CRIMP, a dealer in coals, or an agent or factor for merchants or maſters of ſhips who trade in coals or are concerned in the colliery.

CRI'NATED (*crinatus*, L.) having long locks.

CRINI'GEROUS (*criniger*, L.) wearing hair or long locks,

CRINONES (of *crinis*, L. hair) a ſort of worms ſometimes found under the ſkin in children, reſembling ſhort thick hairs or briſtles.

Imperfect CRI'SIS *for the better* (with *Phyſicians*) is a criſis which does not quite take away the diſeaſe, but enables the patient to bear it better.

Imperfect CRISIS *for the worſe* (with *Phyſicians*) is when the diſeaſe becomes more violent and dangerous.

CRISP'ED (*criſpatus*, L.) curled; alſo made friable or brittle.

CRISP'-

CRISPNESS, brittleneſs, aptneſs to crumble or break.

CRISPITUDE (*criſpitudo*, L.) curlineſs.

CRISTATED, (*criſtatus*, L.) having a creſt or comb.

CRISTÆ (with *Phyſicians*) excreſcences of fleſh growing about the fundament, the roots of which are often chapt and cleft.

CRITHE (with *Phyſicians*) a little oblong puſh or ſwelling growing to the eye-brows where the hairs are, ſo called from its reſembling a barley-corn.

CRITICALLY (*ex critiquant*, F. *critice more*, L.) like a critick; alſo in the very nick of time.

CRITICALNESS, an aptneſs to judge and cenſure mens actions, words or writings.

CROCODILE (of κροκὸς, of *crocus*, ſaffron, and δειλὸς, fearing, Gr. becauſe it abhors the ſmell and flower of ſaffron) an amphibious, cruel, voracious animal, in ſhape almoſt like a lizard, but much larger. It is found principally in the river *Nile* in *Egypt*.

It is covered with very hard ſcales, which are not to be pierced without great difficulty; excepting under the belly, where the ſkin is tender. It has a wide throat with teeth ſharp and ſcparated, which enter one within another; of theſe it has ſeveral rows. It is very low upon its feet and crawls almoſt upon the earth. It runs with great ſwiftneſs; but does not eaſily turn itſelf. It lives a long time, and is ſaid to grow continually till its death. Some have been found of 15 or 18 cubits length.

The *crocodile* lay their eggs on the ground or in the ſand, near the water ſide, their eggs are like gooſe eggs, and ſometimes there are 60 of them. They cover them in the ſand that the heat of the ſun may contribute to hatch them; when their bowels are taken out, or they are wounded, they ſmell very agreeably.

There are ſeveral ways of taking them, ſometimes they are caught with great hooks, baited with hogs fleſh, with which they are much delighted: At other times they are taken in pits covered with boughs and earth, into which when they fall they are not able to get out.

CROCODILITES (with *Rhetoricians*) a captious and ſophiſtick kind of argumentation, ſo ordered as to ſeduce the unwary, and draw them ſpecioufly into a ſnare.

CROCODILINE (*crocodilinus*, L. of κροκοδειλὸς, Gr.) like a crocodile; alſo ſophiſtical.

CROFT, a *Toft* of ground adjoining to an houſe, which is called toft; ſo formerly they uſed this ſaying of a very poor man, *he had no toft nor croft*, i. e. *he had neither houſe nor land*.

CROISADE, a name given to a chriſtian expedition againſt *infidels*, for conquering the *Holy Land*, or thoſe that engaged in the expedition wore a croſs on their ſleeves and bore a croſs in their ſtandards. There were at ſeveral times eight croiſades, the firſt was begun at the ſolicitation of the patriarch of *Jeruſalem*, in the year 1095; the ſecond in 1144, under *Lewis* VII. the third in 1188, by *Henry* II. of *England*, and *Philip Auguſtus* of *France*; the fourth in 1195, by pope *Celeſtin* III. and the emperor *Henry* VI. the fifth and ſixth was publiſhed in 1198, and 1213, by pope *Innocent* III. the ſeventh was undertaken by St. *Lewis* about the year 1245; and the laſt was in the year 1268.

CROISIERS, a religious order, or a congregation of regular canons.

CROISIER } (of *croix*, F.) a ſhepherd's
CROZIER } crook, a ſymbol of paſtoral authority; being a ſtaff of gold or ſilver, crooked at the top, carried before biſhops and abbots, and held in the hand when they give benedictions.

CROUCHING (of *coucher*, F.) bowing down, ſtooping.

A CROW (ꝥpa, *Sax.*) a bird well known.

CROW-NET, a net to catch wild fowl in.

CROWNS. At this time there are not only crowns for kings or emperors; but coronets for princes, dukes, marquiſſes, earls, viſcounts, barons, which ſee under their proper articles; the *Engliſh* crown is in the form repreſented in the eſcutcheon.

The Engliſh CROWN is adorn'd with four croſſes, in the manner of thoſe of *Malta*, between which are *Flower-de-lis's*. It is covered with four diadems, which meet at a little globe ſupporting a croſs.

Papal CROWN is compoſed of a *Tiara*, and a triple crown encompaſſing the *Tiara*, having two pendants like the mitres of biſhops. Theſe three crowns repreſent the pretended triple capacity of the pope, viz. as high prieſt, ſupreme judge, and ſole legiſlator of the Chriſtians.

Imperial CROWN, is a *Bonnet* or *Tiara* with a ſemicircle of gold, ſupporting a globe with a croſs at top.

The *French* CROWN is a circle of eight *Flower-de-lis's*, encompaſſed with ſix diadems, bearing at top a double *Flower-de-lis*, which is the creſt of *France*.

The *Spaniſh* CROWN is adorned with large indented leaves, covered with diadems bordering on a globe ſurmounted with a croſs.

CROWN (in a *Figurative Senſe*) ſignifies kingdom, empire or dominion.

Radiated *Pointed*	CROWN	One which has 12 points.
Pearled *Flowered* *Parsley*, &c.	CROWNS	Crowned with pearls or leaves of ſmallage, &c.

CROWN *Thiſtle* (with *Botaniſts*) a plant called Prior's Crown-thiſtle.

CROWN (with *Geometricians*) a plane included between two parallel or excentrick perimeters of circles that are unequal, generated by the motion of ſome part of a right line round a centre, the moving part not being contiguous to the centre.

CROWNING (with *Architects*) any thing that terminates or finiſhes a decoration of architecture; as a cornith, a pediment, acroteria, *&c.*

CROWNS *of Colours* (with *Meteorologiſts*) certain coloured rings which appear like *Halo's* but of the colours of the rainbow, and at a leſs diſtance than the common *Halo's* about the bodies of the ſun and moon.

CRU'CIAL *Inciſion* (with *Chirurgeons*) an inciſion or cut in ſome fleſhy parts in the form of a croſs.

CRUCI'GEROUS (*cruciger*, L.) bearing a croſs.

CRUDE (*crudus*, L.) that has not had the degree of coction, *i. e.* heat requiſite to prepare it for eating or ſome other purpoſe.

CRUDE *Humours* (with *Phyſic.*) are ſuch humours as want that preparation and elaboration which they ordinarily receive from digeſtion.

CRUDELI'TY (*crudelitas*, L.) cruelty.

CRUDE'NESS (*crudité*, F. *crudities*, L.) rawneſs.

CRU'DITY (with *Phyſicians*) may be deſined to be that eſtate of a diſeaſe, in which the morbifick matter is of ſuch bulk, figure, cohesion, mobility or inactivity, which create or increaſe the diſeaſe.

CRU'ELNESS (*crudelitas*, L. *cruauté*, F.) barbarouſneſs, fierceneſs, hard-heartedneſs, ill uſage, rigour, unmerciful temper.

CRUMBLINGNESS (of *accpumian*, *Sax.*) aptneſs to crumble.

CRUM'MY (of *cpuma*, *Sax.*) ſoft as bread; alſo full of crumbs.

CRUMP'LED (of *cpump*, *Sax.*) full of crumples or creaſes.

CRUSE (*cruche*, F, *krus*, Dut.) phial for oil or vinegar.

CRUSTA'CEOUS *Shell-fiſhes*, are fiſhes covered with ſhells, which are made up of ſeveral joints, ſuch as lobſters, crabs, crayfiſh, *&c.*

CRUSTA'CEOUS *Shells*, are generally ſofter than teſtaceous ones, which are intirely of one piece, and are much harder, thicker, and ſtronger than cruſtaceous ones, as ſcallops, oyſters, cockles, *&c.*

CRUSTA'CEOUSNESS (*cruſta*, L. a ſhell) hardneſs, like or being covered with a ſhell, as ſhell-fiſh.

CRUST'INESS (of *croutoux*, F. *cruſtoſus*, L.) hardneſs of bread; alſo pettiſhneſs of temper.

CRYPTICK (*cryptica*, L. *κρυπτικὸς*, Gr.) hidden, ſecret, hid under ground.

CRYS'TAL (in *Chimical Writings*) is expreſſed by this character, ♆.

CRYS'TAL *mineral*, is ſalt petre prepared with ſulphur, the ſalt-petre being put in a crucible and ſet in a furnace, and when it is in fuſion, a ſmall quantity of flour of ſulphur is added at ſeveral times, the quantity of two drams of ſulphur to eight ounces of ſalt-petre.

CRYSTALLOMANCY (of *κρύσταλλος*, and *μαντεία*, Gr.) a ſort of divination or foretelling future events by means of a mirror or looking glaſs.

CRYS'TALS *of Copper* (with *Chymiſts*) is a ſolution of copper in ſpirit of nitre, evaporated and cryſtallized to gain the ſalt; thoſe cryſtals are uſed as cauſticks, but will diſſolve if expoſed to the air.

CRYSTALS *of Venus* (with *Chymiſts*) common verdegreaſe diſſolved in diſtilled vinegar, and ſet in a cool place to cryſtallize.

CRYSTALS *of Alum*, is alum purified and reduced into cryſtals in the ſame manner as tartar; the cryſtals are quadrangular and brilliant like diamonds.

CRYSTALS *of Tartar*, is tartar purified and diſſolved, and again coagulated in form of cryſtals. To do this, they boil the tartar in water, ſkim it and ſtrain it, and when it is cool, little white ſhining chryſtals are formed at the edges, and alſo a pellicle or cream ſwimming at the top.

CRYSTALS *of Tartar calybeated*, is when the tartar is impregnated with the moſt diſſolable parts of iron.

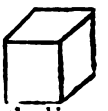
CRYSTALS *of Tartar emetick*, is when it is changed with the ſulphureous parts of antimony to make it vomitive.

CRYSTALS *of Mars*, is iron reduced into ſalts by an acid liquor.

CU'BA (among the *Romans*) a deity ſuppoſed to rock infants in their cradles.

CU'BATORY (*cubatorium*, L.) a dormiter or dormitory.

CUBE, is a figure comprehended under ſix equal ſides, each being a geometrical ſquare, the ſame as a die, as in the figure.



CUBE *Square* (in *Geometry*) is the biquadrate or fourth power, which is produced by the root or ſide being thrice multiplied into itſelf, thus taking 3 for the ſide, 2 is the ſquare, 27 the cube-ſquare or biquadrate.

CU'BIC (*κυβικὸς*, Gr.) of or pertaining to or having the figure of a cube.

CUBUS CUBI, the 9th power, or a number multiplied 8 times into itſelf.

CUCUR'BITA } a cupping-glaſs or
CUCURBITU'LA } hollow veſſel made of tin, *&c.* uſed commonly in bagnio's, they apply it to the body either with or without ſcarification, to divert or drive the blood into ſome other part, or if it be corrupt, to evacuate it or let it out.

CUCURBITA *cæca* } a cupping veſſel
CUCURBITA *ventoſa* } uſed without ſcarification, and is commonly applied or ſet on to the moſt fleſhy parts, where there is no danger of hurting the large veſſels and nerves, *L.*

CUCURBITA'CEOUS *Plants*, ſuch as reſemble a gourd.

CUD-WEED } (with *Botaniſts*) a plant
CUD-WORT } whoſe leaves are made uſe of inſtead of cotton, and thence it is called cotton-weed.

CUL DE LAMP (*Architecture*) ſeveral decorations in maſonry, *&c.* in vaults and ceilings to finiſh the bottom of works, and ſomewhat wreathed in the manner of a teſtudo, *F.*

CUL DE FOUR (*Maſonry*) a ſort of low ſpherical vault like an oven, *F.*

CUL DE FOUR *of a Niche* (*Maſonry*) the arched vault of a niche on a plan that is circular.

CU'LINARY *Fire* (according to *Boerhaave*) a portion of pure elementary or ſolar fire, attracted by the oily or ſulphureous parts of the fuel, with ſuch velocity, that it moves the ſame, agitates and whirls them violently about, and by degrees breaks and attenuates them, renders them volatile, and diſperſes them into air.

CUL'LENDER. See *Colander*.

CUL'LIAGE } a cuſtom of the lords lying
CUL'LAGE } the firſt night with their vaſſal's brides.

CULMIF'EROUS (of *culmus* and *fero*, L.) bearing ſtems and ſtalks.

CUL'MINANT (*culminans*, *L.*) riſing up to the top or height, culminating.

CULMINA'TION, an aſcending or coming to the top.

CUL'PABLENESS } (*culpabilitas*, *L.*)
CULPABIL'ITY } blame-worthineſs, guiltineſs, faultineſs.

CULPA'TION, a blaming, a finding fault, *L.*

CUL'VENAGE, faint-heartedneſs; turning tail to run away.

CUL'VERIN (*couleuvrine*, F. of *coluber*, L. a ſnake) a piece of ordnance of ſeveral ſizes.

CULVERIN *of the leaſt ſize* (with *Gunners*) a piece of ordnance of five inches diameter at the bore, weight about 4000 pound, carries a ball four inches three quarters diameter, and fourteen pound weight, and requires a charge of ten pound of powder.

CULVERIN *Ordinary* (with *Gunners*) is a larger gun about 5000 pound weight, is five inches one quarter diameter at the bore, carries a ball of ſeventeen pound five ounces weight, and five inches diameter, and requires a charge of eleven pound ſix ounces of powder.

CULVERIN *Extraordinary* (with *Gunners*) a large piece of ordnance in length about thirteen feet, weighing 8000 pound, the diameter at the bore being five inches and a half, carries a ſhot of five inches one quarter diameter, and twenty pound weight, and requires a charge of twelve pounds and a half of powder.

CUL'VER-TAILING (with *Shipwrights*) is the faſtening or letting one timber into another, ſo that they cannot ſlip out, as the carlings into the beams of a ſhip.

CUM'BRANCES, incumbrances.

CUM'BROUS, cumberſom. *Milton.*

CUM'BERSOMNESS (prob. of *cumber*, L. an heap or *kummern*, Teut.) unweildineſs.

CUM'IN (*κύμινον*, Gr.) an herb like fennel, but leſs; the ſeed of which is good in colicks, *&c.*

CUNCTI'POTENT (*cunctipotens*, L.) all powerful.

CUNCTI'TENENT (*cunctitenens*, L.) holding or poſſeſſing all things.

CU'NEATED (*cuneatus*, L.) made in form of a wedge.

CUN'NING } (*Sea Term*) directing, as the
CON'DING } cunning of a ſhip is the directing the perſon at helm how to ſteer her.

CUN'NINGNESS (*cunningneſſe*, *Sax.*) craftineſs, *&c.*

CU'PID (*cupido*, L.) the fabulous god of love;

CU'PULO (in *Architecture*) an arched room or turret, ſtanding on the very top of a dome or great building, in form either of a circle or polygon; otherwiſe called a lanthorn.

CU'RABLENESS (of *curare*, L. to heal and *neſs*) capableneſs of cure.

A CURB (with *Farriers*) is a hard and callous tumour running on the inſide of a horſe's hoof, *i. e.* on that part of the hoof that is oppoſite to the leg of the ſame ſide.

CURE (with *Falconers*) a remedy which they give their hawks, in form of little balls or pellets of hemp, cotton or feathers, to imbibe or drink up their phlegm.

CU'RIOUSNESS (*curioſitas*, L.) overmuch care; a paſſion or deſire of ſeeing or knowing; alſo delicateneſs or niceneſs; a rarity or curious thing.

CUR'RENTNESS (of *currens*, L.) currency, having a free courſe.

CUR'RENTS (with *Navigators*) are impetuous motions of the waters, which in certain latitudes run and ſet on particular points of the compaſs: and uſually their force is comformable to the courſe of the moon, ſo as to be more rapid or ſtrong when ſhe is at the change or full, and the weaker when ſhe is in the wane.

CUR'RIERS were incorporated *anno* 1438, in the 12th of king *Henry* I. and bear for their armorial enſigns; *ſable*, a croſs engrail'd *Or* between four pair of ſhares in ſaltire *argent*. The creſt 2 arms, the hands holding a ſhave, the ſupporters

a buck

a buck *or* and a goat *argent*. The motto, *Spes noſtra Deus*.

Their hall is ſituate near the weſt-end of *London-wall*.

CUR'RISH (of *kirren*, Teut. to grin) curlike, doggiſh, churliſh, ſurly, ill-natured.

CUR'RISHNESS (probably of *Cur*, a mongrel-dog) doggiſhneſs, ſnarling.

CUR'SEDNESS (of cuppe, *Sax.*) the being deſerving of a curſe, vileneſs, *&c.*

CUR'SOR, a little braſs ruler, repreſenting the horizon; a ruler or label. *L.*

CUR'SORINESS (of *curſorius*, *L.*) haſtineſs, running over ſlightly.

CUR'TATE *Diſtance* (with *Aſtronomers*) is the diſtance of a planet's place from the ſun reduced to the ecliptick.

CUR'TESY *of England*. See *Courteſy*.

CURT'LASS (*q. d. curtailed* or *curt axe*) a ſhort ſword, a kind of hanger.

Rectification of a CURVE, is the finding of a right line equal to a curve.

Quadrature of a CURVE, is the finding out of the area or ſpace included by a curve; or the aſſigning of a quadrangle equal to a curvilineal ſpace.

Family of CURVES, an aſſemblage or collection of ſeveral curves of different kinds, all which are defined by the ſame equation of an indeterminate degree; but differently according to the diverſity of their kind.

CUSPIDATED *Hyperbola* (with *Math.*) a kind of *Hyperbola*, whoſe 2 parts concur and terminate in the angle of contact.

CUSTOM, was firſt paid in *England* in the reign of *Henry* VI. when the parliament ſettled a duty in the year 1425 of 12*d.* in the pound upon all merchandizes imported or exported; this cuſtom was ſettled but for 3 years, and in the act was a proviſo, that the king ſhould not make a grant to any perſon, nor that it ſhould be any preſident for the like to be done; but yet all the kings ſince his time have had it for life.

General CUSTOM (in *Law*) is a cuſtom which is allowed throughout the whole kingdom of *England*.

Particular CUSTOM (in *Law*) is that which belongs to this or that particular, as *gavel-kind* to *Kent*, or ſuch as that of a lordſhip, city or town.

CUSTOM (with *Tradeſmen*) the practiſe or buſineſs of a ſhop.

CUS'TOMABLENESS } (of *coûtume*, F.)
CUS'TOMARINESS } cuſtomarineſs, liableneſs to pay cuſtom.

CUT *and* LONG-TAIL, all together univerſally.

CUTE (*acutus*, *L.*) ſharp, quick-witted.

CUTIS (in *Anatomy*) the inner ſkin, which lies under the cuticle or ſcarf ſkin, is thickiſh, alſo full of pores. It conſiſts of ſeveral filaments of the veins, arteries, nerves and fibres, interwoven one with another and full of glandules, lymphedu&s, *&c.*

CUTTING (with *Painters*) is the laying one ſtrong lively colour on another without any ſhade or ſoftening.

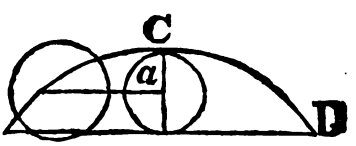
CUTTING (with *Horſemen*) is when the feet of a horſe interfere; or when he beats off the ſkin of the paſtern joint of one foot with another.

CUTTLE *Fiſh*, a ſea fiſh, which throwing out a black juice like ink, lies hid in the water in that obſcurity, and ſo eſcapes the fiſher.

CUT'LERS were firſt incorporated *Anno* 1413 by *Henry* VI. confirm'd by ſeveral of our kings ſince, and by K. *James*, I. Their arms are *Gules*, 6 daggers in 3 ſaltire croſſes *argent*, handled and hilted *or* pointing towards the chief. The ſupporters 2 elephants *argent*, the creſt a third, with a caſtle on his back *or*.

Their hall is on the ſouth ſide of *Cloke lane*.

CY'CLOID (in *Geometry*) is a curve, as BCD deſcribed by the point *a* in the periphery of a circle, while the circle rolls along a right line; as BD from the point B where the curve begins, to the point D where it ends; this is alſo called a trochloid.



CY'CLOPS (κύκλωψ, *q. d.* having a round eye, Gr.) the firſt inhabitants of *Sicily*, men of a gigantick ſize, as appeared by bones found in ſeveral tombs; they were very ſavage, and frequented chiefly the neighbourhood of mount *Ætna*, whence the poets took occaſion to repreſent them as *Vulcan*'s workmen, whom he employed to make thunderbolts for *Jupiter*.

CY'CLUS (κύκλος, Gr.) a circle or round; a cycle, as of the ſun, moon, *&c. L.*

CYG'NUS, a ſwan.

CYL'INDER (with *Surgeons*, *&c.*) a roll of plaiſter.

CYLIN'DRICALNESS (of *cylindre*, *F. cylindrus*, *L.* of κυλινδρος, Gr.) the being of a cylindrical form.

CYLINDRO-METRIC *Scale*, an inſtrument for meaſuring of cylindrical dimenſions.

CYLIN'DRUS (with *Phyſicians*) a plaiſter made oblong, which ſome phyſicians call *Magdaleo*.

CYMA'TIUM (κυμάτιον, Gr.) a little wave.

CYMATIUM (with *Architects*) a member or moulding of the cornice, whoſe profile is waved, *i. e.* concave at the top and convex at the bottom.

Doric CYMATIUM (*Architecture*) is a cavetto, or a cavity leſs than a ſemicircle, having its projecture ſubduple its height.

Leſbian CYMATIUM, is a concavo-convex member, having its projecture ſubduple its height.

Tuſcan CYMATIUM, conſiſts of an ovolo or quarter round.

CYNAN'CHE (κυνάγχη, of κύων, a dog, and ἄγχω, pain, Gr.) a ſquinancy or quinſey, an inflammation of the inner muſcles of the throat, attended with a difficulty of breathing and continual fever; a diſeaſe that dogs are frequently troubled with.

CYNI'CALNESS (of *cynique*, *F. cynicus L.* of κυνικὸς, Gr. a dog) churliſhneſs, moroſeneſs.

D

D *Roman*, *D d Italick*, 𝔇 𝔡 *Engliſh* D ꝺ *Saxon*, Δ δ *Greek*, ד *Hebrew*, are the fourth letters of their reſpective alphabets.

D, is pronounced in moſt or all *Engliſh* words except *Wedneſday*.

D, in *Latin* numbers ſignifies 500, and a daſh over it as $\overline{D}$, 5000.

D. D. (in *Inſcriptions*) frequently ſtands for *Dedicavit Deo*, i. e. he has dedicated to God, or for *Dono Dedet*, i. e. he preſented, *L.*

D. D. D. (in *Inſcriptions*) ſtands often for *Dignum Deo Donum dedit*, i. e. he offered an acceptable preſent to God, *L.*

D. D. D. Q. (in *Inſcriptions*) ſtands for *Dat, dicat, dedicatque*, i. e. he gives, ſets apart, and dedicates, *L.*

D. D. Q. S. (in *Inſcriptions*) ſtands for *Diis Deabuſque Sacrum*, i. e. conſecrated to the gods and goddeſſes, *L.*

D. N. (in *Inſcriptions*) ſtands for *Domini Noſtri*, i. e. of our Lord, *L.*

DA'BITIS (with *Logicians*) one of the moods of ſyllogiſms.

DAB'BLER (of *dabberen*, Dutch) one that ſplaſhes or ſtirs water about; alſo one ſlightly furniſhed with an art, *&c.* as a *Dabbler in Politicks*, &c.

DAD } (*cad*, C. Brit. *dadda*, Ital.) a
DAD'DA } name by which young children call their fathers.

DÆ'DALUS (δαίδαλος, *i. e.* artificial, of τῷ δαιδάλλειν, to do artificially, or of δαῆναι, to know) an *Athenian* artificer, the ſon of *Micion*, ſaid to have lived *A. M.* 2874, about the time that *Gideon* judged *Iſrael*.

DÆDA'LEAN *dædaleus*, L. of δαιδαλος, of δαιδάλλω, I do artificially, *&c.*) cunning, witty, artificial, ingenious.

DÆ'MON (δαίμων, either of δαίζεσθαι, to adminiſter; becauſe ſuppoſed to attend on, and to miniſter to men; or, as others ſay, of δαῆναι, *i. e.* ναῆναι, becauſe of an aethereal ſubſtance; or of δαῆναι, to know, *Gr.*) a devil, a ſpirit either good or bad; ſome *Heathen* writers uſe it to ſignify the devil or an evil ſpirit.

A DÆMO'NIACK (*dæmoniacus*, L. of δαιμονιακὸς, Gr.) one poſſeſſed with a devil, furious, mad.

DAI'LY (dæglice, *Sax.*) every day, day by day.

DAIN'TINESS (of *dain*, obſ. *F.*) delicacy, niceneſs in eating, *&c.*

DAI'RY (of *dayeria* of *day*, or dæg, *Sax.* which at firſt ſignified the daily yield of milch-cows, or profit made of them, or others of *derriere*, F. behind, *q.* a houſe backwards) a place where milk and milk-meats are made and kept.

DALLIANCE. 1. Interchange of careſſes, acts of fondneſs.

Nor gentle purpoſe, nor endearing ſmiles
Wanted; nor youthful *dalliance*, as beſeems
Fair couple, link'd in happy nuptial league,
Alone as they.

Milt. Par. Loſt, b. iv. l. 332.

2. Conjugal converſation: 3. delay, procraſtination.

To DALLY (*dollen*, Dut. to trifle.) 1. To triſle, to play the fool, to amuſe one's ſelf with idle play, to loſe time in trifles: 2. to exchange careſſes, to play the wanton, to fondle: 3. to ſport, to play, to frolick: 4. to delay.

To DALLY, to put off, to delay, to amuſe till a proper opportunity.

DAMAGES (in *Common Law*) the hindrances that the plantiff or demandant hath ſuffered by means of the wrong done to him by the defendant.

To DAMAGE (*dommager*, F.) to do hurt, to prejudice.

DAMAGE *clear* (*Law Term*) a duty formerly paid to the prothonotaries and other clerks, being a third, ſixth or tenth part of the damage recovered, upon a trial in any court of juſtice; but was diſannulled the 17th of *Charles* II.

DAMAGE *Feaſant* (*q. d.* doing hurt or miſchief) a term uſed when the beaſts of a ſtranger get into another man's ground, and feed there, ſpoiling graſs or corn, in which caſe the owner of the ground may diſtrain or impound them as well in the night as in the day.

DAM'AGEABLE (*dommageable*, F.) prejudicial, hurtful.

DAMNABIL'ITY (*damnabilitas*, L. damnableneſs. capableneſs of condemnation.

DAM'NATORY (*damnatorius*, L.) condemning, or that is condemned.

DAMNIF'ICK (*damnificus*, L.) that brings damage or hurt, endamaging.

DAM'NABLENESS (*damnable*, F. *damnabilis*, L.) damning, impiety, horribleneſs.

DAMP'ISHNESS } moiſtneſs, wetneſs.
DAMP'NESS }

DAMPS (in *Mines*) are noxious exhalations which ſometimes ſuffocate thoſe that work in them, and are otherwiſe prejudicial, they are diſtinguiſhed into four ſorts.

1. *The Peas-Bloom* DAMP (at the mines at the *Peak* in *Derbyſhire*) this damp is ſuppoſed to proceed from the multitude of the red trefoil flowers, called honeyſuckles, with which the lime-ſtone meadows do there abound. It takes its name from the likeneſs to the ſmell of peas bloſſoms. It is ſaid always to come in the ſummer-time, but is not mortal.

2. *The fulminating* DAMPS, theſe are found frequently in coal-mines, but very ſeldom, if at all, in lead-mines. If the vapour of theſe ſort of damps is touched by the flame of a candle, it immediately catches fire, and has all the effects of lightening or fired gunpowder.

3. *The common* DAMPS, affect perſons with ſhortneſs of breath and difficulty of breathing; but are ſeldom injurious any farther, if the perſons affected with it do not ſwoon, which if they do, though they are not quite ſuffocated, are yet tormented with very violent convulſions on their recovery. The coming of theſe ſort of damps is known by the flame of the candles becoming round, and growing leſſer and leſſer till it go quite out. The method of curing thoſe that ſwoon, is by laying them on their bellies, with their mouth to a hole dug in the ground, and if that does not recover them, they fill them full of ale, and if that fails, they look upon their caſe deſperate.

4. *The Globe* DAMP, this by miners is ſuppoſed to gather from the ſteam of the holes and the candles, which aſcending up into the higheſt part of the vault, do there condenſe, and in time a film grows over it, which corrupts and becomes peſtilential. It appears of a round form, about the bigneſs of a football, hanging in the higheſt part of the roof, of ſuch paſſages of the mine, as branch out from the main-grove. It is covered with a ſkin about the thickneſs of a cobweb. If this ſkin be broken by a ſplinter or any other accident, the damp preſently flies out and ſuffocates all that are near it, the workmen have a way of breaking it at a diſtance by the help of a ſtick and a long rope, which being done, they afterwards purify the place with fire.

DANE-LAGE (Dane-lea͞g, *Sax.*) the laws that were in force in *England*, during the time of the *Daniſh* government, which took place chiefly in fifteen counties, *York*, *Derby*, *Nottingham*, *Middleſex*, *Norfolk*, *Cambridge* and *Huntingron*, *Leiceſter*, *Lincoln*, *Northampton*, *Hertford*, *Eſſex*, *Suffolk*, *Cambridgeſhire* and *Huntingdon*.

DAN'GER } a payment of money
DANGE'RIUM } antiently made by the foreſt-tenants to their lords, that they might have leave to plow and ſow in the time of pannage or maſt-feeding, it is otherwiſe called *lief* or *lef-ſilver*.

DAN'GEROUSNESS (of *dangereux*, F.) hazardouſneſs.

DANG'LING (*q. d.* down and hanging) hanging down, pendulous.

The DANK, the moiſture or ſeat of dankneſs or wetneſs,

DANK'ISH, a little moiſt or wet.

DANK'ISHNESS, moiſtneſs.

DARDANA'RIUS, an uſurer, a monopoliſt, ſuch as caus'd a ſcarcity and dearneſs of proviſions, and particularly of corns, by buying them up and hoarding them, to raiſe their value in order to ſell them at an extravagant price.

To DARE (dearran, *Sax.*) *derren*, Dutch) to have courage for any purpoſe; not to be afraid; to adventure; to be advent'rous.

I *dare* do all that may become a man;
Who *dares* do more, is none.
Shakeſp. Macbeth.

The father bore it with undaunted ſoul,
Like one who durſt his deſtiny controul.
Dryden.

Deliberate and well weigh'd courage knows both to be cautious and to *dare*, as occaſion offers. *Dryden.*

To DARE, to challenge, to defy.

Preſumptuous wretch! what mortal art to *dare*
Immortal power, and brave the thunderer.
Granville.

DARING, bold, adventurous, fearleſs, courageous, intrepid, brave, ſtout.

DARINGLY, boldly, courageouſly, fearleſsly, impudently, outrageouſly.

DA'RINGNESS (ꝺeaꝛꝛcippe of ꝺeaꝛꝛnan, *Sax.*) adventurouſneſs, boldneſs.

DARK *Tent*, a portable *camera obſcura*, made not unlike to a deſk, and fitted with optick glaſſes, to take proſpects of landſkips, buildings, fortifications, &c.

DARK'NESS (ꝺeoꝛcneꝛꝛe, *Sax.*) want of light, obſcurity, hiddenneſs.

DARK'LING, obſcurity making dark. *Milton.*

DARK'SOMNESS, obſcureneſs darkiſhneſs.

To DARN (probably of ꝺyꝛnan, *Sax.* to hide) to ſew croſs-wiſe in imitation of what is woven.

DAS'TARDLY, cowardly, faint-heartedly.

DAS'TARDY, cowardlineſs.

DA'TIVE *Tutelage* (*Civil Law*) a tutelage of a minor appointed by a magiſtrate.

DAVID's *Staff* (with *Navigators*) an inſtrument conſiſting of two triangles joined together, each having its baſe arch'd, and containing a quadrant of 90 degrees between them in the circle of their baſes.

DAUNT'ED (*domi*, F. *domitus*, L. tamed) diſheartened.

DAUNT'LESNESS, a being without fear or diſcouragement.

DAUPHIN, the next heir to the crown of *France*, which is ſuppoſed to have proceeded from the name, the *Dauphins of Viennois*, who were ſovereigns of the province *Dauphine* in *France*, having taken the *Dolphin* for their arms; the laſt of thoſe princes having no iſſue, gave his diminions to the crown of *France*, upon condition that the heir of the crown ſhould be called *Dauphin*, and ever after bear a *Dolphin* for his arms.

DAWN'ING, the beginning of the day.

DAY, as to the beginning of the day, we in *England* begin the natural day at twelve o'clock at night, which cuſtom we ſeem to have borrowed from the *Egyptians*, or *Romans*, who began it at that time. The religious natural day at ſun-ſet, and thus do the *Italians*, *Bohemians* and *Polanders*. The *Jews*, *Chaldeans* and *Babylonians* begin their day at ſun-riſing, and ſo do the *Perſians*; but the *Arabians* from noon.

To be diſmiſſed without DAY (*Law* term) is to be abſolutely diſcharged the court.

To have a DAY *by the Roll* (*Law* term) to have a day of appearance aſſign'd.

DAY *Work of land* (among the *Ancients*) as much land as could be plough'd up in one day's work; or, as it is ſtill called by farmers, *one journey*.

DEA'CINATED (*deacinatus*, L.) cleanſed from the kernels.

DEA'CONSHIP (of *diaconus*, L. and *ſhip* an *Engliſh* termination for office) the office or dignity of a deacon.

To DEAD'EN (of ðeaꝺ, *Sax.*) to take away from the force of a weight, blow, *&c.*

DEAD *Water* (with *Mariners*) is the eddy water that is next behind the ſtern of the ſhip, which is ſo termed, becauſe it does not paſs away ſo ſwiftly, as that water does that runs by her ſide; ſo that when a ſhip has a great eddy following her ſtern, they ſay ſhe makes much dead water.

DEAD'LY (of ðeaꝺlic, *Sax.*) cauſing death.

DEAF'ISH, ſomething hard of hearing.

DEAF'NESS (ðeaꝼneſſe, *Sax.*) hardneſs or want of the ſenſe of hearing.

DEAL'ING (ðælinᵹ, *Sax.*) trading; alſo diſtributing.

DEAL'ER (of ðælan, *Sax.* to divide) a trader, buyer or ſeller.

DEAR (ðeoꝛ, *Sax.*) coſting a great price; alſo indeared.

DEAR'NESS (of ðeoꝛneſſe, *Sax.*) coſtlineſs, *&c.*

To DEAR'TUATE (*deartuatum*, L.) to diſjoint, quarter or cut in peaces; to diſmember.

DEATH (ðeaꝺ, *Sax.*) a privation of life, which is conſidered in the ſeparation of the ſoul from the body.

DEATH-WATCH, a ſmall inſect.

DEATH (with *Phyſicians*) is defined a total ſtoppage of the circulation of the blood, and the ceſſation of the animal and vital functions, which follow thereupon, as *reſpiration*, *ſenſation*.

DEATH'LESS (ðeaꝺleaſ, *Sax.*) immortal.

DEATH'LESNESS (ðeaꝺleaſneſſ, *Sax.*) immortality.

DEBACCHA'TION, a raging or madneſs, *L.*

DEBAR'RED (of *debarré*, F.) hindered or kept from.

DEBASE'MENT (*abaiſſement*, F.) a being brought low.

DEBA'TABLE (of *debats*, F.) that may be diſputed.

To DEBATE (*debâtre*, F.) to diſpute, to argue deliberately on a matter.

DEBAUCH'ED (*debauché*, F.) lewed, incontinent.

A DEBAUCH'E (*un debauché*, F.) a riotous perſon.

DEBEN'TURE (in the *Exchequer* and *King's houſe*) a writing given to the ſervants for the payment of their wages.

Eſſential DEBILITIES *of a planet* (in *Aſtrology*) is when a planet is in its detriment, fall or peregrine.

Accidental DEBILITIES *of a planet* (with *Aſtrologers*) is when a planet is in the 6th 8th or 12th houſes; or combuſt, *&c.* ſo that by each of theſe circumſtances it is ſaid to be more or leſs afflicted, and *to have ſo many or ſo few debilities*.

DEBILI'TY (with *Phyſicians*) a weakneſs that proceeds from ſwooning, fainting, hunger, or ſome other indiſpoſition; or it is a relaxation of the ſolids, which induces weakneſs.

DEBOIST'NESS, debauchedneſs, *&c.*

DEBONNAI'RITY } (*debonnaireté*, F.)
DEBONNAIR'NESS } good humour, courteouſneſs, affability, *&c.*

Chirographary DEBT, is a debt due by virtue of a note or writing under one's hand, and not proved in a court of judicature.

Hypothecary DEBT, a debt which is due by virtue of ſome contract or condemnation.

Predicatory DEBT, is a debt which ariſes from alienation of lands, *&c.* the whole purchaſe of which has not been paid.

Priviledged DEBT, is a debt that muſt be ſatisfied before all others, as a king's tax, *&c.*

Regular DEC'AGON (in *Fortification*) a fortified town that has ten ſides and as many angles, or ten baſtions; the angles of which are all equal one to another.

DECAP'ILLATED (*decapillatus*, L.) having the hair pulled or fallen off.

DECAS'TYLE (*decaſtylus*, L. of δεκάστυλος, Gr.) that has ten pillars.

DECEAS'ED (*decedé*, F. *deceſſus*, L.) dead.

DECEIT'FULNESS (of *deceptio*, L.) falſe dealing, deceiving, *&c.*

DECEI'VABLENESS (of *deceptibilis*, L.) deceitful

deceitful quality.

DECEM'BER (of *decem*, L. ten) the laſt month in our year beginning at *January*, or the 10th beginning at *March*. The time when the ſun enters the tropick of *Capricorn* making our ſhorteſt day.

DECEMBER (*Hieroglyphically*) was repreſented by a man with a horrid aſpect, clad in a ſhagged rug; with three or four night-caps upon his head, and over them a *Turkiſh* turbant; his noſe red and beard hung with icicles; at his back a bundle of holly and ivy, holding in furred mittins a goat.

DECEM'VIRAL *Laws*, the laws of the 12 tables.

DECEM'VIRI (among the *Romans*) the magiſtrates elected to govern the commonwealth; inſtead of conſuls; theſe had an abſolute power; but abuſing it, they were baniſhed, and their eſtates confiſcated.

DECENCE } (*decence*, F. *decet*, L.) 1.
DECENCY } Propriety of form; proper formality; becoming ceremony.

Thoſe thouſand *decencies*, that daily flow
From all her words and actions.
Milt. Par. Loſt.

In good works there may be goods in the general, but *decence* and gracefulneſs can be only in the particulars in doing the good.
Sprat's Serm.

2. Suitableneſs to character; propriety.

And muſt I own, ſhe ſaid, my ſecret ſmart?
What with more *decence* were in ſilence kept.
Dryden's Æneids.

3. Modeſty; not ribaldry; not obſcenity.

Immodeſt words admit of no defence;
For want of *decency* is want of ſenſe.
Roſcommon.

DECENT (*decens*, L.) becoming; fit; ſuitable.

Since there muſt be ornaments both in painting and poetry, if they are not neceſſary, they muſt at leaſt be *decent*; that is in their due place, and but moderately uſed. *Dryden.*

DECENTLY, in a proper manner; with ſuitable behaviour; without meanneſs or oſtentation: 2. without immodeſty.

He performs what friendſhip, Juſtice, truth require;
What could he more, but *decently* retire?
Swift.

DECEP'TIBLE (*deceptilis*, L.) eaſy to be deceived.

DECEP'TIVE (*deceptivus*, L.) deceiving, deceitful.

DECERP'TIBLE (of *decerpere*, L.) that may be cropped off.

DECES'SION (*deceſſio*, L.) a departing or going away.

DECID'UOUSNESS (of *deciduus*, L.) aptneſs to fall.

DECIMA'TION (in the time of the civil wars in *England*) the ſequeſtring the tenth part of a man's eſtimation.

DECIRCINA'TION (of *decircinare*, L.) a drawing a circle with a pair of compaſſes.

DECI'SIVENESS (of *deciſif*, F.) deciſive property.

Half DECK (in a *great ſhip*) a deck which reaches from the main-maſt to the ſtern.

Quarter DECK, reaches from the ſteerage aloft to the maſter's round houſe.

Spare DECK (in a *ſhip*) is the uppermoſt deck of all that lies between the main maſt and the miſſen; and is alſo called the *Orlope*.

To raiſe a DECK (*Sea* term) is to put it up higher.

To ſink a DECK (*Sea* term) is to lay it lower.

DECLA'RABLE (*declarabilis*, L.) that may be declared.

North or *South* DECLINA'TION *of any ſtar or point of heaven* (with *Aſtronomers*) is the diſtance of the ſtar, *&c.* from the equator, accordingly as it declines northwards or ſouthward.

True or *Real* DECLINATION *of a Planet* (with *Aſtronomers*) is the diſtance of its true place from the equator.

Circle of DECLINATION (*Aſtronomy*) a great circle of the ſphere, paſſing thro' the poles of the world.

Parallax of the DECLINATION (*Aſtronomy*) is an arch of the circle of *Declination*, whereby the parallax of the altitude increaſes or diminiſhes the declination of the ſtar.

Refraction of the DECLINATION (*Aſtronomy*) an arch of the circle of the *Declination*, whereby the *Declination* of a ſtar is increaſed or diminiſhed by means of the refraction.

DECLI'NING (*declinans*, L.) leaning or bowing downwards or moving from.

DECLIVOUS (*declivis*, L.) ſteep downwards.

To DECOCT' (*decoctum*, L.) to ſeeth or boil well.

DECOCT'IBLE (*decoctibilis*, L.) eaſy to be ſodden or boiled.

DECOCT'IVE (*decoctivus*, L.) eaſily ſodden.

DECOC'TURE *decoctura*, L.) a decoction, a broth or liquor wherein things have been boiled.

DECOLORA'TION, a ſtaining or marring the colour.

DE'COMPOUND (*decompoſitum*, L. an *decompoſe*, F.) a word compoſed of more than two words, as indiſpoſition.

DECOMPOSITION (with *Apothecaries*) is the reduction of a body into the parts or principals that it is compoſed or conſiſts of.

DECO'RAMENT (*decoramentum*, L.) an ornament, an adorning.

DE'CORATED (*decoratus*, L. *decoré*, F.) beautified, adorned.

DECORA'TIONS (with *Architects*) ornaments in churches and other publick edifices, or other things that inrich a building, triumphal arch, *&c.*

DE'COROUS } (*decoroſus*, L.) fair and
DECORO'SE } lovely, beautiful, graceful, comely.

To

To DECOR'TICATE (*decorticare*, L.) to peel or pull off the bark of trees.

DECO'RUM (in *Architecture*) is the ſuiting and proportioning all the parts of a building, ſo as will beſt become the ſituation and deſign, *i. e.* different proſpects are to be choſen for ſeveral parts of a building, according to the nature of the place, &c. and muſt be different diſpoſitions and proportions for a palace to that of a church.

DECREATION, a depriving of being, an annihilation of what has been created.

DECREP'ID (*decrepitus*, L. *decrepit*, F.) worn out with age, ſo as to walk ſtooping, &c.

To DECREP'ITATE (of *de* and *crepitatum*, L.) to reduce to powder, that makes a crackling noiſe.

DECRE'TAL, a reſcript or letter of a pope, whereby ſome point or queſtion in the eccleſiaſtical law, is ſolved or determined, *F.*

DECUM'BITURE (of *decumbere*, L. to lie down) a lying down, a being ſeized with a diſeaſe, ſo as to be forced to take to the bed.

DECURTA'TION, the cutting or making ſhort.

DECUS'SATION, a cutting a-croſs, or in the form of a letter X or ſtarwiſe.

DECUSSO'RIUM (with *Surgeons*) an inſtrument with which the ſkin called *Dura Mater* being preſſed upwards is joined to the ſkull, ſo that the corrupt matter gathered between the ſkull and *Dura Mater*, may be let out at a hole made with a trepan, *L.*

DEDE'CORATED (*dedecoratus*, L.) diſhonoured, diſgraced.

DEDEC'OROUS (*dedecorus*, L.) uncomely, unſeemly, diſhoneſt.

DEDICA'TION *Day*, the feſtival of the dedication of a church, anciently obſerved in every pariſh with ſolemnity and good cheer, moſt of the ancient annual faire are kept on that day, and they firſt aroſe from the concourſe of people on the forementioned occaſions.

DEDITI'TIOUS (*dedititius*, L.) yielding or delivering himſelf up into the power of another.

DEDU'CIBLENESS (of *deducibilis*, L.) capableneſs of being deducted.

DEED *Indented* (in *Law*) an *indenture*, a writing cut into dents or notches on the top or ſide, which conſiſts of two or more parts; and in which it is expreſſed, that the parties concerned have interchangeably or ſeverally ſet their hands and ſeals to every part of it.

DEED *Poll* } is a ſingle plain deed un-
Polled DEED } indented, ſhewing that only one of the parties has put his hand and ſeal to it, for the purpoſe therein mentioned.

DEEP'NESS (ꝺeopneſſe, *Sax.*) depth.

DEE'SIS (δέησις, Gr.) a beſeeching or intreating.

DEESIS (with *Rhetoricians*) a figure frequently uſed in oratory or poetry, on occaſion either of earneſt intreaty or calling to witneſs; as *Lydia, dic, per omnes te deos oro.*

DEFAIT' (in *Heraldry*) a beaſt whoſe head is cut off ſmooth, *F.*

DEFATI'GABLENESS (of *defatigabilis*, L.) aptneſs to be tired.

To DEFAULT' (of *defaute*, of *faute*, F.) to render a perſon liable to ſome forfeit, fine, amercement or puniſhment, by omitting to do ſomething enjoined, or committing ſomething forbid.

DEFAULT' (in *Common Law*) an offence in omitting to do what ought to be done.

DEFECT'IVENESS (of *defectivus*, L. *defectuoſité*, F.) faultineſs, imperfection.

Line of DEFE'NCE *Fichant* (in *Fortif.*) is a right line drawn from the point or vertex of the baſtion to the concourſe of the oppoſite flank with the courtine.

Line of DEFENCE *Raſant* (in *Fortif.*) is the face of the baſtion continued to the courtine.

To be in a poſture of DEFENCE, is to be provided and in readineſs to oppoſe an enemy.

DEFEND'ABLE (of *defendere*, L. *defendre*, *F.*) that may be defended.

DEFEND'ERS, in ancient times, dignitaries in church and ſtate to take care of the preſervation of the publick weal, to protect the poor and helpleſs, and maintain the intereſt and cauſes of the church.

DEFEN'SIBLENESS (*of defenſus*, *L.*) capableneſs of being defended.

DEFEN'SITIVES (with *Surgeons*) bandages, plaiſters, or the like, uſed in curing wounds, to moderate the violence of the pain, impreſſion of the external air, &c.

DEFEN'SIVE } (*defenſif*, *F.*) that
DEFEN'SITIVE } which ſerves to defend, proper for defence.

DEFEN'SIVES } (with *Phyſicians*,
DEFEN'SATIVES } &c.) medicines outwardly applied to prevent an inflammation.

DE'FERENTS (with *Anatomiſts*) thoſe veſſels of the body appointed for the conveyance of humours from one part to another.

DEFI'CIENCY } (of *deficientia*, *L.*
DEFI'CIENTNESS } defect, coming ſhort, want, failing.

DEFI'CIENT *Hyperbola*, a curve of that denomination, having only one aſymptote and two hyperbolical legs, running out infinitely towards the ſides of the aſymptote, but the contrary ways.

DEFI'CIENT *Numbers* (in *Arithmetick*) are numbers, all whoſe parts added together amount to leſs than the integar, whoſe parts they are, as 8, whoſe parts 1, 2 and 4 make but 7, and ſo the parts of 16 make but 15 &c.

To DEFI'LE, is to reduce an army to a ſmall front, to march thro' a narrow place.

DEFINITENESS (of *definitus*, *L. definir*, *F.*) certainty, limitedneſs.

DEFINI'TION, a ſhort and plain deſcrip-
tion

tion of a thing, with its nature and principal properties; alſo a deciſion or determination of an affair; or it is an exact deſcription, explaining a thing by ſpiritual attributes.

Three things are neceſſary to make a definition good.

1. It muſt be univerſal, *i. e.* it muſt contain the whole thing defined.

2. It muſt be proper, it muſt agree with the thing defined.

3. It muſt be clearer than the thing defined, *i. e.* it ought to render the idea of it more plain and diſtinct, and make us (as much as can be) to underſtand the nature of it, and be ſerviceable to us to give a reaſon of its principal properties.

DEFINITION (with *Logicians*) an unfolding the eſſence or being of a thing, by its kind and difference.

DEFIN'ITIVENESS (of *definitif*, *F.*) *definitivus*, *L.*) deciſiveneſs, *&c.*

To DEFLA'GRATE (*deflagratum*, *L.*) to inkindle and burn off in a crucible, a mixture of ſalt or ſome mineral body with a ſulphureous one, in order to purify the ſalt, or to make a *Regulus* of a mineral.

DEFLEXURE (*deflexura*, *L.*) a bending downwards, a turning aſide or out of the way.

DEFLECTION (*of the rays of light*) a bending downwards, a turning aſide, a property different both from *reflection* and *Refraction*, the ſame which is called *Inflection* by Sir *Iſaac Newton*.

DEFLORA'TION } raviſhing; the tak-
DEFLOW'ERING } ing away a woman's virginity; alſo the taking away the beauty and luſtre of a thing.

DEFLOWE'RMENT (*defloratio*, *L.*) the act of deflowering a virgin; alſo the ſuffering of that act.

DE'FLUOUS (*defluus*, *L.*) flowing, down, falling, ſhedding.

DEFLU'VIUM (among *Botaniſts*) a diſeaſe in trees, whereby they loſe their bark. This diſtemper proceeds from a ſharp humour that diſſolves the glue, by means of which the bark is faſtened to the wood; and ſometimes it is occaſioned by too great drought. *L.*

DEFORM'EDNESS (*deformitas*, *L.*) uglineſs, ill-favouredneſs; a diſpleaſing or painful idea, which is excited in the mind on account of ſome object that wants that uniformity which conſtitutes beauty.

DEFRAY'MENT (of *defrayer*, *F.*) the payment of expences.

DEFRICA'TION, a rubbing. *F.*

DEF'TARDAR, the treaſurer of the revenues of the *Turkiſh* and *Perſian* empire.

DEGEN'ERATED (ſpoken of *Plants*) grown wild.

DEGEN'ERATENESS (*degeneratio*, *L.*) degeneracy, a being grown wild, out of kind, *&c.*

DEGENERA'TION, the act of falling or declining from a more perfect or valuable kind or condition to a leſs; a deviation from the virtue of anceſtors.

DEGLU'TINATED (*deglutinatus*, *L.*) unglued.

DEGLUTI'TION, a ſwallowing down; that action in living creatures, by which that which is chew'd in the mouth, or any liquor, deſcends into the ſtomach by the motion and contraction of the fibres of the gullet.

DEGRADA'TION, a degrading, the act of depriving or ſtripping a perſon ſoever of a dignity or degree of honour, *&c.*

To DEGRA'VATE (*degravatum*, *L.*) to make heavy, to burden.

DEGREE' (*degré*, *F.*) ſtep; alſo any ſtate or condition, that is as it were aſcending and deſcending.

DEGREE (with *Aſtron.*) is the 360th part of the circumference of any circle; a degree is divided into 60 parts called *Minutes*, and each *Minute* into 60 parts called *Seconds*, and ſo into *Thirds*, &c. The ſpace of one degree in the heavens is accounted to anſwer to 60 miles on earth.

DEGREE (in *Fortif.*) is a ſmall part of an arch of a circle (the circle containing 360 degrees) which ſerves for the meaſuring the content of the angle, ſo an angle is ſaid to be of 10, 20, 30, 40, 50 or 60 degrees, *&c.*

DEGREES *of Fire* (with *Chymiſts*) are accounted four. The firſt is the moſt gentle heat of all, made only by two or three coals; the 2d a degree of heat juſt to warm the veſſel ſenſibly, made by four or five coals, and ſo that a man may endure his hand upon it for ſome time; the 3d is when there is heat ſufficient to make a veſſel containing five or ſix quarts of water boil; the 4th degree is as great a heat as can poſſibly be made in a furnace: but all theſe degrees of heat admit of ſome variations, according to the peculiar circumſtances of the operations, furnace, veſſels, quantity of matter to be heated, *&c.*

DEICIDE (from *deus* and *cædo*, *L.*) the murder of God; the act of killing God: it is only uſed in ſpeaking of the death of our bleſſed Saviour.

Explain how perfection ſuffered pain,
Almighty languiſh'd, and eternal dy'd;
How by her patient victor death was ſlain,
And earth profan'd, yet bleſs'd with *deicide*.
Prior.

DEJECTION } (*dejection*, *F. dejectio*, *L.*) a lowneſs of ſpirits, melancholy.
DEJECTEDNESS }

What beſides
Of ſorrow and *dejection*, and deſpair,
Our frailty can ſuſtain, thy tidings bring,
Departure from this happy place.
Milt. Par. loſt.

2. Weakneſs, inability: 3. (in *medicine*) a going to ſtool.

DEJECTURE. The excrements.

DEJECTION (with *Aſtrol.*) is ſaid of the planets, when in their detriment, *i. e.* when they

they have loſt their force or influence by reaſon of being in oppoſition to ſome others, which check and counter-act them.

DEJECTION (with *Phyſicians*) the act of ejecting or evacuating the excrements by means of the periſtaltick motion of the guts.

DEI JUDICIUM (*i. e.* the judgment of God, ſo called, becauſe it was accounted an appeal to God for the juſtice of a cauſe; and that the deciſion was according to the appointment of divine providence) the old *Saxon* manner of trial by *Ordeal*.

DEINCLI'NERS (in *Dialling*) ſuch dials as both decline and incline, or recline at the ſame time.

DEI'PAROUS (*deiparus*, *L.* of *deus*, a God, and *pario* to bring forth, *L.*) that beareth or bringeth forth a god.

DEIS'TICAL (of *deiſte*, *F.* of *deus*, *L.*) of deiſm or *Deiſts*.

DEIS'TICALNESS (of *deiſte*, *F.* *deus*, *L.*) deiſtical principles.

DE'ISTS (of *Deus*, *L.* God) a ſect among the Chriſtians of moſt or all denominations, who believe there is one God, a providence, the immortality of the ſoul, virtue and vice, rewards and puniſhments; but reject revelation, and believe no more than what natural light diſcovers to them, and believe no other article of the Chriſtian religion, or any other.

DEIVIRI'LE (among *School Divines*) is a term uſed to ſignify ſomething both divine and human, of *Deus*, God, and *Virlis*, pertaining to man.

DELACRYMA'TION, a falling down of the humours, the wateriſhneſs of the eyes, or a weeping much. *L.*

DELACTA'TION, a weaning from the breaſt.

DELAP'SED (*delapſus*, *L.*) ſliding or ſlidden down. *L.*

DELASSA'TION, a tiring or wearying. *L.*

DELECT'ABLENESS, delightfulneſs, pleaſantneſs.

DELECTA'NEOUS (*delectaneus*, *L.*) delightſome, pleaſant.

DEL'EGATES, are commiſſioners of appeal, appointed by the king under the great ſeal in caſes of appeals from the eccleſiaſtical court.

To DE'LE } (of *delere*, *L.*) to blot
To DELE'TE } out.

DELETE'RIUM (prob. of δηλέω, Gr. to hurt) any thing that is of a deadly poiſonous or miſchievous quality.

DELF (of ᵹelꝑan, *Sax.* to delve or dig) a mine or quarry.

DELI'ACAL *Problem*, a famous problem among the antient mathematicians about doubling the cube.

DE'LIBATED (*delibatus*, L.) taſted.

DELIB'ERATIVE *Rhetorick*, is that which is employed in proving a thing, or convincing an aſſembly of it, in order to induce them to put it in execution.

DELIBRA'TION, a pealing or taki the bark, *L.*

DEL'ICATENESS (*deliciæ*, *delicateſſ* daintineſs, niceneſs, tenderneſs.

DEL'ICATUDE (*delicatudo*, L.) d ouſneſs.

DELI'CIOUSNESS (of *delicioſus*, ſweetneſs of taſte, *&c.*

DELICIOS'ITY (*delicioſitas*) L.) d ouſneſs.

DELICIO'SE (*delicioſus*, L.) very del or ſweet.

DELIGHT'FULNESS } (of *delicia*
DELIGHT'SOMNESS } *delice*, F. ꝟulneꝛꝛe, *Sax.*) very pleaſant.

DELIN'EATED (*delineatus*, L.) dra with the out lines, pourtray'd, repre by draught or picture.

DELINI'MENT (*delinimentum*, L.) tigating or aſſwaging.

DELI'QUIUM *animi*, a fainting aw ſwooning, *L.*

DELI'RAMENT (*deliramentum*, L dotage or doting.

DELIR'IOUS (of *delirium*, L. *delire* doting or being light-headed.

DELI'VERER (of *deliverer*, F. *libe* L.) one who frees from.

DELITIGA'TION, a ſtriving, a ing, a contending. *L.*

DEL'PHIN (in *Aſtronomy*) a northern ſtellation conſiſting of ten ſtars.

DELPHOS, a city in *Beotia*.

DELTOIDES (of Δ the Greek δέλτα ειδὸς, ſhape) a triangular muſcle ariſing the *clavicular*, from the upper proceſs o ſhoulder-blade; as alſo from the proceſs ſame, called *ſpiniforme*, and is faſtened middle of the ſhoulder-bone, which i directly upwards, *&c.*

DELTO'TON (δελτωτὸν, Gr.) a co lation or cluſter of fix ſtars, in form bling the letter Δ, called otherwiſe *Tri lus ſeptentrionalis*.

DE'LUGE (*diluvium*, L.) an inund or overflowing of the earth either in p the whole by water.

DELUMBA'TION, a beating or bre of the loins, *L.*

DEMAI'N } that land which a
DEMEAN } holds originally of hi
DEMESN } which the *Civilians Dominicum*, and is oppoſed to *Feudum* which ſignifies land held of a ſuperior Indeed (the land of the crown only acc there is no land that is not held of ſome rior; becauſe all, either mediately or i diately, do depend on the crown; ſo when a man, in pleading, would int that his land is his own, he pleads *that h ſeized or poſſeſſed thereof in his demain fee*; and by this he means, that tho' hi be to him and his heirs for ever; yet it true demain, but depends upon a fe lord.

DÉM.

DEMAND' (in *Law*) a claim or calling upon a perſon for any thing due.

DEMER'SED (*demerſus*, L.) plunged, drowned.

DEMI *Baſtion* (in *Fortification*) a baſtion that has only one face and one flank.

DEMI *Canon of the leaſt ſize* (with *Gunners*) a great gun, carrying a ball of ſix inches diameter, and thirty pound weight, requires a charge of twenty four pound of powder, and will carry a ball point blank 156 paces. This gun weighs 5400 pounds; is in length from ten to eleven feet, and the diameter at the bore is ſix inches one fourth.

DEMI *Canon Ordinary* (with *Gunners*) carries a ball ſix inches one fixth diameter, and thirty two pound weight; requires a charge of ſeventeen pound and half of powder, weighs 5600 pound; is in length twelve feet; the diameter at the bore ſix inches and a half, and carries a ball 164 paces.

DEMI *Canon Extraordinary* (with *Gunners*) carries a ball of ſix inches three eighths diameter, and 36 pound weight; requires a charge of 18 pound of powder; weighs 6000 pound; is in length 13 foot; the diameter at the bore is ſix inches three fourths, and carries a ball upon a point blank 180 paces.

DEMI-CUL'VERINE (of *demi* and *couleuvre*, F.) a piece of ordnance of ſeveral ſorts

DEMI-CULVERINE *Ordinary* (with *Gunners*) is in weight 2700 pound, is ten feet long; diameter at the bore four inches and half; requires a charge of ſeven pound, four ounces of powder; the ball is four inches one fourth diameter, and in weight ten pound eleven ounces; and ſhoots upon a point blank 175 paces.

DEMI-CULVERINE *of the leaſt ſize*, is a piece of ordnance, in weight 3000 pound; in length from nine to ten feet, the diameter at the bore four inches one fourth; requires a charge of ſix pound one fourth powder; carries a ball of nine pound weight, and four inches one fourth diameter, will ſhoot upon a point blank 174 paces.

DEMI-CULVERINE *Extraordinary*, a piece of ordnance of 3000 pound weight, is ten feet one third long, four inches three fourths diameter at the bore, requires a charge of eight pound and half of powder, and a ball of four inches and a half diameter, and twelve pound eleven ounces weight, and will ſhoot upon a point blank 178 paces.

DEMI-DITONE (with *Muſicians*) the ſame as *Tierce Minor*.

DEMI-GORGE (in *Fortif.*) is half the *gorge* or entrance into the baſtion, but not taken from angle to angle, where the baſtion joins the courtin, but from the angle at the flank to the centre of the baſtion, or the angle that the courtins would make, if they were thus lengthened to meet in the baſtion.

DEMI-HAQUE, a ſort of gun. See *Haque*.

DEMI-LUNE, a half moon, *F.*

DEMI-SANG (*Law* term) of the half blood; as when a man has iſſue by his wife, either ſon or daughter, and upon the death of his wife he marries another, and has alſo a ſon or daughter by her; theſe ſons or daughters are commonly called *half-brothers*, or *half-ſiſters*, or of the *half-blood*, F.

DEMIUR'GIC (*demiurgicus*, L. δημιουργικὸς of δῆμος, the publick and ἔργον, Gr. work) of or pertaining to a creator.

DE'MONS (Δαίμονα, according to ſome of δάζεσθαι, to diſtribute, to adminiſter, others of δειμαίνω, to make afraid, others of δαῆν, Gr. to know) were certain ſpirits or *genii*, who are reported to have appeared to men, either to ſerve them or do them hurt.

DEMON'STRABLENESS, plainneſs or eaſineſs to be demonſtrated, capableneſs of demonſtration.

DEMONSTRA'TION (with *Philoſophers*) a ſyllogiſm in form, containing a clear and invincible truth of a propoſition.

DEMONSTRATION (with *Logicians*) an argument ſo convincing, that the concluſion muſt neceſſarily be infallible.

A *Poſitive* DEMONSTRATION, is one which proceeding by affirmative and evident propoſitions, dependent on each other, ends in the thing to be demonſtrated.

A *Negative* DEMONSTRATION, is whereby a thing is ſhewn to be ſuch from ſome abſurdity that would follow, if it were otherwiſe.

A DEMONSTRATION *a Priore*, one whereby an effect is proved from a cauſe; or a concluſion by ſomething previous, either a cauſe or an antecedent.

A DEMONSTRATION *a Poſteriore*, is one whereby either a cauſe is proved from an effect, or a concluſion by ſomething poſterior, either an effect or a conſequent.

A *Geometrical* DEMONSTRATION, one framed from reaſoning drawn from the elements of *Euclid*.

A *Mechanical* DEMONSTRATION, is one whoſe reaſonings are drawn from rules of mechanicks.

DEMONSTRATION (with *Mathematicians*) a chain of arguments depending one upon another, and originally founded on firſt and ſelf evident principles, or plain propoſitions raiſed and proved from them; ſo that in the concluſion it ends in the invincible proof of the thing to be demonſtrated.

DEMON'STRATIVE (with *Rhetoricians*) one of the *genera* or kinds of eloquence, uſed in the compoſing panegyricks, invectives, *&c.*

DEMON'STRATIVENESS, aptneſs for demonſtration.

DEMON'STRATORY (*demonſtratorius*, *L.*) belonging to demonſtration.

DEMURE'NESS, reſervedneſs, affected gravity.

To DEMUR'R (*demeurer*, *F.* of *demorari*, *L.*) to put in doubts or objections in a ſuit;

to delay or put off a further hearing. In *Chancery*, a defendant demurs to a plaintiff's bill, by affirming that it is defective in ſuch or ſuch a point, and demands the judgment of the court upon it, if he ſhall be obliged to make any farther or other anſwer to it.

DEN (in *Old Records*) a low place, and is added to the names of ſeveral towns and villages in the ſame ſenſe, as *Tenderden* in *Kent*, *&c.*

DENA'RII DE CHARITATE, *Whitſun* farthings, an ancient cuſtomary oblation to the cathedral about *Whitſuntide*, when the prieſt of the pariſh, and many of the pariſhioners went to viſit the mother-church.

DENA'RIUS, a *Roman* ſilver coin, marked with the letter X, it being in value 10 *aſſes*, or about 7 pence half-penny *Engliſh*, *L.*

DENARIUS DEI (*i. e. God's Penny*) earneſt money; ſo termed, becauſe in ancient times, the money that was laid down to bind any bargain or agreement, was given to God, *i. e.* either to the church or poor. *L.*

DENAR'RABLE (*denarrabilis*, *L.*) that may be related.

DENARRA'TION, a narration. *L.*

DENTRI'TES (of δενδρον, Gr.) a ſort of whitiſh or aſh-colour'd ſtones, which are ſeen on trees, ſhrubs, *&c.*

DENEB (with *Aſtronomers*) a ſtar called otherwiſe *Cauda lucida*, or the lion's tail.

DENSATION, a making thick.

DENSE'NESS (*denſitas*, *L.*) a quality belonging to compact bodies; thickneſs, a property of bodies whereby they contain ſuch a quantity of matter under ſuch a bulk.

DEN'TALS (*Dentales*, *L.*) ſuch letters in pronouncing which the teeth are abſolutely neceſſary, are by *Gramarians* ſo called.

DENTA'LIS *Lapis* (in *Pharmacy*) a kind of ſhell, which being pulveriz'd, is us'd in medicaments as an excellent *Alkali*.

DENTAR'PAGA (of *dens*, *L.* a tooth, and αρπαζω, Gr.) a ſurgeon's inſtrument for drawing teeth.

DENTA'TED (*dentatus*, *L.*) having teeth.

DENTICU'LATED (*denticulatus*, *L.*) having teeth, or jagged.

DEN'TED (of *dentatus*, *L.*) having notches like teeth.

DENTIL'OQUIST (*dentiloquus*, *L.*) one that ſpeaketh through the teeth.

DENTIL'OQUY (*dentiloquium*, *L.*) a ſpeaking through the teeth.

DENU'DATED (*denudatus*, *L.*) made naked or bare.

DENUMERA'TION, a preſent paying down of money.

DENUN'TIATED (*denunciatus*, *L.*) denounced.

To DEOBSTRUCT' (with *Phyſicians*) is to remove obſtructions or ſtoppages; to open the pores of the body.

DEODAND (*Deodandum*, *q. dandum Deo*, *i. e.* to be devoted to God) a thing as it were forfeited to God, to atone for the violent death of man by miſadventure; as if a man were killed by the accidental fall of a tree, or run over by a cart-wheel; then the tree or cart-wheel, or cart and horſes, is to be ſold, and the money to be given to the poor.

DEOP'PILATIVES (in *Pharmacy*) medicines which ſoften, reſolve and remove obſtructions.

To DEPAU'PERATE (*depauperatum*, *L.*) to impoveriſh or make poor.

DEPECULA'TOR, one that robs the commonwealth; or imbezzles the publick treaſure.

DEPEN'CILLED, DEPEN'SILLED } (of *de* and *penecillus*, *L.* pencil) deſigned or drawn out with a pencil.

To DEPHLEG'MATE (in *Chymiſtry*) is to clear any thing from phlegm or water: as a ſpirit is ſaid to be well dephlegmated, when it is made pure by being rectified and diſtilled over again, and either wholly, or as much as may be, cleared of all water and phlegm.

DEPHLE'GM'D. See to *dephlegmate*.

DEPLO'RABLENESS, lamentableneſs.

DEPLU'MATED (*deplumatus*, *L.*) having the feathers taken off.

DEPLU'MED (*deplumé*, *F.*) deplumated.

DEPORT', deportment, behaviour. *Milton.*

DEPORTA'TION (among the *Romans*) a ſort of baniſhment, by which ſome iſland or other was aſſigned for the baniſhed perſon to abide in, with a prohibition not to ſtir out upon pain of death. *L.*

To DEPO'SE (*depoſitum*, *of deponere*, *L.*) to lay a thing down or to pledge it as a ſecurity for the performance of a contract; alſo to ſequeſter or ſtrip a perſon of his dignity. It is different from ablication in this, that *abdication* is taken to be the voluntary act of the perſon who poſſeſſes the office or dignity; but depoſition is an obliging him to quit it by force; it is pretty much the ſame with deprivation and degradation; but the latter indeed is uſually attended with more formality and ceremonies.

DEPOS'T (*depoſitum*, *L.*) the thing put into the hands of another to keep.

DEPOS'IT (*depoſitum*, *L. dépôt*, *F.*) a pledge.

DEPOSI'TIO (with *Grammarians*) the ending of the dimenſions of a *Latin* or *Greek* verſe; ſo as to find out, whether it be perfect, redundant or deficient. *L.*

DEPOSI'TUM, a pledge left in the hands of another, or in a place; alſo a wager. *L.*

Simple DEPOSITUM (in *Law*) is either *neceſſary* or *voluntary*; neceſſary as in caſe of *Fire*, *Shipwreck*, *&c.*

Voluntary DEPOSITUM, that which is committed by choice.

Judiciary DEPOSITUM, is when a thing, the right of which is conteſted between two or more perſons, is depoſited in the hands of a third perſon, by the decree of the judge.

DEPRECA'TION (in *Rhetorick*) a figure whereby

wholly the orator invokes the aid of ſome perſon or thing, or prays for ſome evil or puniſhment to befal him, who ſpeaks falſely, either himſelf or his adverſary.

DEPRE'CIATED (*depreciatus*, L.) cried down in price or undervalued.

To DEPREHE'ND (*deprehendere*, L.) to catch or ſeize unawares.

DEPREHEN'SIBLENESS, capableneſs of being caught or underſtood.

DE'PRIMENS (with *Anatomiſts*) one of the ſtrait muſcles, which moves the globe or ball of the eye, which ſerves to pull it downwards; it is alſo called *humilis*, L.

DEPRE'TIATED (*depretiatus*, L.) leſſened in the price, undervalued, vilified.

DEPRETIA'TION, an undervaluing, a leſſening the eſteem or value, *&c.* L.

DEPRIVATION (in the *Canon Law*) the act of diveſting or taking away a ſpiritual promotion of dignity.

DEPRIVATION *a beneficio*, is when for ſome great crime a miniſter is wholly and for ever deprived of his benefice or living.

DEPRIVATION *ab officio*, is when a miniſter is for ever deprived of his office.

To DEPU'CELATE (*depuceler*, F.) to deflower, to bereave of virginity.

DEPUL'SORY (*depulſorius*, L.) putting away, averting.

To DE'PURATE (*depuratum*, L.) to purify, to ſeparate the pure from the impure part of any thing.

DEPU'RED, purified, defecated, cleared from dregs.

DEPU'TY (in the ſenſe of the *Law*) one who executes any office, *&c.* in the right of another man; for whoſe miſdemeanour or forfeiture, the perſon for whom he acts ſhall loſe his office.

DERAIGN'MENT (with *Civilians*) a diſcharge of a profeſſion; a term ſometimes applied to ſuch religious perſons, who forſook their orders.

DERELICT' *Lands*, ſuch lands as are forſaken by the ſea.

DERI'SORY (*deriſorius*, L.) ridiculous, alſo to be laughed at.

DERIVA'TION (of *de* and *rivus*, a river or ſtream, L.) properly a draining of water or turning its courſe.

DERMATO'DES (of δέρμα, the ſkin, Gr.) an epithet given to the exterior membrance that inveſts the brain, ſkin-like.

DEROG'ATIVE (*derogativus*, L.) derogatory, detracting from the worth of.

DEROG'ATORINESS, tendency to derogate.

DER'VICES } (דרוש, a beggar, *Heb.*)
DER'VISES } among the *Turks*, a ſort of monks who profeſs extreme poverty, and lead a very auſtere life.

DESCANT (in a *metaphorical ſenſe*) a continued diſcourſe or comment, a large paraphraſe on any ſubject.

DESCEND'ING (*deſcendens*, L.) falling or moving from below downwards.

DESCENDING *latitude* (*Aſtron.*) is the latitude of a planet in its return from the nodes to the equator.

DESCEN'SIONAL *Difference* (*Aſtron.*) is the difference between the right and oblique aſcenſion of the ſame ſtar.

Lineal DESCENT', is that which is convey'd down in a right line from the grandfather to the father, and from the father to the ſon, and from the ſon to the grandſon.

Collateral DESCENT, is that which ſpringe out of the ſide of the line or blood, as from a man to his brother, nephew, *&c.*

DESCENT (in *Mechanicks*) is the motion or tendency of a body towards the centre of the earth, either directly or obliquely.

DESCENT *into a moat or ditch* (in *Fortification*) is a deep digging into the earth of the covered way, in the form of a trench; the top of which is covered with planks or wattles bound cloſe together, and well loaded with earth, to ſecure the ſoldiers againſt fire, in their paſſage into the moat or ditch.

To DESCRIBE (*deſcribere*, L.) to write out or ſet down in writing.

To DESCRIBE (in *Language*) is to explain.

To DESCRIBE (in *Drawing*, *Painting*, *&c.*) to draw the form of a thing, to repreſent.

DESCRIP'TION, as to its outward appearance, reſembles a definition, it is a ſuperficial, inaccurate definition of a thing, giving a ſort of knowledge thereof; from ſome accidents and circumſtances peculiar to it, which determine it enough to give an idea, which may diſtinguiſh it from other things, but without explaining its nature or eſſence.

DESCRIPTS' (with *Botanick Writers*) ſuch plants as are deſcribed.

DESECRA'TION a unhallowing, a profaning.

A DE'SART (*deſertum*, L.) a wilderneſs, a large wild part of a country, a ſolitary, loneſome place.

DESERTLESS, without merit, undeſerving.

DESICCATIVE *Medicines*, thoſe that are of a drying quality.

A DESICCATIVE (with *Phyſicians*) a drying plaiſter or ointment.

To DESI'DE (*deſidere*, L.) to ſink or fall down.

DESID'IOSE } (*deſidioſus*, L.) idle,
DESID'IOUS } ſlothful, lazy, ſluggiſh.

DESI'GN, *reſpecting Arts and Sciences*, denotes the thought, plan, geometrical repreſentation, *&c.*

DESIGN (in *Painting*) the firſt draught or ſketch of a picture; or in general is the thought that the artiſt had about any great piece; whether the *contours* or outlines be only drawn, or whether the piece has the ſhadows or the colours; ſo that if there appears much ſkill or judgment, it is common to ſay, *the Deſign is great and noble.*

DIACINNAMO'MUM, a medicine made of Cinnamon.

DIACITO'NIUM, a medicine made of Citonia.

DIA'CLASIS (of διακλάω, Gr. to break off) a fracture.

DIACO'NICON (of διάκονος, Gr.) the ſacriſty, the place in or near ancient churches, where the veſtments and church-plate were repoſited.

DIACO'PE (*diacopus*, L. of διακοπή, Gr.) a cutting or dividing aſunder.

DIACOPE (with *Surgeons*) a deep wound, eſpecially one made in the ſcull with a large inſtrument.

DIACOPE (with *Rhetoricians*) the ſame as *Diaſtole*.

DIACORAL'LION, a medicine made chiefly of Coral.

DIACO'RUM, a medicine made of acorns, *L.*

DIACOS'TUM, a medicine made of Coſtus, *L.*

DIA'CRISIS (διάκρισις, Gr.) a ſeparating, ſevering or dividing.

DIACRO'CUMA, a medicine made chiefly of ſaffron, *L.*

DIACROM'MYON (of διὰ and κρόμμυον, Gr.) a medicine made of onions.

DIACU'MINUM, a compoſition made of cummin, *L.*

DIACYDONITES (of διὰ τῶν κυδωνίων, Gr.) ſuch medicines in which quinces are an ingredient.

DIACYDO'NIUM (διὰ τῶν κυδωνίων, Gr.) a confection made of the pulp of quinces and ſugar, commonly called marmalade, *L.*

DIADAMASCE'NUM, a compoſition of damaſcens, *L.*

DIADE'MATED (*diadematus*, L.) wearing a diadem, crown or turbant.

DIA'DOCHUS (διάδοχος, Gr.) a precious ſtone like a beril.

DIÆ'RESIS (in *Printing*) is a vowel mark'd with two tittles or points, as ë, ï or ü, to ſignify, that is is ſounded by itſelf, and not joined to another ſo as to make a dipthong; as *aëra* by the points over the *ë* is diſtinguiſhed from *æra*.

DIÆ'RESIS (with *Anatomiſts*) is a conſuming or eating out the veſſels, ſo that ſome certain paſſages are made by ſome ſharp fretting matter, which naturally ſhould not have been; alſo when ſome real ones are widened more than ordinary, ſo that the humours run out which ought to be contained in the veſſels.

DIÆ'TA (διαιτα of διαίσθαι, Gr. to make uſe of a certain order of food) diet, food, a particular way or manner of life, *L.*

DIAGAL'ANGA, a medicine made of galangal.

DIAGLAU'CION (διαγλαυκίον, Gr.) a medicine for the eyes made of the herb *Glaucium*, L.

DIACLY'PHICE (διαγλυφικὴ, Gr.) the art of cutting or making hollow or concave figures in metal.

DIAGNO'SIS (διαγινώσκω, Gr. to know) a diſcerning or knowing one thing from another, a judging of, *L.*

DIAGNOSIS (with *Phyſicians*) a knowledge or judgment of the apparent ſigns of a diſtemper, or a ſkill by which the preſent condition of a diſtemper is perceived; and this is threefold, *viz.* 1. a right judgment of the part affected: 2. of the diſeaſe itſelf: 3. of its cauſe.

DIAG'ONAL } (with
DIAGONAL *Line* } *Geometricians*) a line drawn acroſs any figure from angle to angle; ſometimes called the diameter diagonal; and ſometimes it ſignifies a particular parallelogram, or long ſquare, that has one common angle and diagonal line, with the principal parallelogram.

DIAG'ONAL *Scale*, and the *Plain Scale*, ſerve to repreſent any numbers and meaſures whatever, the parts of which are equal to one another; thus gunners make uſe of a ſcale, or take the dimenſion of a piece of ordnance. Engravers have a ſcale or rule to make a draught of a fortification on paper, *&c.*

DI'AGRAM (in *Geometry*) a ſcheme or figure made with lines or circles, for the laying down an explanation or demonſtration of any propoſition or figure, or properties belonging thereto.

DIAGRAPH'ICE (διαγραφικὴ, Gr.) the art of painting or carving on box, *L.*

DIAGRY'DIUM *Scammony*, or the plant or root of ſcammony prepared by boiling it in a hollowed quince, or with the juice of a quince, or lemon, or pale roſes.

DIAHYS'SOPUM, a medicine made up of hyſſop.

DIAI'RIS, a medicine made of the plant Iris. *L.*

DIAL PLANES, are plain boards, plates or ſurfaces on which hour-lines are drawn for any latitude, and are diſtinguiſhed according to the reſpect they bear to the horizon of the place where they are made, and are, according to their poſition or ſituation, parallel, perpendicular or oblique.

Primary DIALS, are either *horizontal* dials or vertical dials.

Moon DIALS, ſuch as ſhew the hour of the night, by the means of the light or ſhadow of the moon projected thereon by an index.

Mural DIALS, ſuch as are placed againſt walls.

Equinoctial DIAL, is one deſcribed on the equinoctial plane, or a plane parallel to the horizon.

Vertical DIAL, is one drawn on the plane of a vertical circle.

Polar DIAL, is one deſcribed on a plane paſſing through the poles of the world and the

eaſt

weſt points of the horizon.
M'MA (with *Phyſicians*) a ſpace be-ro fevers. *L.*
.LING (with *Miners*) is the uſing a ind long line to know which way the rin of oar inclines, or where to ſink ift.
LING *Line* } graduated lines
LING *Scales* } placed on rulers, xpedite the making of ſun-dials.
AC'CA, a medicine made of Lacca lac.
THE'A (διαλθαία, Gr.) an unguent, ingredient of which is *Althæa.*
'YSIS (διάλυσις, Gr.) a figure in k, when two points are placed by ιαις over two vowels in one word, rould otherwiſe make a diphthong; y this character (¨) pointed into two.
I'ETER *of a Column* (in *Architec-*hat taken juſt above the baſes.
METER *of the ſwelling* (in *Archi-*is that taken at the height of one m the baſe.
METER *of the Diminution* (*Archi-*is that taken from the top of the

MET'RICALLY (*diametriquement*, ιμετρος, Gr.) directly.
MOND (*adamas*, *L.* of ἀδαμας, Gr. , *F.*) the hardeſt, moſt ſparkling, t valuable of all precious ſtones. The of a diamond conſiſts in three things. ıſtre or water. 2. Its weight or big-. Its hardneſs. The *Great Mogul* of as a diamond that weighs 269 3-4ths ralued at 11 millions, 723 thouſand, nds, 14 ſhillings and 9 pence.
DIAMOND, is one cut in faces both and bottom, and whoſe table or prin-ce at the top is flat.
DIAMOND, is one that is quite flat ath; but whoſe upper part is cut in ttle faces, uſually triangles, the upper which terminates in a point.
ngb DIAMOND, is one juſt as it ut of the mines that has not yet been

ible DIAMOND, is one which has a nare face at the top encompaſſed with ſer.
le DIAMONDS (ſo called of the *Tem-'aris* in *France*, where they are made) rt of factitious diamonds, of no great but us'd much in the habits of the ıpon the ſtage.
MO'RON, a confection made of mul-

le DIAMO'RUM (of διὰ and *morum*, ulberry) a medicinal compoſition made berry juice and ſugar.
ound DIAMORUM (in *Pharmacy*) is f mulberry juice, ſapa, verjuice, myrrh ſtron.
AMOS'CHUM, a medicinal powder whoſe chief ingredient is muſk.
DIAN'GEOPOL'YSPER'MOUS (of διὰ ἀγγεῖον, πολὺ and σπέρμα, Gr.) having two ſeed veſſels containing many ſeeds.
DIANI'SUM, a medicine made of aniſeeds, *L.*
DIANU'CUM (*Pharmacy*) a kind of *Rob*, made of the juice of green walnuts and ſugar boiled to the conſiſtence of honey.
DIAOLIBA'NUM, a medicine made of *Olibanum.*
DIAPAL'MA, a kind of ſalve. *L.*
DIAPAPA'VER, a medicine made of poppies. *L.*
DIAPAS'MA (διασμα, of διασσω, Gr.) a compoſition of powders, with which the ancients us'd to dry their bodies from ſweat at their coming out of the baths.
DIAPE'DIASIS (with *Anatom.*) a breaking of the blood veſſels; a ſweating or burſting out of the blood thro' the veins, which is cauſed by their thinneſs.
DIAPEN'TE (διάπεντε, *i. e.* of five, Gr.) a phyſical compoſition made up of five ingredients, *viz.* myrrh, gentian, birth-wort, ſhavings of ivory and bay berries; alſo the liquor called punch.
DIAPENTE (in *Muſick*) the ſecond of the concords; the terms of which are as three to two, otherwiſe called a perfect fifth, and makes up an octave with the *Diateſſaron.*
DIAPHANE'ITY } (*diaphaneté*, *F.*
DIAPHA'NOUSNESS } of διαφανεια, Gr.) the property of a diaphanous body, *i. e.* one that is tranſparent like glaſs; the humours of the eye; the *Tunica Cornea*, &c. The pores of diaphanous bodies, are ſo ranged and diſpoſed, that the beams of light can paſs thro' them freely every way.
DIAPHOEN'ICON, an electuary whoſe chief ingredient is dates, *L.*
DIAPHON'ICKS (of διαφωνία, Gr.) a ſcience that explains the properties of refracted ſounds, as they paſs through different mediums.
DIAPHONI'A (with *Rhetor.*) a figure when a word repeated is uſed in a ſignification different from what it was at firſt.
DIAPHORET'ICK (διαφορητικὸς, Gr.) diſcuſſive, that diſſolves by ſweat, *&c.*
DIAPHORET'ICALNESS, a property to cauſe ſweat.
DIAPHRAGM' (*diaphragma*, *L.* of διαφράγμα, of διαφράττω, to incloſe, Gr.) a fence or hedge ſet between.
DIAPHRAG'MATICK *Artery* (*Anat.*) one that iſſues from the trunk of the *Aorta*, and goes from thence to the *Diaphragma.*
DIAPOMPHO'LYGOS (of διά and πόμφολυξ, Gr. the recrement of braſs) an unguent of which that is an ingredient.
DIAPRU'NUM, an electuary made of damaſk prunes, *&c.*
DIAPYE'TICKS, medicines promoting the ſuppuration of ſwellings, and cauſing them

to run with matter, or ripening or breaking ſores, &c.

DIAPHTHO'RA (διαφθορὰ, Gr.) corruption of any part.

DIARRHO'DON (in *Pharmacy*) a name given to ſeveral compoſitions wherein red roſes are an ingredient.

DIASATY'RION, an electuary whereof the chief ingredient is Satyrion or Ragwort.

DIASEBESTEN (in *Pharmacy*) an electuary wherein *Cebeſtes* are the baſis.

DIASEN'NA, a compoſition made of Senna.

DIASPOLET'ICUM, a medicine made of Cummin.

DIASTEM' (in *Antient Muſick*) a name given to a ſimple interval, in contradiction to a compound interval which they call a *Syſtem*.

DIAS'TOLE (with *Rhet.*) a figure, when between two words ſome other word, and ſometimes two words, are put between two words of the kind; as *Dii mea vota, Dii audire Lyce*, Horace, *Duc age, duc ad nos*, &c. This figure is by the *Latins* called *Separatio*.

DIASTREM'MA (of διαστρέφω, Gr.) to turn aſide) a diſtortion or laxation.

DIATA'SIS (of διατείνω, Gr. to ſtretch out) a diſtenſion of any ſort, particularly of a limb in caſe of a fracture.

DIATERE'TICA (διατήρησις, Gr.) the art of preſerving health.

DIATE'RESIS (of διατήρησις, Gr.) a good conſtitution of the bones, when they are apt to move eaſily and ſtrongly, ſuch as the arms, hands, &c.

DIATHA'MERON, a compound of dates.

DIATO'NICK (of διά and τόνος, Gr.) as diatonick muſick, which ſee.

DIATUR'BITH, an electuary of Turbith.

DIAXYL'ALOES, a medicine made of the wood of aloes, *L.*

DICA'CIOUSNESS (*dicacitas*, L.) talkativeneſs; alſo buffoonery, drollery.

DICHORÆ'US (διχόρειος, Gr. *i. e.* compounded of two choreus's) a foot in verſe, either *Greek* or *Latin*, which conſiſts of four ſyllables, of which the firſt and third are long, and the ſecond and fourth ſhort, as *Comprobare*,

DICHOTO'MIST (διχοτομία, Gr.) one who divides a thing into two parts.

DICÆOL'OGY (δικαιολογία, Gr.) a pleading one's cauſe, and advocating for.

DICOTY'LEDON (with *Botaniſts*) a term uſed of plants, which ſpring with two ſeed-leaves oppoſite each other, as the generality of plants have.

DICTA'TION, a pronouncing or dictating of any thing to another man to be written by him.

DICTATOR, a perſon who directs another what to write,

DICTA'TOR (with the antient *Romans*) a magiſtrate elected in the great emergencies of the ſtate, whoſe office held ſix months, and no longer, during which time he acted like an abſolute monarch, ſo that from his ſentence there lay no appeal, not even in caſes of life and death.

Application was never made to this magiſtrate but in caſes that were difficult and dangerous, when affairs could not well be managed the uſual way.

There were 24 axes borne before the dictator, whereas a conſul had but 12.

DICTA'TORSHIP (*dictatura*, L.) the office and dignity of a dictator.

DICTAT'ORY (*dictatorius*, L.) pertaining to a dictator, or dictating.

DICTA'TRIX, a ſhe-dictator or inditer, &c. L.

DICTYOI'DES (of δίκτυον, a net, and εἶδος, ſhape, Gr.) a muſcle, &c. in form reſembling a net.

DIDAC'TICALLY (of *didactique*, F. *didacticus*, L, of διδακτικὸς of διδάσκω, Gr. to teach) inſtructively.

DIDYMOITO'KIA (διδυμοτοκία of δίδυμοι, twins, and τοκία, Gr. to bring forth) a bearing twins.

DE DIE IN DIEM, from day to day, *L.*

DIE'RESIS (διαίρησις of διαίρεω, Gr.) the making two ſyllables into one.

DIERESIS (with *Surgeons*) a ſeparation of parts which are unnaturally joined together, and are an hindrance to a cure.

DIERESIS (with *Anatomiſts*, &c.) a conſumption of the canals or veſſels of an animal body, either by having ſome paſſages made that ſhould not have been, or by the dilation of the natural paſſages beyond their natural ſtate, by which the juices which ſhould be contained in them extravaſe or run over.

DIES, a day. *L.*

DIETET'ICK, pertaining to a regular or preſcribed diet.

DIETICAL (of *diæta*, *L.* διαίτα, Gr.) appertaining to a preſcribed food, or a method of eating and drinking.

DIF'FERENCE (with *Logicians*) is an eſſential attribute, which belongs to any *ſpecies*, which is not found in the *Genus*, and is the univerſal idea of that ſpecies. As for example, *body* and *ſpirit* or *ſoul* in human nature, are two ſpecies of ſubſtance, which in their ideas do contain ſomething more than is in that ſubſtance; for in a body is found impenetrability and extenſion, in a ſoul or ſpirit the power of cogitation, of thinking and reaſoning; and thence the difference of a body is impenetrable extenſion, and the difference of a ſpirit is cogitation.

DIFFEREN'TIAL of any quantity, is the fluxion of that quantity.

DIFFERENTIAL *Quantity* (in the *higher Geometry*) an infinitely ſmall quantity, or particle of a quantity, ſo ſmall as to be incon-

meaſurable

e thereto, or leſs than an aſſignable

ENTIAL *calculus* (*Geog.*) a method cing quantities, that is, of finding a , or that infinitely ſmall quantity, en an infinite number of times is given quantity.

ENTAL (in the doctrine of *Lo*-he doctrine of tangents.

RENTIO-DIFFERENTIAL *cal*-method of differencing differential as the ſign of a differential is the hat of a differential of $d\,x$, is $d\,d\,x$, ferential of $d\,d\,x$, $d\,d\,d\,x$ or $d\,2\,x$,

FERENTIAL (of the firſt power is that of an ordinary quantity, as

FERENTIAL (of the ſecond pow-afinitefimal or a differential quantity ſt degree, as $d\,d\,x$ or $d\,x\,d\,x$, or

FERENTIAL (of the third power, a infinitefimal or a differential quan-: ſecond power, as $d\,d\,d\,x$, or $d\,x\,3$,

ERENTNESS (of *differentia*, *L.*)

CULTNESS (*difficulté*, *F.* of *diffi*-.) hardneſs to be performed, trouble, caſe, point or queſtion.

FFIDE (*diffidere*, *L.*) to miſtruſt, to deſpair.

DENTNESS (of *diffidentia*, *L.*) diſ-piciouſneſs.

FFIND' (*diffindere*, *L.*) to cut or nder.

SION, a cleaving aſunder.

U'ENCY (*diffluentia*, *L.*) a flow-l, or divers ways.

U'ENT (*diffluens*, *L.*) looſe and all aſunder.

U'OUS (*diffluus*, *L.*) flowing forth, ſeveral ways.

FFUND' (*diffundere*, *L.*) to pour atter abroad; alſo to diffuſe or ſpread

'SEDNESS (of *diffuſus*, *L.*) the ed forth.

'SE (*diffuſus*, *L.*) diffuſive.

'SION, a pouring out; a ſpreading *L.*

'SION (with *Philoſophers*) is the diſ-he ſubtil effluvia's of bodies into a tmoſphere quite round them; as for the magnetical particles are diffuſed here round about the earth in parts to it. And the light is diffuſed by of the ſun, iſſuing all round from derful body of fire.

GEST' (with *Surgeons*) to bring to , to ripen.

ST'IBLENESS, eaſineſs to be di-

ESTIVENESS (of *digeſtivus*, *L.*) faculty.

DIGESTIVES (in *Phyſicks*) are ſuch medicines as cauſe digeſtion, by ſtrengthening and increaſing the tone of the ſtomach.

DI'GITATED (in *Botany*) a term apply'd to the leaves of plants which are either compoſed of many ſimple leaves, ſet together upon one foot-ſtalk, as in the *Cinque-foil*, *Vetches*, *&c.* or elſe, when there are many deep gaſhes or cuts in the leaf, as in thoſe of *Strawberries*, *Hops*, &c.

To DI'GITIZE, to point with the finger.

DI'GITS (in *Arithmetick*)) are any whole number under ten, as 1, 2, 3, 4, 5, 6, 7, 8, 9, are called digits, *L.*

DI'GLYPH (*Architecture*) a kind of imperfect triglyph, conſole or the like, with only two channels or engravings.

DIG'NIFIEDNESS (of *dignus*, worthy, and *fio*, L. to make) dignity.

DILA'TABLENESS, capableneſs of being widened.

DILA'TATION (in *Phyſicks*) a motion in the parts of a body whereby it expands itſelf to a greater bulk than uſual. This is by ſome confounded with rarefaction, which is erroneous in this, that rarefaction is an expanſion of a body cauſed by heat; whereas dilatation is effected by its own elaſticity, when it has been compreſſed by a greater bulk than uſual.

DILATATO'RIUM (with *Surgeons*) an inſtrument to open any part, as the mouth, womb or fundament. *L.*

DIL'IGENTNESS (*diligentia*, *L.*) great care, carefulneſs.

DILUEN'TIA (with *Phyſicians*) medicines, *&c.* good to dilute and thin the blood. *L.*

DILU'TE (in *Botanick Writers*) faintly; *dilutius*, more faintly. *L.*

DILU'TED (*dilutus*, L.) tempered with water, made thin, *&c.*

DILUTE'NESS, faintneſs, weakneſs; *ſpoken of Colours.*

To DIMINISH (*diminuo*, Lat.) 1. To make leſs by abſciſſion or deſtruction of any part: the oppoſite to encreaſe.

That we call good which is apt to cauſe or increaſe pleaſure, or *diminiſh* pain in us. *Locke.*

2. To impair, to leſſen, to degrade.

Impiouſly they thought
Thee to *diminiſh*, and from thee withdraw
The number of thy worſhippers. *Milton.*

3. To take any thing from that to which it belongs: the contrary to add.

You ſhall not add unto the word which I command you, neither ſhall you *diminiſh* aught from it. *Deut.* iv. 2.

To DIMINISH. To grow leſs; to be impaired.

Crete's ample fields *diminiſh* to our eye;
Before the boreal blaſts the veſſels fly.
Pope's Odyſſey.

DIMINISHINGLY. In a manner tending to vilify, or leſſen.

DIMINUTION (with *Muſicians*) is when there are a number of words which are to make tones, and ſeveral quick motions in the ſpace of a cadence; ſeveral quavers and ſemiquavers correſponding to a crochet or minim.

DIMINUTION (with *Rhetoricians*) is the augmenting and exaggerating what they are about to ſay, by an expreſſion that ſeems to weaken and diminiſh it.

DIONY'SIAS (διονύσιας, Gr.) a precious ſtone having red ſpots, accounted efficacious for preventing drunkenneſs.

DIONYSIONY'MPHAS (of διονύσια and νύμφη, Gr.) a certain herb ſuppoſed to reſiſt drunkenneſs.

DIPET'ALOUS *Flower* (with *Botaniſts*) is that which has two flower leaves, as Inchanters Night-ſhade.

DIPSAS, a ſerpent ſo named (*Hieroglyphically*) was put to ſignify an unſatiable deſire and greedineſs after any thing; becauſe 'tis related, that its bite cauſeth ſuch a thirſt, that nothing is able to allay it.

DIPHRY'GES (in *Pharmacy*) the ſcoria, ſediment, or calx of melted copper, gathered in the furnace when the metal is run out.

DIPYRE'NOUS (with *Botaniſts*) which has two ſeeds or kernels, as *liguſtrum*, privet.

DIRE'FULNESS of *dirus*, L. and fulnerre, *Sax.* dreadfulneſs.

DIRE'NESS (of *dirus* and nerre, *Sax.*) dreadfulneſs.

DIRECT' (in *Opticks*) *Direct Viſion* is that performed by direct rays: In contradiſtinction to viſion by refracted or reflected rays.

DIRECT *Viſion*, is the ſubject of *Opticks*, which preſcribes the laws and rules thereof.

DIRECT (in matters of *Genealogy*) is underſtood of the principal line for the line of aſcendants and deſcendants, in contradiſtinction to the collateral line.

Angle of DIREC'TION (*Mechanicks*) is that comprehended between the lines of direction of two conſpiring powers.

DIRECTION (of the *Loadſtone*) is that property whereby the magnet always preſents one of its ſides towards one of the poles of the world, and the oppoſite ſide to the other pole.

Magnetical DIRECTION, the tendency or turning of the earth, and all magnetical bodies to certain points.

DIRECT'NESS (of *directus*, L.) ſtraitneſs of way.

DIRECT'OR (with *Surgeons*) a hollow inſtrument uſed to guide the inciſion knife.

DIRECT'ORY, a ſort of regulation for religious worſhip drawn up by the aſſembly of divines by order of the parliament in 1644. The deſign of which was, that the miniſters might not be wholly at a loſs in their devotions, after the *Common Prayer* had been put down.

This gave ſome general hints, which were to be uſed at diſcretion, for the directory preſcribed no form of prayer, nor of eternal worſhip, nor required the people to make any reſponſes, but *Amen*.

DIR'GE (probably of *dyrken*, Teut. to command or praiſe) a ſong of lamentations ſung at funerals.

To DISA'BLE (of *dis*, negat. and *able*, of *habilis*, L.) to render unable.

DISADVANTA'GEOUSNESS, prejudicialneſs, *&c.*

DISAFFECT'EDNESS, diſaffection.

DISAGREE'ABLENESS, diſagreeable quality.

DISALLOW'ABLENESS, the not being allowable.

DISAS'TROUSNESS (of *diſaſtre*, F.) unluckineſs, unfortunateneſs.

To DISBARK' (*debarquer*, F.) to diſembark, to come or bring out of a ſhip.

DISBUDDING *of trees* (with *Gardeners*) is the taking away the branches or ſprigs that are newly put forth, that are ill-placed, *&c.*

DISBUR'THENING *Fruit-trees*, is the taking off the two great number of leaves and fruit, that thoſe which remain may grow the larger.

DISCERN'IBLE, that may be diſcerned or perceived.

DISCERN'IBLENESS, viſibleneſs.

DISCERN'ING, an act of the mind, whereby it diſtinguiſhes between ideas.

DISCERN'MENT (*diſcernement*, F.) the diſcerning faculty, diſcretion, judgment.

DISCERP'IBLENESS, capableneſs or aptneſs to be pulled in pieces.

DISCOI'DAL (of *diſcus*, L.) in the form of a diſk or quoit.

DISCOI'DES (with *Botaniſts*) a term uſed when the middle part of the flower is compounded of ſmall hollow flowers, and the whole formed into a ſort of flattiſh knob, a little riſing in the middle, like a diſcus or quoit of the ancients. Of theſe ſome have downy ſeed, as *Star-wort*, *Groundſel*, *Holy-chryſum*, &c.

DISCOI'DES (of δίσκος, a quoit, and εἶδος, ſhape, Gr.) an epithet given to the chryſtalline humour of the eye.

DISCOMMEND'ABLENESS (of *dis* neg. and *commendabilis*, L.) undeſervingneſs.

DISCOMPO'SEDNESS (of *decompoſé*, F. of *dis*, neg. and *compoſitus*, L.) diſquiet of mind.

To DISCONCERT (*diſconcerter*, F.) to diſturb, to diſorder, to put out of countenance, to break the meaſures.

DISCONSOLATENESS (of *dis* and *conſolatio*, L.) being without conſolation.

DISCONTENT'MENT (of *dis* and *contentement*, F.) diſcontentedneſs.

DISCONTINUEDNESS (of *dis* and *continuatio*, L.) an interruption or breaking off.

DISCONTINU'ITY, a diſcontinuance.

DISCONTIN'UOUS (of *dis* and *continuus*, L.)

L.) not continued, parted or left off in the midſt or elſewhere.

DISCORD'ANCY } diſagreeableneſs,
DISCORD'ANTNESS } jarring.

DISCOV'ERABLE (of *decouvrir*, F.) that may be diſcovered.

DISCOUNT (in *Traffick*) is the ſetting off or abatement of what the intereſt comes to at the time when the money becomes due, in conſideration of preſent payment.

DISCOUR'SIVE, diſcurſive. *Milton.*

DIS'COUS *Flower* (with *Floriſts*) is a compound flower, having a diſk of floreta.

A naked DISCOUS *flower* (with *Floriſts*) is that which has a diſk without any rays, as in tanſy, *&c.*

A Radiate DISCOUS *Flower* (with *Floriſts*) is that which has its diſk encompaſſed with a ray, as is in the ſun-flower.

DISCREPANCY (*diſcrepantia*, L.) diſagreement.

DISCRE'TE *Proportions* (in *Arithmetick*) is when the *ratio* or reaſon between two pairs of numbers is the ſame, but there is not the ſame proportion between all the four numbers; thus if the number 6, 8, : : 3, 4, be conſidered, the *ratio* between the firſt pair 6 and 8, is the ſame as that between 3 and 4, and therefore theſe numbers are proportional; but it is only diſcretely or disjunctly, for 6 is not to 8, as 8 is to 3, *i. e.* the proportion is broken off between 8 and 3, and is not continued all along, as in theſe following, which are continued proportionals, *viz.* 3, 6, 12, 24.

DISCRETE *Quantity*, is ſuch as is not continued and joined together, as *Number*, whoſe parts being diſtinct cannot be united into one *continuum*, for in a *continuum* there are no actual determinate parts before diviſion, but they are potentially infinite.

DISCRIM'INABLE (of *diſcrimino*, L.) that may be diſcriminated or diſtinguiſhed from ſome other thing.

DISCRIM'INATENESS, diſtinguiſhingneſs, diſtinctneſs.

DISCUR'SIVE } (*diſcurſorius*, L.) given
DISCUR'SORY } to ramble up and down.

DISCUS'SIVENESS, diſſolving or diſperſing quality.

DISDAIN'FUL (of *dedain*, F. and ꝑull, *Sax.*) ſcornful, *&c.*

DISDAIN'FULNESS, ſcornfulneſs.

DISEA'SEDNESS (of *des-aiſé*, F. and ꝑꝛꝛ, *Sax.*) the having a diſeaſe.

To DISENCUM'BER (of *dis* and *encombrer*, F.) to free or rid from encumbrances.

DISESPOU'SED (of *dis* and *eſpouſé*, F.) diſcharged from eſpouſals, divorced.

DISESTIMA'TION, diſeſteem, diſreſpect.

To DISFUR'NISH (of *dis* and *fournir*, F.) to unfurniſh.

To DISGOR'GE (with *Farriers*) is to diſcuſs or diſperſe an inflammation or ſwelling.

DISGRACE'FUL, bringing diſgrace, ſcandalous, reproachful.

DISGRACE'FULNESS (of *diſgrace*, F. and ꝑulneꝛꝛe, *Sax.*) reproach, diſhonourableneſs.

DISGUST'FUL (of *degoût*, F. and full) unreliſhable, cauſing diſpleaſure.

DISHON'OURABLE (*deſhonnorable*, F.) diſparaging, diſgraceful.

DISHON'OURABLENESS, diſhonourable quality.

DISIDE'MONY } (δυσιδαιμονία, of δυ-
DISIDÆMONY } σ, to fear, and δαίμον, a dæmon or god) ſuperſtition, a worſhipping God out of fear,

DISINCOR'PORATE (of *dis* and *incorporare*, L.) to diſunite or ſeparate from being one body or corporation.

DISINGEN'UOUSNESS (of *dis* and *ingenuitas*, L.) want of ingenuity, diſſimulation, unſincerity.

DISIN'TERESSEDNESS, a being free from ſelf-intereſtedneſs.

DISJUNCT'IVE (*disjunctivus* L.) ſeparating.

DISK (with *Floriſts*) is a body of florets collected together, and forming as it were a plain ſurface.

DISLIKE (of *dis* and *like*) diſtaſte, diſpleaſure, *&c.*

DISLOY'ALNESS (*deloyauté*, F.) an act committed againſt fidelity and law; unfaithfulneſs, preſidiouſneſs; commonly uſed with reſpect to one's ſovereign prince; falſe dealing, villany.

DISMANT'LED (*demanteló*, F.) having the walls pulled down.

DISMAY', terror, amazement, aſtoniſhment, fright.

DISORIENT'ATED (of *dis*, negative, and *Oriens* the Eaſt) turned from the *Eaſt*.

To DISMIS'S *a Cauſe* (in the *Court of Chandery*) is to put it quite out of the court, without any further hearing.

DISOBLI'GINGNESS (*action deſobligeante*, F.) diſpleaſing behaviour, *&c.*

DISPASSIONATE (of *dis* and *paſſionné*, F.) free from paſſion. *Milton.*

DISPATCH'FUL (of *depeche*, F.) quick, making diſpatch.

DISPENSA'TION, by *non obſtante*. If any ſtatute tends to reſtrain ſome *Prerogative* incident to the perſon of the king, as to the right of pardoning, *&c.* which are inſeparable from the king; by a clauſe of *non obſtante* he may diſpenſe with it; was diſannulled by ſtat. 1 *W. & M.*

DISPENSA'TION (of *a Law*) is that which ſuſpends the obligation of a law itſelf, and is diſtinct from the equity of it, and from the inequitable conſtruction of it; for equity is only the correction of a law, that is too general or univerſal.

DISPER'MOS (with *Botaniſts*) is a term uſed of plants which bear two ſeeds after each flower, as *Rubia*, *Madder*, *Paſtina*, a *Parſnip*, &c.

DISPERS'EDNESS (*diſperſio*, L.) diſperſion,

ſion, being in a diſperſed ſtate.

DISPE'RSION (in *Dioptricks*) *the point of diſperſion*, is a point from which refracted rays begin to diverge, when their refraction renders them divergent.

DISPLANT'ING *Scoop*, an inſtrument to take up plants with earth about them.

DISPLEAS'ANT (*deplaiſant*, F.) unpleaſant, diſpleaſing.

DISPLEAS'EDNESS (*deplaiſir*, F.) affront, diſcourteſy, ſhrewd turn; diſcontent, diſſatisfaction, anger.

To DISPLO'DE (*diſplodere*, L.) to diſcharge with a loud noiſe, as a gun.

To DISPOIL' (*diſpoliare*, L.) to rob, rifle or ſpoil.

DISPONDÆ'US (in *Grammer*) the foot of a *Latin* verſe conſiſting of four ſyllables, and thoſe all long, as *concludentes*; it being a compoſition of two ſpondees.

DISPORTING, ſporting, diverting, playing. *Milton*.

DISPOSITI'ON (in *Rhetorick*) is the diſtribution of things or arguments invented or found out in their proper order.

DISPOSSE'SSION (of *depoſſeder*, F. *dis* and *poſſidere*, L.) a being put out of poſſeſſion.

DISPROF'ITABLE (of *dis* and *profitable*, F.) unprofitable.

DISPROPOR'TIONABLE, DISPROPOR'TIONAL, DISPROPOR'TIONATE (of *dis*, and *portionatus*, L. and *proportionel*, F. bearing no proportion to, unequal.

DISPROPOR'TIONABLENESS, DISPROPOR'TIONALNESS, DISPROPOR'TIONATENESS (of *diſproportionné*, F. and *neſs*, Eng.) the being not proportionable.

DISPU'TABLENESS, liableneſs to be diſputed.

DISPUTA'TIOUS, prone to diſpute.

To DISQUAL'IFY (of *dis* neg. and *qualifier*, F.) to render unqualified.

DISQUI'ETNESS, unquietneſs.

DISQUISI'TION, a particular inquiry into the nature, kind and circumſtances of any problem, queſtion or topick.

DISRANK'ED (of *dis* and *rang*, F.) put out of the ranks, diſordered.

DISREGARD'FUL, negligent, heedleſs, careleſs.

DISREP'UTABLE (of *dis* and *reputatio*, L.) not reputable.

DISSATISFAC'TORINESS, unſatisfyingneſs, *&c.*

DISSECT'ION (with *Anatomiſts*) the cutting up or anatomizing the bodies of animals.

DISSENTA'NEOUSNESS, diſagreeableneſs.

DISSE'PIMENT (with *Botaniſts*) a middle partition, whereby the cavity of the fruit is divided into ſorts, or caſes or boxes.

DISSER'VICEABLENESS, unſerviceableneſs, prejudice, injuriouſneſs, *&c.*

DISSHEV'ELLED (*decheveléz* F.) having the hair hanging looſe about the ſhoulders.

DISSIM'ULABLE (*diſſimulabilis*, L.) that may be diſſembled.

DISSIMULA'TION (*Hieroglyphically*) was painted like a lady wearing a viſard of two faces, in a long robe of a changeable colour, and in her right hand a magpye.

DISSIM'ULANCE (*diſſimulantia*, L.) diſſembling.

DISSO'LUBLENESS (of *diſſolubilis*, L.) capableneſs of being diſſolved.

DISSOLU'TION (in *Phyſicks*) a diſcontinuation or analyſis of the ſtructure of a mixed body; whereby what was one and contiguous is divided into little parts, either homogeneous or heterogeneous.

DISSUA'SIVENESS (of *diſſuaſif*, F.) diſſuaſive quality, efficacy, *&c.*

Point of DIS'TANCE (in *Proſpective*) is a right line drawn from the eye to the principal point.

Certain DISTANCE (*Aſtronomy*) is the diſtance of the planet's place from the ſun, reduced to the ecliptick.

DISTANCE *of the eye* (in *Proſpective*) is a line drawn from the foot of the line of altitude of the eye to the point, where a line drawn at right angles to it, will interſect the object.

DIS'TANTNESS, diſtance, a being diſtant from.

DISTAST'FUL (of *dis*, *taſte* and *full*) diſagreeable to the taſte, *&c.*

DISTAST'FULNESS, diſagreeableneſs to the taſte.

DISTEM'PER, a redneſs. *Milton.*

DISTEM'PEREDNESS (of *dis*, *temperies*, L. and *neſs*) a being diſeaſed.

DISTIL'LERS company. Their armorial enſigns are *azure*, a feſs wavy *argent* between a ſun drawing up a cloud, diſtilling drops of rain *proper*, and a diſtillatory double armed *or* with two worms and two bolt receivers *argent*, the creſt an helmet and torce, a barley garb wreathed about with a vine-branch fruited all *proper*. The ſupporters a *Ruſſian* and an *Indian* in their reſpective habits. The motto, *Drop as rain and diſtil as dew.*

DISTINCT *Notion* or *Idea* (according to Mr. *Leibnitz*) is when a perſon can enumerate marks and characters enough whereby to recollect a thing.

DISTINCT'NESS (of *diſtinctus*, L. and *neſs*) the being diſtinct.

DISTRAC'TION (in *Surgery*) the act of pulling a fibre, membrance, *&c.* beyond its natural extent, and what is ſo pulled or extended is ſaid to be diſtracted.

DISTRAIN'T, a ſeizure.

DISTRESS (*diſtreſſe*, F.) the act of diſtraining goods.

DISTRES'S (in *Law*) ſignifies the ſeizing of

of a perſons goods. A *diſtreſs* may be made any where *intra-feodum*, except in a church-yard or high-way; but then it muſt be ſomething, the property of which is in ſome perſon or other, and therefore whatſoever is of *Fere-naturæ*, i. e. wild by nature, as *Bucks*, *Conies*, *Dogs*, &c. cannot be diſtrained; nor any working tools or utenſils in trade, nor any thing, which cannot be returned in as good condition as it was taken; nor any thing affixed to the free-hold.

A *diſtreſs* muſt not be made in the night time except for *damage feaſant*.

Real DISTRESS, is made upon immoveable goods.

Grand DISTRESS, is a diſtreſs made upon a man's whole eſtate real and perſonal, or on all the goods and chattles of a man within the county.

Perſonal DISTRESS, is upon moveable goods.

Finite DISTRESS, is that limited by law.

Infinite DISTRESS, is without limitation.

DISTRES'SEDNESS (probably of *bis*, twice, and *ſtringere*, *L.* to bind cloſe, *&c.*) being in diſtreſs.

To DISTRIBU'TE (in *Printing*) is to take a form aſunder, to ſeparate the letters, and to diſpoſe them in the caſes again, each in its proper cell.

DISTRIBUTIO (in *Rhetorick*) a figure, when its peculiar property is applied to every thing; as robbery to the hands; wantonneſs to the eyes, *&c. L.*

DISTRIBU'TION (with *Architects*) is dividing and diſpenſing the ſeveral parts and pieces, which compoſe the plan of the building.

Manuel DISTRIBUTIONS } certain
Quotidian DISTRIBUTIONS } ſmall ſums of money appointed by the donors, *&c.* to be diſtributed to ſuch of the canons of a chapter as are actually preſent and aſſiſting at certain obits and offices.

DISTRIBU'TIVELY (of *diſtributive*, *L.*) by way of diſtribution

DISTRICHI'ASIS (διτριχίασις, Gr.) a double row of hairs on the eye-lids.

DISTRUST'FULNESS, aptneſs to be diſtruſtful.

To DISTURB' (*diſturbare*, *L.*) to interrupt, to hinder or let; to croſs, trouble or vex, to diſorder or put into confuſion.

DISTURB'ANCE (*diſturbatio*, *L.*) trouble, vexation; diſorder, tumult, uproar.

To DISVEL'OP (*developer*, *F.*) to open, unwrap or unfold.

DI'VAN (in the *Arabick* lang. ſignifies an *Eſtrade* or *Sofa* in the *Turkiſh* dialect) it is uſed not only for a council chamber or court wherein juſtice is adminiſtred to the eaſtern nations; but is uſed alſo for a hall in private houſes. The *Chineſe* have *Divans* on purpoſe for ceremonies, their cuſtoms do not allow of the receiving of viſits in the inner parts of the houſe but only in the entry.

DIVAN *Begui* (in *Perſia*) one of the miniſters of ſtate who is the controller of juſtice. There are *Divan Beguis*, not only at court and in the capital, but alſo in the provinces, and other cities in the empire. They are not confined by any other law or rule in the adminiſtration of juſtice but the *Alcoran*, and that too he interprets as he pleaſes. He only takes cognizance of criminal caſes.

DIVAPORA'TION, an evaporating or exhaling. *L.*

DIVER'SION (with *Phyſicians*) the turning of the courſe or flux of humours from one part to another by ſuch applications as are proper.

DIVERSION (in the *art of war*) is when an enemy is attacked in any one place where he is weak and unprovided, with deſign to make him call his forces from another place where the general is going to make an irruption.

DIVERT'ING, pleaſant, delightful, agreeable.

DIVERT'INGNESS (*qualité divertiſſante*, *F.*) diverting quality.

DIVERT'ISEMENT (*divertiſſement*, *F.*) diverſion, paſtime, ſport, pleaſure.

DIVEST' (of *di* priv. and *veſtire*, *L.* to clothe) to ſtrip off, to unclothe a perſon, to deprive or take away dignity, office, *&c.*

DIVI'DABLE, diviſible, capable of being divided.

DIVI'DEND (in *Law Proceedings*) a dividing of fees and perquiſites between officers, ariſing by writs, *&c.*

DIVIDEND (in *Companies*) is the ſhare of a proprietor in the ſum of money to be divided among the proprietors, as profit gained by, or intereſt upon the ſtock in proportion to his part thereof.

DIVINATION (*divinatio*, *L.*) *divination* is a prediction or foretelling of future things, which are of a ſecret and hidden nature, and cannot be known by any human means.

Ayliffe's Parergon.

DIVINE (*divinus*, L.) 1. Partaking of the nature of God.

Her line
Was Hero-make, half human, half *divine*.
Dryden.

2. Proceeding from God; not natural; not human.

Inſtructed, you'd explore
Divine contrivance, and a God adore.
Blackmore's Creation.

3. Excellent in a ſupreme degree.

The *divineſt* and richeſt mind,
Both by art's purchaſe, and by nature's dower,
That ever was from heav'n to earth confin'd.
Davies.

4. Preſageful; divining; preſcient.

Yet oft his heart, *divine* of ſomething ill,
Miſgave him; he the fault'ring meaſure felt.
Milt. Par. Loſt.

DIVINE'LY (*divinement*, F. *divinitus*, L.) after a divine manner.

DIVINE'NESS

DIVINE'NESS (of *divinitas*, L. *divinité*, F.) divine quality.

DIVISIBIL'ITY } *divisibilité*, F. of
DIVIS'IBLENESS } L.) a being divisible or capable of being divided into ſeveral parts, either actually or mentally; a paſſive power or property in quantity whereby it becomes ſeparable, either actually or at leaſt mentally.

DIVIS'ION (*of a mode*) divides a quality into its degrees. Philoſophers as well as phyſicians ſuppoſe 8 degrees in any quality. Hence when a quality is ſaid to be in the 8th degree, it denotes that it cannot be any farther intended or heightened.

DIVISION (in *Marit. Affairs*) the third part of a naval army or fleet, or of one of the ſquadrons thereof under a general officer.

Common DIVISOR. See *Common*.

Juſt DIVISOR (in *Arithmetick* and *Geometry*) ſuch number or quantity as will divide a given number or quantity, ſo as to leave no remainder; ſo that if the number 6 be given, 1, 2, and 3 will be the juſt diviſors of it.

DIVORCE' (*divortium*, L.) is with us of two kinds.

1. The firſt is ſtiled *Divortium a menſâ & thoro*, in which caſe they are only ſeparated as to bed and board, and the wife is allowed a maintenance out of the eſtate of her huſband.

2. The ſecond is ſtiled *divortium a vinculo matrimonii*, in which caſe the woman receives her fortune back again, and both parties are ſet free from all obligations to one another.

DIURE'TICALNESS, diuretick quality.

DIURN'ALNESS (of *diurnatil*, L.) the happening daily.

DIURN'AL *Circle*, is an immoveable circle, in which any ſtar or point in the ſurface in the mundane ſphere moves by a diurnal motion.

DIURNA'LIS (in *Law*) as much land as can be ploughed in a day by an ox.

DIURN'ARY (in the *Greek* empire) an officer who wrote down in a book for that purpoſe whatever the prince did, ordered and regulated, &c. every day.

DOU'CED } a muſical inſtrument com-
DOU'CET } monly called a dulcimer.

DOCK } (in *Law*) a means or ex-
DOCK'ING } pedient for cutting off an eſtate in tail, in land or tenements; that the owner may be able to ſell, give or bequeath them.

DOCTIL'OQUOUS (*doctiloquus*, L.) ſpeaking learnedly.

DOC'TORSHIP (of *doctor*, L. and *ſhip* of ꝑcip, *Sax.*) the office or dignity of a doctor.

DOC'UMENT (in *Law*) a proof given of any fact aſſerted; but chiefly with regard to ancient matters.

DOCUMEN'TAL, of or pertaining to inſtruction, &c.

DODECAGON (in *Fortification*) a place fortified with twelve baſtions.

DODECA'GON (of δώδεκα and γωνία, Gr. a corner) in *Geometry*, a figure with twelve ſides, and as many angles as in the figure.

DOG (*doggbe*, Dut.) a domeſtick animal, remarkably various in his ſpecies; comprifing the maſtiff, the ſpaniel, the bull-dog, the greyhound, the hound, the terrier, the cur, with many others. The larger ſort are uſed as a guard; the leſs for ſports.

DOGE (of the republicks of *Venice* and *Genoa*) a principal magiſtrate; the office is elective, and at *Venice* is for life, but at *Genoa* for two years only; his children and brothers are excluded from the principal offices of ſtate, and are not allow'd to receive any benefices from the court of *Rome*, except the cardinalſhip, which is only a titular honour, not having any juriſdiction annexed it.

He is not allowed to lay down his office for his eaſe, and when he dies, the ſtate does not go in mourning for him, and after his death his conduct is very ſtrictly examined into by three inquiſitors and five correctors.

He is chief of all councils, and riſes to none but to foreign embaſſadors; but when he comes into the council, all the ſenators and magiſtrates riſe in honour to him.

The money of the republick is coined in his name, but bears neither his effigie nor arms; but with thoſe of the republick.

All credentials run in his name, but he does not ſign them; this being done by the ſecretary of ſtate.

He receives ambaſſadors, who direct their diſpatches to him; but he is not allowed to open them but in the preſence of the counſellors.

And tho' indeed he was formerly in a manner an abſolute prince, yet now his power has been ſo retrenched, that he can do but little of himſelf, not even go out of *Venice* without the concurrence of the ſenate.

DOG'EDNESS, churliſhneſs, crabbed temper.

DOG'ISH, crabbed, curriſh, ſurly, &c.

DOGMAT'ICAL *Medicine*, the rational method of practiſing phyſick, ſuch as *Hippocrates* and *Galen* uſed. And hence all thoſe phyſicians, who upon the principles of ſchool philoſophy reject all medicinal virtues, which they think not reducible to manifeſt qualities, are called *dogmatical phyſicians*, L.

DOGMAT'ICI, thoſe phyſicians that confirm their experience by reaſon.

DOG'MES (of δόγμα, Gr.) opinions.

DO'LIMAN, a long ſetanne worn by the *Turks*, hanging down to the feet, with narrow ſleeves buttoned at the wriſt.

DO'LOUR (*dolor*, L.) pain, grief, ſorrow, affliction, torment, anguiſh.

DOLOS'ITY (*doloſitas*, L.) hidden malice.

DOMAI'N

DOMAI'N, the inheritance, eſtate, habitation or poſſeſſion of any one.

DOMES-*Day-Book*, a book preſerved and ſtill remaining in the exchequer, fair and legible; it is a ſurvey of the ſeveral counties, hundreds, tithings, &c. of *England*, made in the time of *William the Conqueror*, about the year 1086, deſigned as a regiſter, by which ſentence may be given as to the tenures of eſtates, and deciſion may be made of that noted queſtion, whether lands be ancient demeſn or not.

This book conſiſts of two volumes, a greater and a leſſer. The greater comprehends all the counties of *England*, except *Northumberland*, *Cumberland*, *Weſtmoreland*, *Durham* and part of *Lancaſhire*, which were never ſurveyed. The leſſer volume contains the ſurvey of *Eſſex*, *Suffolk*, and *Norfolk*.

DOMES'TICK *Navigation*, is coaſting or ſailing along the ſhore, in which the lead and compaſs are the chief inſtruments.

DOMES'TICKNESS (of *domeſticus*, L. *domeſtique*, F.) domeſtick quality, or pertaining to the houſe or home.

DOMIDU'CA, a title of *Juno*, ſo called on account of her office of attending or aſſiſting in bringing the bride home to the bridegroom.

DOMIFICA'TION } (with *Aſtrologers*)
DO'MIFYING } the dividing or diſtributing the heavens into 12 houſes, in order to erect a horoſcope.

DOM'INA, a title given to honourable women, who anciently held a barony in their own right; *Ant. Writ. Domina*, a lady, a miſtreſs, *L.*

DOM'INANT (*dominans*, L.) ruling, governing.

DOMINEER'ING, lordly behaviour or ſpeech.

DOMIN'ICA *in Ramis Palmarum*, Palm Sunday, ſo called from the palm-branches and green boughs formerly diſtributed on that day, in commemoration of our lord's riding to *Jeruſalem*.

DOM'INUS, this word prefixed to a man's name, in old time, uſually denoted him a clergyman, and ſometimes a gentleman or lord of the manor, *L.*

DON } in the ancient *Britiſh*, ſignified
DAUN } a river.

DON, DEN } in ancient *Britiſh*, alſo ſig-
DIN, DON } nified a caſtle.

DONABLE (*donabilis*, L.) that may be given.

DORIA's *Wounds-wort*, an herb.

DOR'MAN *Window* (*Architecture*) a window made in the roof of an houſe.

DOR'NICK } (of *Doornick* of *Tournay* in
DOR'NIX } *Flanders*, where firſt made) a ſort of ſtuff uſed for curtains, hangings and carpets.

DOTA'TION, an endowing, *L.*

DO'TINGNESS (of *doter*, Dut.) folly, childiſhneſs, by reaſon of age.

DOU'BLE (in *Law*) the duplicates of letters patents.

DOUBLE *Pellitory*, a ſort of herb.

DOUBLE *founted*, having two ſprings.

DOUBLES, the ſame as letters patents.

DOUBLE *Horizontal Dial*, a dial having a double ſtyle, one to ſhew the hour on the outward circle, and the other to ſhew the ſame in the ſtereographick projection, drawn on the ſame plane.

DOUBT'ING, is the act of withholding a full aſſent from any propoſition, on ſuſpicion that we are not fully apprized of the merits thereof; or from our not being able peremptorily to decide between the reaſons for and againſt it.

DOUBTFULNESS (of *doute*, F. *full* and *neſs*) dubiouſneſs.

DOUBT'LESS (*ſans doute*, F.) without doubt.

DOUCI'NE (in *Architecture*) an ornament of the higheſt part of a cornice, or a moulding cut in form of a wave, half concave, and half convex, *F.*

DOVE, is an emblem of ſimplicity, innocence, purity, goodneſs, peace and divine love, and repreſents the Holy Ghoſt. Having no gall, it is the ſymbol of a true and faithful Chriſtian, who is obliged to forgive injuries, bear adverſity patiently, and never to ſuffer the ſun to go down upon his anger; but to do good to thoſe that deſpitefully uſe him.

DOVE's *foot*, an herb.

DOW'ABLE (in *Law*) having a right to be, or capable of being endowed.

DOW'RY *Bill* (among the *Jews*) the bridegroom at the time of marriage gave his wife a dowry bill.

DOWN, a ſoft, woolly ſubſtance, growing on the tops of thiſtles, &c.

DOWN'WARD (ꝺunepeapꝺ, *Sax.*) towards the lower part.

To DOXOL'OGIZE (of δόξα, glory, and λέγειν, to ſay, *Gr.*) to ſay the hymn called *Gloria Patri*, &c.

DOXOL'OGY (*doxologia*, L. *doxologie*, F. of δοξολογία, of δόξα, glory, and λέγειν, to ſay, Gr.) a verſe or ſhort hymn of praiſe, appointed anciently in the church to be ſaid after the prayers and pſalms in divine ſervice, as the *Gloria Patri*, &c. Alſo the concluſion of the *Lord's Prayer*, viz. *For thine is the kingdom, the power and glory*, &c. The *Gloria Patri* is ſaid to have been compoſed by the firſt council of *Nice*, in acknowledgment of the *Trinity*, in oppoſition to the hereſies of thoſe times, and that St. *Jerom* added, *As it was in the beginning*, &c.

A DRAB'LER (in a *Ship*) a ſmall ſail ſet on the bonnet as the bonnet is on the courſe, and only uſed when the courſe and bonnet is not deep enough to clothe the maſt.

DRACON'ITES (δρακοντίτης, Gr.) a precious ſtone, ſaid to be taken out of the brain of a dragon.

DRACON'TICK *Month* (with *Aſtron.*) the ſpace of time in which the moon going from her aſcending node called *Caput draconis, i. e.* the dragon's head, returns to the ſame.

DRA'GOMAN (תירגמן, *Chald.*) an interpreter in the eaſtern countries, whoſe office is to facilitate commerce between the *Orientals* and *Occidentals*.

DRAG'ON (ꝺꝛaca, *Sax.*) a kind of ſerpent that with age grows to a monſtrous bigneſs.

DRAGON *Wort*, the herb Serpentary, or Viger's-bugloſs.

DRA'MA (δρᾶμα, Gr.) a play, either comedy or tragedy, is a compoſition either in proſe or verſe, that conſiſts not in the bare recitation, but in the actual repreſentation of an action. Our *Drama*'s are *Tragedies*, *Comedies* and *Farces*; for thoſe groteſque entertainments which have been lately introduced and brought upon the ſtage, ſcarce deſerve the name of *Drama*'s or dramatick poetry.

DRA'PERS, were incorporated *anno* 1438, in the reign of King *Henry* VI. Their armorial enſigns are 3 clouds radiated *proper*, each adorned with a treble crown *Or*. The creſt on a helmet and torce a ram, lodg'd as the ſecond attired. The ſupporters 2 lions as the laſt *pellettée*. The motto, *To God only be Honour and Glory*. Their hall is in *Throckmorton-ſtreet*.

DRAS'TICK (of δραστικὸς, Gr. active, briſk) a purge that operates quickly and briſkly.

DRAUGHT (in *Trade*) the overplus or deficiency of the turn of a pair of ſcales, to the advantage or diſadvantage of buyer or ſeller.

DRAW BOY (with *Weavers*) a lad who pulls up the leaſhes of a weaver's loom, which makes the raiſed figures in ſilk to ſtuff.

DREAD'FUL (ꝺꝛæꝺfull, *Sax.*) cauſing dread.

DREAM'INGNESS, ſlothfulneſs, acting as if in a dream.

DREAR (ꝺꝛyꝛig, *Sax.*) dreary.

DREER'INESS (ꝺꝛyꝛigneꝛꝛe, *Sax.*) diſmalneſs.

DREG'GINESS (ꝺꝛeȝȝineꝛꝛe, *Sax.*) full of dregs.

DREN'GAGE (in *Law*) the tenure by which *Drenges* held their lands

DRIFT (with *Miners*) a channel or paſſage, cut out of one part of the mine, to lead to or from another, thereby to carry on the whole more effectually by proper communications for air, to draw water, ore, ſoil, &c.

To go a DRIFT, a boat is ſaid ſo to do, when it is carried by the ſtream, and has no body in it to row or ſteer it.

DRIPS (with *Builders*) a ſort of ſteps on flat roofs to walk upon, the roof is not quite flat, but a little raiſed in the middle, and thoſe ſteps or drips lie each a little inclining to the horizon, a way of building much uſed in *Italy*.

DRO'FDENNE (ꝺꝛoꝛꝺenne, *Sax.*) a thicket of wood in a valley, a grove or woody place, where cattle were kept.

DROM'EDARY (*dromedaire*, *F. dromeda*, *L.* δρόμας of δρέμω, Gr. to run) a beaſt reſembling a camel, but ſmaller and ſlenderer, having 2 bunches on its back, which ſupply the place of a ſaddle. They are ſaid to be able to endure a great deal of fatigue, and ſo ſwift as to travel 100 miles a day, they have no fore-teeth nor hoof; but their feet are covered with a thick, fleſhy ſkin.

DRONE, a muſcal inſtrument, called alſo a baſſoon.

DROPS (in *Architecture*) are an ornament in the pillars of the *Dorick* order underneath the triglyphs, repreſenting drops or little bells.

DROP'SICALNESS (of *hydropicus*, L. *hydropique*, F. of ὑδρωπικὸς, Gr.) having a dropſy.

DROUGHT'INESS (of ꝺꝛuȝoꝺiȝ and neꝛꝛe, *Sax.*) thirſtineſs.

DROUTH (ꝺꝛuȝoꝺ, *Sax.*) thirſt. *Milton*.

To DROWSE (*droeſen*, Dutch) to make heavy with ſleep.

There gentle ſleep
Firſt found me, and with ſoft oppreſſion ſeiz'd
My *drowſed* ſenſes uncontroll'd.
Milt. Par. Loſt.

To DROWSE. 1. To ſlumber; to grow heavy with ſleep.

All their ſhape
Spangled with eyes, more numerous than thoſe
Of *Argus*; and more wakeful than to *drowſe*,
Charm'd with *Arcadian* pipe, the paſtoral reed
Of *Hermes*, or his opiate rod.
Milt. Par. Loſt.

2. To look heavy; not chearful.

DROWSILY, ſlepiſhly, heavily, ſluggiſhly, idly, ſlothfully, lazily.

DROWSINESS. 1. Sleepineſs; heavineſs with ſleep; diſpoſition to ſleep.

In deep of night, when *drowſineſs*
Hath locked up mortal ſenſe, then liſten I
To the celeſtial *Syren*'s harmony.
Par. Regained.

2. Idleneſs, indolence, inactivity.

DROWSY, ſleepy, heavy with ſleep, lethargick, lulling, ſtupid, dull.

DRUIDS (*dero*, oaks, and *bud*, incantation) the prieſts and philoſophers of the ancient *Britons*.

DRUM *of the Ear* (*Anatomy*) a membrane of the cavity of the ear.

DRUNK (ꝺꝛuncen, *Sax.*) fuddled, intoxicated with drink.

DRUNK'ARD (ꝺꝛincoꝛe, of ꝺꝛincan, and *eard*,

dard nature, or of ðrunceŋgeorn, *Sax.*) a drinker to excess.

To DRUNK'EN (ðruncnian, *Sax.*) to drink to excess.

DRUNK'ENNESS (of ðruncnyſſe, *Sax.*) excessive drinking.

Drunkenness, physically considered, consists in a preternatural compression of the brain, and a discomposure of its fibres, occasioned by the fumes or spirituous parts of liquors.

DRUNKENNESS (by *Naturalists*) is thus accounted for. An immoderate quantity of wine being received into the stomach, being there heated, undergoes a kind of effervescence; more or less as the liquor abounds more or less with a sulphur. By this action or effervescence it becomes attenuated and rarefied, so that the grosser parts being left behind, the finer are fitted to penetrate and shoot thro' the veins to the brain, or are conveyed thro' the veins to the heart; whence after a further heat and rarefaction they are sent thro' the carotid arteries, &c. to the brain. Hence necessarily arises a repletion of the meninges of the brain, and a compression of the fibres of the brain itself, from the fresh stock of rarefied sulphur, continually exploded into them: Hence also an obstruction of the pores and passages of the brain; a frequent and disorderly pulsation of the fibres and other symptoms.

DRY *Bodies* (with *Philosophers*) are such whose pores contained between their confirmed parts are not filled with any visible liquor.

DRY *Rent* (in *Law*) a rent reserved without clause of distress.

DRY'NESS (of ðruggeneſſe, *Sax.* or of *droghe*, Du.) want of moisture.

DUAL'ITY (of *dualitas*, L.) a being two.

DU'BITABLE (*dubitabilis*, L.) doubtful.

DU'BIOUSNESS (of *dubius*, L.) doubtful-ness.

DUCAL *Coronet*, has only flowers raised above the circle, which none of an inferior rank can have, nor may they mix flowers with the crosses, which only belongs to the prince. See the figure.

DUCK'ING *at the Main Yard* (with *Sailors*) is when at sea a malefactor having a rope fastened under his arms about his waste, and under his breech, is hoisted up to the end of the yard, and let fall from thence violently two or three times into the sea.

Dry DUCKING, is a punishment by hanging the offender by a cord a few yards above the surface of the water, and publishing the punishment by the discharge of a cannon.

DUCKING (at *Marseilles* and *Bourbon* in *France*) a punishment inflicted on vagrants that are condemn'd to the *Galle*, (as they call it) which is to be shut up in an iron cage, fastened to the yard of a chaloup and duck'd in the river.

At *Thoulouse* in *France* the same punishment is inflicted on persons guilty of blasphemy. In *England Ducking* is a punishment that the mob inflicts on pick-pockets.

DUCKING STOOL, a sort of wooden or iron chair hung over a river or some watery place, in which scolding women were wont to be fastened and let down into the water.

DUCTABIL'ITY (*ductabilitas*, L.) easiness of being drawn out.

DUCT'ILNESS (of *ductilis*, L.) ductility, easiness to be drawn out in length.

DU'ELLISTS (according to Mr. *Boyle*) the two principles of those chymical philosophers, who pretend to explicate all the phænomena in nature, from the doctrine of *alkali* and *acid*.

DUET (in *Musick*) a song or air compos'd for two voices.

DUKE, several countries and towns in *England* give titles to dukes, tho' oftentimes it happens, that but a small part of their estate lies in that county, &c.

DUKES (*duces*, L. of *ducendo*, leading) are so called of being leaders of armies, and generals to kings and emperors, and anciently enjoy'd the title no longer than they had the command: but in process of time great estates were annexed to the titles, and so the dignity became hereditary. But this was earlier in other nations than in *England*. And the first duke created in *England* was *Edward* called the *Black Prince*, who was eldest son to king *Edward* III. and was created duke of *Cornwal*, which gives the title of prince of *Wales*. The manner of creating a duke is as follows.

He having his hood and surcoat on, is led betwixt a duke and a marquiss, going before with his sword, and before him, one with the robe and mantle on his arms; the mantle is of crimson velvet, guarded about the shoulders with 4 guards of ermine.

On the right hand an earl bears the cap of state, of the same as the mantle and double ermine; but not indented as those of the royal blood are. The cap within a coronet of gold adorned with leaves without pearls. On the left hand another bears a rod or verge.

All the said peers are to be in their robes, and thus they conduct him into the presence-chamber, where having made obeisance three times to the king sitting in his chair, the person to be invested kneels down.

Then *Garter* king at arms delivers the patent to the king, who returns it to be read aloud, and when he comes to the word *Investimus*, the king puts the ducal mantle upon him that is to be made a duke, and at the words *Gladio cinkturamus* girds on his sword; at the words *cappæ & circuli aurei impositionem* the king likewise puts on his head the cap and coronet of gold; and at these words, *virgæ aureæ traditionem*, gives the rod or verge of gold into his hand.

Then the reſt of the ſaid charter being read, wherein he is declared *duke*, the king gives him the ſaid charter or patent to be kept.

A *duke* may have in all places out of the king or prince's preſence a cloth of eſtate hanging down within half a yard of the ground, as may his dutcheſs, who may alſo have her train borne by a baroneſs; and no earl without permiſſion from him is to waſh with a *duke*.

The eldeſt ſons of *dukes* are by the courteſy of *England* ſtiled marquiſes, and their younger ſons lords, with the addition of their chriſtian names, as lord *Thomas*, lord *John*, and take place of viſcounts; but not ſo priviledged by the laws of the land.

A *Duke* has the title of grace, and being writ unto is ſtiled, *moſt high, potent*, and *noble prince*.

Dukes of the blood royal are ſtiled *moſt high, moſt mighty* and *illuſtrious princes*.

DUKE-DUKE, a grandee of the houſe of *Sylva*, who has that title on account of his having ſeveral dukedoms.

DULCI'FLUOUS (*dulciſluus*, L.) flowing ſweetly.

DUL'CIMER, a muſical inſtrument ſomething like a harpſicord; but that whereas in making the ſtrings of the latter ſound by puſhing down the keys, &c. the ſtrings of the former are ſtruck with ſmall iron or braſs pins.

DUL'COROUS (of *dulcis*, L.) ſweet in taſte.

DUL'NESS (of *dul*, Brit. a block-head, dole, *Sax.*) heavineſs, ſluggiſhneſs.

DU'MAL (*dumalis*, L.) pertaining to briars, &c.

DUMB'NESS (dumbnyſſe, *Sax*) a want of the uſe of ſpeech.

DUMOSITY (*dumoſitas*, L.) fulneſs of briars, &c.

DUN } (dun, *Sax.*) a mountain or high
DON } open place; ſo that the names of thoſe towns that end in *dun* or *don* were either built on hills or open places, as *Aſhdon*, &c.

DON'MOW, there was an antient cuſtom in the priory, that if any perſon from any part of *England* would come thither, and humbly kneel at the church door before the convent, and ſolemnly take the enſuing oath, he might demand a flitch or gammon of bacon, which ſhould be freely given him.

You ſhall ſwear by the cuſtom of your confeſſion
That you never made any nuptial tranſgreſſion.
Since you were married man and wife,
By houſhold brawls or a contentious ſtrife;
Or otherwiſe, in bed or at board,
Offended each other in deed or in word;
Or ſince the pariſh clerk ſaid amen,
Wiſh'd yourſelves unmarried again;
Or in a twelvemonth and a day,
Repented not in thought any way;
But continued true and in deſire,
As when you joined hands in holy quire,
If to theſe conditions, without all fear,
Of your own accord you will freely ſwear,
A gammon of bacon you ſhall receive,
And bear it hence with love and good leave;
For this is our cuſtom at Dunmow *well known*
Though the ſport be our's, the bacon's your own.

DUN'SICAL, block-headed, dull, ſtup
DUN'NINESS, hardneſs of hearing.

DUN'SETS (*Old Rec.*) thoſe who dwell hills or mountains.

DU'O (in *Muſick Books*) a ſong or compo tion to be perform ed in two parts only; t one ſung and the other played on an inſtr ment; or by two voices alone.

To DUPE *one* (of *duper*, F.) a bubble, cheat, to gull, to impoſe upon, to put upo &c.

DUPLE *Ratio* (in *Mathem.*) is where t antecedent term is double the conſequent, where the exponent of the ratio is 2: th 6 : 3 is in a *duple Ratio*.

Sub DUPLE *Ratio*, is where the con quent term is double the antecedent, or t exponent of the ratio is one half; thus 3 : is in a *ſub duple Ratio*.

DU'PLICATE *Proportion* } (in *Arithm*
DUPLICATE *Ratio* } *tick*) ought be well diſtinguiſhed from double. In a ſer of geometrical proportions; the firſt term the third is ſaid to be in a duplicate ratio of t firſt to ſecond; or as its ſquare is to the ſqu of the ſecond: thus in the 2, 4, 8, 16, t ratio of 2 to 8 is duplicate of that 2 to or as the figure of 2 to the ſquare of 4, whe fore *duplicate ratio* is the proportion of ſquar as *triplicate* is of cubes; and the ratio of 2 8 is ſaid to be compounded of that 2 to 4, a of 4 to 8.

DUPLICATION (in *Arithmetick*) t multiplying by 2.

DUPLICATION, a doubling, the fold of any thing back on itſelf.

DU'PLICATURE (*duplicatura*, L.) doubling.

DU'RABLENESS, laſtingneſs.

DURA *Mater* (in *Anatomy*) a ſtrong t membrane which lies or covers all the in cavity of the *Cranium*, and includes the wh brain, being itſelf lined on its inner or ca cave ſide, with the *Pia mater*, or *Mem Tennis*.

DURABIL'ITY (of *durabilis*, L.) du bleneſs, laſtingneſs,

DURA'TION, an idea that we get by tending to the fleeting, and perpetually peri ing parts of ſucceſſion, *L.*

DURATION (in *Philoſophy*) is two-fo imaginary or real.

Imaginary DURATION, is that whicl only framed by the working of fancy, wh there is not any ſuch thing in nature, as wh the *Romaniſts* imagine that the continua of ſome in purgatory is long, and that others ſhort.

R

Real DURATION, is alſo diſtinguiſhed into extrinſical permanent, &c.

Extrinſical DURATION, is the making a compariſon between duration and ſomething elſe, making that thing to be the meaſure of it. So time is divided into years months and and days, this is called duration, though improperly.

Permanent DURATION, (in *Metaphyſicks*) is ſuch, the parts of whoſe eſſence are not in flux, as eternity.

Succeſſive DURATION, is a duration the parts of whoſe eſſence are in a continual flux, as time.

To be in DURESS (in *Law*) is to be illegally detained priſoner, in the hands of a bailiff or ſerjeant, and threatned with or hardly uſed; in which caſe, whatever contracts he ſhall make are void in law, upon his pleading he was forced to do ſo for fear, or to free him from his illegal impriſonment.

To dye in DURESS, is when tho' legally impriſoned, to dye by reaſon of illegal, hard and cruel uſage of the jailor, for which the jailor upon proof is to ſuffer death.

DUST'INESS (ðuſtineꝛꝛe, *Sax.*) the condition of a thing covered or ſoiled with or conſiſting of duſt.

DUST'Y (ðuſtiȝ, *Sax.*) covered or foulded with duſt, &c.

DUTCH, the *Dutch* are thus ſatyrized.

1. They rob God of his honour.
2. The king of his due.
3. The fiſh of their quarters.
4. And burn up the earth before the day of judgment.

The ground of theſe are

1. Becauſe they tolerate all religions.
2. Becauſe they revolted from the king of *Spain*, when he was about to ſet up an inquiſition among them.
3. Becauſe they have taken in part of the ſea in making their towns, by ſtrong banks, pikes, &c.
4. Becauſe they burn much turf, peet, &c.

DUTCH'ESS (*ducheſſe*, F.) the wife of a duke.

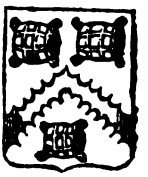
DU'TEOUS, dutiful. *Milton.*

DUUM'VIRI *Municipales*, (among the *Romans*) were the ſame magiſtrates in free towns, that the conſuls were in *Rome*; who were ſworn to ſerve the city faithfully, and were allowed to wear the robe called *Prætexta*, L.

DUUM'VIRI *Navales* (among the *Romans*) were the magiſtrates appointed to take care of their fleet; to fit out ſhips and pay the ſailors, L.

DUUM'VIRI *Capitales* (among the *Romans*) were judges in criminal cauſes; but it was lawful to appeal from them to the people, L.

DYE (in *Architecture*) is the middle of the pedeſtal, or that part which lies between the baſe and the cornice, frequently made in the form of a cube or dye; alſo a cube of ſtone placed under the feet of a ſtatue, and under its pedeſtal, to raiſe it and ſhew it the more.



DYERS, were incorporated by *Henry* VI. their arms are *ſable*, a chevron engrail'd between three madder bags *argent*, banded and corded *or*. They are the 13th company, their ſupporters 2 lions crowned *or*. The motto, *Da gloriam Deo*. They had a hall before the fire in 1666; but it not having been erected ſince, they now meet at *Salters-Hall*.

DYNASTY (*dynaſtica*, Gr.) government, ſovereignty.

DYR'GE } (as ſome ſay, of *dyrkan*,
DI'RGE } Teut. to praiſe) a mournful ditty or ſong over the dead, a laudatory ſong.

DYSCINESI'A, δυσκινησία, of δὺς and κίνησις, Gr. motion) an inability or difficulty in moving.

DYSTRICHI'ASIS (of δὺς and τριχιασις, Gr.) a continual defluxion of tears from the pricking of hairs in the eye-lids which grow under the natural hairs.

E

E *Roman*, *e Italick*, E *Engliſh*, Ɛ *Saxon*, E *Greek*, are the fifth letters in order of their reſpective alphabets.

E, called e final, ſerves to lengthen the foregoing vowel, and diſtinguiſh ſeveral *Engliſh* words, as *fire*, *fir*, *ſire*, *fir*, &c. but in foreign words it makes a ſyllable, as *epitome*, &c.

E, *numerically*, ſignifies 250.

EA } at the end of names, either of per-
EAE } ſons or places, is either from the *Saxon* ieȝ, an iſland, as *Ramſey*, &c, or from ea, *Sax.* water, or from leaȝ, *Sax.* a field.

EAD (a contraction of eaðiȝ, *Sax.* happy) at the beginning of many names, is now contracted to *Ed*, as *Edward*, *Edmund*, *Edwin*, &c.

EA'DEM, the ſame, of the feminine gender, as *ſemper eadem*, always the ſame, *L.*

EAGER (eaȝer, *Sax. aigre*, F.) 1. ſtrong with deſire, ardently wiſhing, keenly deſirous, vehement in deſire, hotly longing.

Of action *eager*, and intent of thought,
The chiefs your honourable danger ſought.
Dryd. Ovid.

With joy th' ambitious youth his mother heard,
And *eager* for the journey ſoon prepared,
He longs the world beneath him to ſurvey,
To guide the chariot and to give the day.
Dryden.

EBULLI'TION, any inward violent motion of the parts of a fluid, cauſed by the ſtruggling of particles of different qualities, *F.* of *L.*

ECBOLI'A, ECBOLI'NA, ECBOLA'DES } of ἐκβάλλω, to caſt out, Gr.) medicines that facilitate delivery to women in hard labour; alſo thoſe that cauſe abortion, *L.*

ECCATHARTI'CKS (ἐκκαθαρτικὰ, of ἐκκαθαίρω, to purge out, Gr.) purging medicines.

ECCE HOMO, *i. e.* behold the man (with *Painters*) a name given to a painting, wherein our Saviour is repreſented in a purple robe with a crown of thorns on his head, and a reed in his hand; ſuch as he was preſented before *Pilate* by the *Jews*.

ECCENTRICAL (ἐκκεντρικὸς, Gr.) that has not the ſame center.

ECCENTRICK *Circles* (with *Aſtronomers*) are ſuch circles that have not the ſame center, of which kind ſeveral orbits were invented by the ancients to ſolve the appearances of the heavenly bodies.

ECCENTRICK *Equation* (in the *Old Aſtronomers*) is the ſame with the *Proſthaphæreſis*, and is equal to the difference of the ſun's or planet's real or apparent places, counted on an arch of the ecliptick.

ECCENTRI'CITY (in the *Ptolemaick Aſtronomy*) is that circle which the ſun is ſuppoſed to move in about our earth, and which hath not the earth exactly for its center.

E'CCHO. See *Echo*.

ECCLE'SIANS (in *Church Hiſtory*) upon any miſunderſtanding between the emperors and the dignified clergy and others of the Chriſtian church, the adherents to the emperor called thoſe who ſtuck to the intereſts and privileges of the church *Eccleſiani*, *i. e.* high-churchmen.

ECCLE'SIARCH (*eccleſiarcha*, L. ἐκκλησιάρχης, Gr.) the ruler or head of a church.

ECCLESIAS'TICALLY (ἐκκλησιαστικῶς, Gr.) according to the manner of the church.

ECCLI'SIS (ἔκκλισις, of ἐκκλίνω, Gr. to turn from) a diſlocation or luxation of the joints of an animal body.

ECCO'PE (with *Surgeons*) a dividing of a fleſhy part, and cutting off that which is gangren'd, canker'd or the like; alſo an amputation of an excreſcence; alſo a kind of fracture or ſolution of the continuity of the ſkull, by a ſimple inciſion.

ECCOPROT'ICKS (*eccoprotica*, L. ἐκκοπρωτικὰ, Gr.) medicines of a lenitive or aſſwaging quality.

ECCRIMOCRIT'ICKS (*eccrimocritica*, L.) ſigns for making a judgment of diſtempers, from particular excretions or diſcharges of humours.

ECHARPE' (in *Gunnery*) as to *batter en echarpe*, ſignifies to batter obliquely or ſideways. *F.*

ECHINOPHTHALMI'A (of ἐχῖνος, a ſea hedge-hog, and ὀφθαλμὸς, a diſeaſe in the eyes) an imperfection of the eyes, when the eye-lids are ſet with hairs, as the *Echinus* is with prickles.

ECHI'NUS (in *Architecture*) a member or ornament taking its name from the roughneſs of its carving, reſembling the prickly rind of a cheſnut) firſt placed on the top of the *Ionick* capital; but now uſed in cornices of the *Ionick*, *Corinthian* and *Compoſit* orders, conſiſting of anchors, carts, and ovals or eggs, carved. The ſame that the *Engliſh* call quarter round, the *French* ove, and the *Italians* ovolo.

E'CHITES (of ἔχις, a viper, Gr.) a precious ſtone, of a darkiſh green colour, ſomewhat reſembling a viper; alſo an herb, a kind of Clivers.

E'CHO ('Ηχὼ, Gr.) the reſounding of the voice.

ECHO (with *Architects*) is applied to certain kinds of vaults and arches moſt commonly of elliptical or parabolical figures, uſed to redouble ſounds, and produce *artificial ſounds*.

Single ECHO, is that which returns the voice but once.

Tonical ECHO, an echo which will not return the voice, but when modulated into ſome peculiar muſical note.

Polyſyllabical ECHO, an echo that returns many ſyllables, words and ſentences.

Manifold ECHO, *Tautological* ECHO } an *Echo* which returns ſyllables and words, the ſame oftentimes repeated.

ECHO'METRE (of ἦχος, ſound, and μέτρον, meaſure) a ſcale or rule divided on it, which ſerves to meaſure the duration or length of ſounds, and to find their intervals and ratio's.

ECHY'MOSIS (ἐχχύμωσις, of ἐκ τῶν χυμῶν, Gr. humours) a diſeaſe of the eye, wherein the blood, extravaſed by ſome blow or contuſion upon the arrival between the cutis and the fleſh or muſcles, ſtops there without any appearance of a wound.

ECLE'CTICI (of ἐκλέγω, Gr. to chuſe) ancient philoſophers, who without attaching themſelves to any particular ſect, took what they judged good and ſolid from each.

ECLE'GMA (ἐκλείγμα, of ἐκ and λείχω, Gr. to lick) a tincture or lohoch, a kind of medicine to be licked or ſucked in; being a liquid compoſition, thicker than a ſyrup, but thinner than an electuary, *L.*

ECLIPSE, is a privation of light, either of the ſun or moon, by reaſon of the interpoſition of ſome opake body between them, or between them and the eye.

As for the eclipſe of the *Sun* (ſo called by vulgar error) is properly ſpeaking an eclipſe of the *Earth* and not the ſun, becauſe it is the earth and not the ſun that is deprived of light.

The duration of an Eclipſe is the time between its *immerſion* and *emerſion*.

The *Immerſion* is the time when the diſk of

of the body eclipſed, begins to be hid.

The *Emerſion* is the time when it begins to appear again.

Eclipſes happen only at the time of the full moon, and not at every full moon, by reaſon of the obliquity of the moon's way with reſpect to the ſun; but only in thoſe full moons, which happen in or very near the *Nodes*.

Eclipſes are either *total*, *partial* or *annular*.

A *total Eclipſe* is when the whole diſk of the body is deprived of light.

A *Partial Eclipſe* is when only a part of it is deprived of light or darkened.

Annular Eclipſes are ſuch as are only of the ſun, and happen when the moon is in her apoges, and thence appearing much leſs than the ſun, and is moſt viſible when the ſun is in his perigee; the cuſp of the ſhadow of the moon at ſuch time not reaching the earth, ſhe becomes in a central conjunction with the ſun; but not being large enough to cover his diſk, his whole rimb or edge appears like a lucid ring.

The antients look'd upon eclipſes as preſages of moſt ſad diſaſters, upon which account they apply'd themſelves to the ſtudy of aſtrology.

Central ECLIPSE *of the moon* (with *Aſtronomers*) is when not only the intire body of the moon is covered by the ſhadow; but alſo the center of the moon paſſes through the center of that circle, which is made by a plane cutting the cone of the earth's ſhadow at right angles, with the axis, or with that line, which joins the centers of the ſun and the earth.

Lunar ECLIPSE, is the taking of the ſun's light from the moon, occaſioned by the interpoſition of the body of the earth between the moon and the ſun.

Solar ECLIPSE, is when it happens that we are deprived of light by the interpoſition or coming in of the moon's body between it and our of ſight.

ECLIP'SIS (with *Phyſicians*) a failing of the ſpirits, a fainting or ſwooning away, a qualm, *L.*

ECLIP'TICK (*Linea Ecliptica*, L.) a great circle on the ſphere of the world, deſcribed by the centre of the ſun in its annual progreſs; it is alſo called *the ſun's way* and the ſun's orbit, becauſe he never deviates from it in his annual motion from eaſt to weſt. It is placed obliquely to the equator, making an angle with it of 23 degrees 30 minutes, and dividing it into two equal parts in the point, *Aries* and *Libra*. It is called *ecliptick*, becauſe all *eclipſes* happen in or near the nodes or interſections of the *ecliptick*.

ECLIPTICK *Bounds*, a ſpace of about 15 degrees from the *Nodes* of the *ecliptick*, within which if the moon be at any time of her oppoſition to or in conjunction with the ſun, there may be an eclipſe.

The north or *aſcending Node* is called the dragon's head, and the ſouth or *deſcending Node* the dragon's tail.

ECLOGUE, a paſtoral compoſition (called from *Paſtor*, L. a ſhepherd) wherein ſhepherds are introduced as taking one with another, ſuch as the *Bucolicks* of *Virgil* and the *Idylls* of *Theocritus*; which names tho' originally ſignified the ſame thing, yet cuſtom has made a diſtinction between them, giving the name of eclogues to thoſe wherein ſhepherds are introduced ſpeaking, Idyls to ſuch as are written in a plain, ſimple, natural ſtile, and ſuppoſing the perſons converſing to be ſhepherds.

ECLOGUE (with ſome authors) is applied to other pieces beſides poetical ones, and an extract or collection.

ECLOGA'RIUS, a learned man, who has made abundance of extracts from authors.

ECPHO'NESIS (Ἐκφωνησις, Gr.) an exclamation.

ECPHYSE'SIS (with *Surgeons*) any proceſs or knob that is joined with, or adheres to a bone.

ECPYC'TICA (Ἐκπυκτικά. Gr.) medicines of a thickening quality.

ECTASY (ἔκστασις, Gr.) 1. Any paſſion by which the thoughts are abſorbed, and in which the mind is for a time loſt: 2. exceſſive joy, *&c.* rapture.

Each delighted, and delighting, gives
The pleaſing *ecſtaſy* which each receives.
Prior.

3. Enthuſiaſm, exceſſive elevation of the mind.

He lov'd me well, and oft wou'd beg me ſing;
Which when I did, he on the tender graſs
Would ſit, and hearken even to *ecſtaſy*.
Milton.

ECSTATICAL } (ἐκστατικὸς, Gr.) 1.
ECSTATICK } Raviſhed, rapturous, elevated to ecſtaſy.

There doth my ſoul in holy viſion ſit,
In penſive trance, and anguiſh, and *ecſtatick* fit.
Milton.

In trance *ecſtatick* may thy pangs be drown'd,
Bright clouds deſcend, and angels watch thee round.
Pope.

When one of them, after an *ecſtatick* manner, fell down before an angel, he was ſeverely rebuked, and bidden to worſhip God.
Stillingfleet's Def. of Diſc. on Rom. Idol.

ECTHLY'PSIS (with *Grammarians*) the cutting off a vowel or conſonant, eſpecially the letter (*m*) in *Latin* or *Greek* verſe, at the end of a word, when the next word begins with a vowel, or (*b*) as *div. incide* for *divum incide*, *βάλλω' ἐγὼ* for *βαλλομαιδγώ*.

ECTYLOTI'CKS (ἐκτυλωτικὰ, of ἐκ and τύλος, Gr. callus) remedies proper to conſume and eat off callus's, warts and other excreſcences found on the fleſh.

ECZE'MATA (ἐκζέματα, Gr.) fiery red and burning pimples, which are painful, but do not run with matter, *L.*

EDA'CIOUSNESS, a great eating.

EDA-

EDA'CIOUS (*edax*, L.) given to eat much, ravenous.

ED'DY *Tide*, the ſame as eddy; a turning round in a ſtream.

EDEN'TATED (*edentatus*, L.) made or become toothleſs.

EDER (eðep, *Sax.*) an hedge.

To EDGE *in with a ſhip* (*Sea* term) is ſaid of a chaſe that is making up to it.

EDG'LESS (ecglæy, *Sax.*) without an edge.

ED'IBLENESS (of *edibilis*, and *neſs*) capableneſs of being eaten.

ED'ILE (among the *Romans*) an officer appointed to overſee the buildings publick and private.

EDILES, magiſtrates in *Rome* of which there were 2, much like our mayors of cities. They had the ſuper-intendance of publick and private buildings; as aqueducts, baths, bridges, roads, *&c.* They alſo took cognizance of weights and meaſures, and regulated the markets as to the price of proviſions, *&c.* They examined comedies before they were acted; and frequently they treated the people with games at their own expence.

To EDUL'CORATE (in *Chymiſt.*) to make ſweet, to ſweeten, to purge any thing of its ſalts, *&c.* by repeating waſhing in cold water.

EF'FABLENESS (of *effabilis* and *neſs*) capableneſs of being ſpoken.

EFFEC'TION (with *Geometricians*) the problems or practices which, when they may be deduced from or founded on ſome geometrical propoſitions, are called the *Geometrical Effects* thereto pertaining.

EFFEC'TIVENESS (of *effectivus*, L. and *neſs*) effective quality.

EFFEC'TUALNESS (of *effectualis*, L. and *neſs*) efficiency, the being thoroughly accompliſhed.

EFFERVES'CENCE } (with *Phyſicians*)
EFFERVES'CENCY } an inward motion of the particles of different natures and qualities tending to ſudden deſtruction.

EFFERVESCENCE (in *Phyſicks*) is not applied to any ebullitions or motions produced by fire; but only to thoſe that reſult from the mixture of bodies of different natures, or at leaſt an agitation of parts reſembling an ebullition or boiling produced by fire.

EFFERVES'CENT (*effervescens*, L.) growing very hot, boiling over, *&c.*

EFFI'CIENTNESS (*efficientia*, L.) the power or faculty to do a thing.

Equivocal EFFI'CIENT *Cauſe*, as the producing a frog, *&c.*

Moral EFFICIENT *Cauſe*, as the adviſer is the cauſe of war, a murder, *&c.*

Natural EFFICIENT *Cauſe*, is that which not only acts without precept in oppoſition to artificial; but alſo from within and according to its own inclination, in oppoſition to violent, as fire acts when it warms.

Phyſical EFFICIENT *Cauſe*, which produces a horſe.

Spontaneous EFFICIENT *Cau* eating.

Univerſal EFFICIENT *Cauſe* various circumſtances produces eff is of *the Sun*.

Univocal EFFICIENT *Cauſe*, duces an effect like itſelf, as a h horſe.

EFFI'CIENTS (in *Arithmetick* bers given for an operation of *m* i. e. the *multiplicand* and the *mul*

EF'FIGY, the ſtamp or imp coin repreſenting the prince's head it to be ſtruck.

EFFLA'TION, a belching wind, *L.*

EFFLU'ENTNESS (*effluentia*, flux, a blowing or running out.

Corpuſcular EFFLU'VIA'S, i dies in the extreme ſubtility and them are tranſcendently remarkab able for a long time together to fible effects; without any appa leaſt conſiderable diminution of weight of the body which ſends t

EFFORMA'TION (of *ex* an L.) a being formed or made o matter.

EFFUL'GENT (*effulgens*, L.)

EFFUL'GID (*effulgidus*, L.) b ing, clear.

To EFFUND' (*effundere*, L.) t

EFFUTI'TIOUS (*effutitiu* which hath no ſignification, but to fill up room.

EGERMINA'TION, a buddin ing forth, *L.*

Cow's EGG, a kind of *Bezoar* found in the ſtomach of a cow.

EGRE'GIOUS (*egregius*, L. out of the flock) notorious or ma

EGRE'GIOUSNESS, choicene remarkableneſs, *&c.*

EGRES'SIO (with *Rhetoricia* when the ſame ſound or words peated in ſeveral or in the ſame an inverted order; as,

Net ſine ſole ſuo lux, nec ſine luc

EGYP'TIANS (in our *Statut* terfeit kind of rogues, and thei whores, being *Engliſh* or *Welſh* p diſguiſe themſelves in odd unco ſmearing their faces and bodies, to themſelves an unknown cantin wander up and down the country the pretence of telling fortunes diſeaſes, *&c.* abuſe the ignoran peop'e, tricking them of their live by that, together with filchin ſtealing, *&c.*

EJACULA'TION (a caſting fo ing afar off) a ſhort prayer poured the bottom of the heart, with fer tion, *L.*

EJACULATION (in *Phyſick*) the act of emitting the *Semen*.

EJACULATION (in *Pyrotechny*) the expulſion of a ball or bullet or bomb out of a muſket, cannon, mortar, &c.

EJECTI'TIOUS (*ejectitius*, L.) caſt out.

An EIGHT, a plantation of oſiers and willows.

ELABO'RATE (*elaboratus*, L.) done with pains; wrought and compoſed perfectly and curiouſly.

ELABORA'TION, the working or performing any thing with pains and exactneſs, *L.*

ELAN'GUID (*elanguidus*, L.) faint, weak.

ELAPIDATED (*elapidatus*, L.) cleared of ſtones.

To ELAPSE (*elapſum*, L.) to ſlide away eaſily.

ELAQUEA'TION, a diſentangling, diſentanglement.

Perfectly ELAS'TICAL, a body is ſaid to be ſo, when with the ſame force as that which preſs'd upon it (though for a while it yielded to the ſtroke) it afterwards recovers its former place. And in this ſenſe, an elaſtick body is diſtinguiſhed from a ſoft body; *i. e.* one that being preſs'd yields to the ſtroke, loſes its former figure, and cannot recover it again.

ELAS'TICK *Body*, is that which by being ſtruck or ſtretched has its figure altered; but endeavours by its own force to reſume the ſame; or it is a ſpringy body, which when compreſs'd, condens'd and the like, makes an effort to ſet itſelf at liberty, and to repel the body that conſtrained it; ſuch is a ſword blade, a bow, &c. which are eaſily bent; but preſently return to their former figure and extenſion.

Natural ELASTICK *Bodies*, the principal are air, ſponges, the branches of trees, wool, cotton, feathers, &c.

Artificial ELASTICK *Bodies*, are ſteel-bows, ſword-blades, &c.

ELATRA'TION, a barking out, *L.*

ELBO'ICK (of *Elbow*, Ελβοϛα, *Sax.*) a ſentence or verſe of a rude or ruffling quality, as it were hunching or puſhing with the elbow.

ELDERS (among the *Jews*) were the moſt conſiderable perſons for age, experience and wiſdom.

ELDERS (among the primitive *Chriſtians*) were thoſe of the firſt rank in the church.

ELDERS (with the modern *Preſbyterians*) thoſe perſons of the particular congregations who inſpect matters of religion and diſcipline, take care of the poor, provide the bread and wine for the ſacrament, collect money to defray the expences of the church, &c. and the miniſter himſelf is alſo call'd the *Elder*.

ELDERSHIP (of ælbep, *Sax.*) and ꝑcip) the dignity of an elder.

ELECAMPA'NE (*enula campana*, L.) the herb otherwiſe called horſe-heal, good for the lungs.

ELEC'TION (in *Law*) is when a perſon is left to his own free-will, to take or do either one thing or another which he pleaſes.

ELECTION (in *Theology*) the choice which God of his good pleaſure makes of angels or men for the deſigns of mercy and grace.

ELECTION (in *Pharmacy*) is that part of it that teaches how to chuſe ſimple medicaments, drugs, &c. and to diſtinguiſh the good from the bad.

ELEC'TORAL *Crown* (in *Heraldry*) the electors of the empire of *Germany* wear a ſcarlet cap turned up with ermine, cloſed with a demicircle of gold, all covered with pearls; on the top is a globe with a croſs all of gold.

ELEC'TRICA (with *Phyſicians*) drawing medicines, *L.*

ELEC'TRICK, pertaining to electricity.

ELEC'TRICALNESS (of ἤλεκτρον, Gr. amber) attractive quality, *i. e.* that force or property in ſome bodies, whereby they attract or draw ſmall and high bodies to themſelves; it is different from *Magnetiſm* in this, that the former attracts moſt kinds of bodies; but the latter only iron.

ELEEMOSY'NA *Caruccarum* (an *ancient Cuſtom*) a penny which King *Ethelred* ordered to be paid for every plough in *England* towards the ſupport of the poor.

ELEEMOSY'NÆ (*Old Rec.*) poſſeſſions belonging to churches.

EL'EGANCE in the general, is a manner of ſaying things with choice, politeneſs and agreeableneſs: with *Choice*, ingoing out of the common way: with *Politeneſs*, in giving the thing a turn which ſtrikes people of a delicate taſte; and with *agreeableneſs*, in giving it a reliſh throughout, which hits every body.

EL'EGANTNESS (*elegantia*, L.) elegancy.

EL'EGANCE } (with *Rhetoricians*) is the
ELEGANCY } choice of rich and happy expreſſions, which alſo ſhew an eaſineſs, which eaſineſs conſiſts in making uſe of natural expreſſions, and avoiding ſuch as ſeem affected, and diſcover the pains the orator was at to find them.

EL'EGY (*elegia*, F. *elegia*, L. ἐλεγεία, Gr. of ἐλεεῖν, commiſeration, and λεγεῖν, to ſay) a kind of poem invented to complain of misfortunes of any kind whatſoever; but eſpecially to mourn the death of friends, or the cruelty of a miſtreſs. In an elegy the paſſions of grief, deſpair, &c. ought to predominate; the meaſure ought to be heroick verſe, as the moſt ſolemn. The numbers and ſentiments ſhould be ſoft and ſweet. Point ſhould be intirely diſcarded, as being contrary to paſſion.

ELEMEN'TARINESS (of *elementarius*, L. *elementaire*, F.) elementary quality.

ELEMENT'ARY *Principles* (with *Naturaliſts*) are the ſimple particles of a natural mix'd body, or thoſe very ſmall parts out of which ſuch a body is made up, and into which it may be reſolved,

ELEMENTATED, made up or compoſed of the element or elements,

ELE'MENTS *of Language* (with *Grammarians*) the letters of the alphabet.

ELEMENTS (in *Divinity*) the bread and wine prepared for the ſacrament of the Lord's ſupper.

Gum ELEMI, a tranſparent reſin of a whitiſh colour intermixt with yellow, ſomething reſembling wax, a pretty briſk bitter, tho' not diſagreeable taſte, and a ſmell ſomething like fennel.

ELE'PHANT, the largeſt of all four footed animals, of ſo great ſtrength in body, that he will kill a horſe with one blow of his trunk, which is a long cartilaginous tube, with which he alſo feeds himſelf. He is alſo docile, cunning and faithful, and ſo ſagacious, that there are numerous inſtances of his doing many things, that may ſeem to be beyond the capacity of a brute, and of a nature ſo gentle and mild, that he never fights, unleſs he be provoked, that the weakeſt and moſt tame animals may play before him without danger.

He has two teeth of ſix or eight feet long of a vaſt weight, ſtanding out on each ſide of his trunk, which are ivory. He feeds on graſs, herbs or plants.

ELEPHANTI'ASIS *Arabum* (with *Phyſicians*) a ſwelling in the legs and feet, akin to the *Varix*, proceeding from phlegmatick and melancholly blood, ſo that the feet reſemble thoſe of an elephant in ſhape and thickneſs.

ELEPHANTI'NI *Libri* (with the *Romans*) the actions of the princes, and the proceedings, acts, *&c.* of the ſenate, *L.*

To ELEVATE (*elevo*, L.) 1. To raiſe up aloft: 2. to exalt, to dignify: 3. to raiſe the mind with great conceptions.

Others a part ſat on a hill retir'd
In thoughts more *elevate*, and reaſon'd high
Of providence, foreknowledge, will and fate.
Milton.

Now riſing fortune *elevates* his mind,
He ſhines unclouded, and adorns mankind.
Savage.

4. To elate the mind with vicious pride.

ELEVATE; exalted, raiſed aloft.

On each ſide an imperial city ſtood,
With tow'rs and temples proudly *elevate*
On ſeven ſmall hills. *Milt. Par. Regained.*

ELEVATION. 1. The act of raiſing aloft; 2. exaltation; dignity: 3. exaltation of the mind by noble conceptions.

We are therefore to love him with all poſſible application and *elevation* of ſpirit, with all the heart, ſoul, and mind. *Norris.*

ELE'VATEDNESS (of *elevation*, L.) exaltedneſs, a being lift up, *&c.*

ELEVA'TION (in *Architecture*) a draught or deſcription of the face or principal ſide of a building, called alſo the *Upright*.

An ELEVE' (of *elever*, F. to raiſe) a pupil or ſcholar educated under any one.

ELE'VEN, the number 11 has this property, that being multiplied by 2, 4, 5, 6, 7, 8, it will always end and begin with like numbers, as 11 multiplyed by 2, makes 22, by 4, 44, by 5, 55, by 6, 66, by 7, 77, by 8, 88.

ELI'CIT (in *Ethicks*) ſignifying acts immediately produced by the will, and terminated by the ſame power. Such is willing, nilling, loving, hating, *&c.* ſuch acts are denominated *elicit*, by reaſon that being before in the power of the will they are now brought forth into act.

ELEGIBILI'TY } as a *Bull of Eligibili-*
ELI'GIBLENESS } *ty*, a bull granted by the pope to certain perſons to qualify them to be choſen or inveſted with an office or dignity.

E'LIMATE (*elimatum*, *L.*) to file, to poliſh, to ſmooth.

ELINGUA'TION, a cutting out the tongue, *L.*

ELIPTOI'DES (*Mathématt.*) an infinite ellipſis.

ELIXI'R (with *Alchymiſts*) the powder of projection or philoſopher's ſtone.

Grand ELIXIR, an univerſal medicine that will cure all diſeaſes.

ELIXIVI'ATED (in *Chymiſtry*) cleared from the *lixivium* or lye

ELK (elc, *Sax. alce*, L. of ἀλκὴ, Gr. ſtrength) a ſtrong, ſwift beaſt, as tall as a horſe, and in ſhape like an hart, bearing two very large horns bending towards the back, and as the elephant; having no joints in his fore-legs, with which he fights, and not with his horns; they ſleep leaning againſt trees; they are found in the foreſts of *Pruſſia* and elſewhere.

ELK (*Old Records*) a kind of yew to make bows of.

ELL (eln, *Sax. aulne*, F. *ulna*, L.) a meaſure containing the *Engliſh* ell 3 feet 9 inches, the *Flemiſh*, 2 feet 5 inches.

ELLEBORI'NE, the herb Neeſewort, Sanicle. *L. Plin.*

ELLIP'SIS (with *Rhetoricians*) a figure wherein ſome part of a diſcourſe is left out or retrenched, uſed by a perſon who is in ſo violent a paſſion, that he cannot ſpeak all that he would ſay, his tongue being too ſlow to keep pace with his paſſion.

ELLIPTICAL *Space*, is the area contained within the circumference of a curve.

ELLIPTICAL *Conoid*, is the ſame with the *Sphereoid*.

ELLIPTOI'DES (of ἔλλειψις and εἶδος, Gr. form) an infinite ellipſis, *i. e.* an ellipſis defined by the equation $a^{m-1}y = x^m \pm b x^{m-1}$ $(a \mp x)^n$, wherein $m > 1$. and $n > 1$.

A Cubical ELLIPTOID, as $a^2 y = b x^2 (a - x)$

Biquadrate ELLIPTOI'D, or of the third order, wherein $a^3 y^4 = b x^2 (a - x)^2$ called alſo *ſurd Conoidal Ellipſ id.*

ELOCU'TION, the chuſing and adapting words and ſentences to the things or ſentiments to be expreſſed. *Cicero.*

ELO-

ELOCUTION (with *Rhetoricians*) conſiſts in apt expreſſions, and a beautiful order of placing of words, to which may be added an harmonious ear to form a muſical cadence, which has no ſmall effect upon the operations of the mind.

ELONGA'TA (in *Law*) a return of the ſheriff, that cattle are not to be found, or are removed ſo far that he cannot make deliverance, *&c.*

ELONGATION (with *Surgeons*) a kind of imperfect disjointing, when the ligament of a joint is ſtretched and extended, but not ſo that the bone goes quite out of its place.

EL'OQUENT (*eloquens*, L.) that has a gift or good grace in ſpeaking; well ſpoken. *F.*

EL'OQUENTNESS (*eloquentia*, L.) eloquence.

ELUM'BATED (*elumbatus*, L.) made lame in his loins.

ELUSCA'TION, blear-eyedneſs or purblindneſs. *L.*

ELU'SION, the act of evading or rendering a thing vain or of no effect: a dexterous getting clear or eſcaping out of an affair, a difficulty, an embarras. *L.*

ELU'SORINESS (of *eluſorius*, L.) aptneſs to elude, ſhuffling quality.

ELUX'ATED (*eluxatus*, L.) wrenched, ſprained, put out of joint.

ELYS'IAN, belonging to the *Elyſian* fields.

ELYS'IAN *Fields* (of τῆς λύσεως, Gr.) *i. e.* ſolution, *i. e.* the putting off the chains of the body) a certain paradiſe of delightful groves and ſmiling meadows, into which the heathens held, that the ſouls of good men paſſed after death.

ELYTROI'DES (of ἐλυτροειδὴς, of ἔλυτρον, a ſheath, and εἶδος, Gr. form) the ſecond proper coat, which immediately wraps up or covers the teſticles, and is called *vaginalis*, or the vaginal tunicle.

EMA'NANT (*emanans*, L.) iſſuing or flowing from.

EMAR'GINATED (with *Botaniſts*) cut in or indented after a manner in the form of a heart, or having the margin hollowed inwards.

EMBAM'MA (Ἔμβαμμα, Gr.) any ſort of medicament, or ſauce, good to create appetite.

EMBARCADE'RE (on the coaſts of *America*) a place that ſerves ſome inland city for a port or place of ſhipping.

EMBAR'GO, a ſtop or arreſt of ſhips, a reſtraint or prohibition impoſed by a ſovereign on merchant-ſhips, to prevent their going out of port for a time limited, and ſometimes their coming in.

EM'BRING *Days*, the ſame as *Ember Days*.

EMBEZ'ZLEMENT, a ſpoiling or waſting.

EMBLEMAT'ICALNESS (ἐμβλημα, Gr. emblematical quality, enigmatical quality.

EMBLEMENTS (of *emblavence de blé*, *i. e.* corn ſprung or put out above ground) ſignifies properly the profits of lands ſown; alſo the profits that ariſe naturally from the ground, as graſs, fruits, *&c.*

EMBOLIS'MIC, intercalary.

EM'BOLUS (with *Natural Philoſophers*) the ſucker of the pump or ſyringe, which when the ſucker of the pipe of the ſyringe is cloſe ſtopt, cannot be drawn up without the greateſt difficulty, and having been forced up by main ſtrength, and being let go, will return again with great violence.

EMBOS'SING, the art of forming or faſhioning works in *relievo*, whether they be caſt or moulded, or cut with a chiſſel.

EMBRACE'MENT (*embraſſment*, F.) an embracing, or that which embraces.

EMBROCA'TION (of ἐμβροχὴ of ἐμβρέχω, Gr. to ſoak in) a ſoaking or ſteeping.

EMBROCHE' (ἐμβροχὴ, Gr.) a kind of decoction or lotion, wherewith the part affected having been firſt bathed, is afterwards bound up with linnen cloths dipt in it, *L.*

To EMBROI'DER of *en* and *broder*, F.) to work embroidery.

EMBROI'DERER (of *en* and *brodeur*, F.) ſuch a worker.

EMBROIDERERS were incorporated about *Anno* 1561. Their armorial enſings are palee of ſix, *argent* and *ſable* on a feſs *gules* between 2 lions of *England*, 2 broches ſaltireways between as many trundles *or*; the ſupporter 2 lions *or*.

To EMBROIL (*bouiller*, F.) to diſturb, to confuſe, to diſtract, to throw into commotion, to involve in troubles by diſſenſion and diſcord.

EMBROI'DERY (*brodcire*, F.) the working flowers, *&c.* with a needle on cloth, *&c.*

An EMBROI'L (*embrouillement*, F.) an embarraſſment, perplexity, trouble.

EM'BRYO (with *Botaniſts*) the moſt tender *fœtus* or bud of a plant, whoſe parts are forcibly diſpoſed to diſplay.

EMBRYO (*Hieroglyphically*) was by the ancients repreſented by a frog.

EM'BRYONATE, of or pertaining to an embryo; alſo that is yet but in embryo.

EMBRYORES'TES } (of ἐμβρυον, and ῥήσσω,
EMBRYOTHLAS'TES } Gr. to break; (of ἐμβρυοθλάστης, of ἐμβρυον and θλάω, Gr. to break) a ſurgeon's inſtrument, with which they break the bones of a dead child, that it may the more eaſily be extracted out of the womb.

To EMEM'BRATE (*emembrare*, L.) to geld.

EMEND'ABLE (*emendabilis*, L.) that may be mended.

To EMERGE (*emergere*, L.) to riſe up out

out of the water, &c. to come out, to appear.

EMER'GENCE (of *emergere*, L.) a thing that happens ſuddenly; an unexpected circumſtance of affairs.

EMER'GENT *Year* (in *Chronology*) is the *Epocha* or date wherein we begin to account our time, as the birth of our Saviour.

EMERGENT'NESS (of *emergens*, L.) emergency, caſualneſs.

EMERSE (*emerſus*, L.) riſen up or out of.

EMERSION, properly an iſſuing or coming out from under water.

EMERSION (with *Philoſophers*) the riſing of any ſolid above the ſurface of a fluid ſpecifically lighter than itſelf, into which it had been violently immerged or thruſt.

EMERY, a metalline ſtony ſubſtance found in moſt or all mines, that yield metal, but more eſpecially in thoſe of gold, ſilver and copper.

The uſe of it is, that being mixed with oil it cleans and poliſhes any iron ware, marble, &c.

There are three ſorts of it, *viz. Spaniſh*, *Red* and *Common*. The *Spaniſh* is found in the gold mines of the *Weſt-Indies*; the ſecond in the copper mines, and the third in the iron mines, which laſt is moſt generally uſed; it is of a browniſh red colour, and is ſo very hard that it is very hard to reduce it to a powder.

EM'INENCE } a title of honour given
EMINENCY } to cardinals, as being more honourable than excellency. This title was conferred upon them by a decree of pope *Urban* VIII. in the year 1638.

EMINEN'TIAL *equation* (in *Algebra*) a term uſed in inveſtigation of the areas of curvilineal figures, ſo called becauſe it is an artificial equation, which contains another equation eminently.

EMINENT'LER (*Academical* term) is uſed in the ſame ſenſe with *virtualiter* in contradiſtinction to *formaliter*, i. e. when a thing poſſeſſes any thing in a higher manner than a formal poſſeſſion.

EMMENALOGI'A (of εμμηνία and λόγος, Gr.) a treatiſe of the *Emmenia*.

EMMEN'IA (of εμμηνία, Gr.) womens monthly courſes.

EM'MET, an ant or piſmire, by reaſon of its great pains it takes to lay up its winter ſtores of proviſion in the ſummer time, makes it generally taken for the emblem of induſtry.

E'MISSARY *of a gland* (*Anatomy*) is the common conduit, canal or *pelvis*, in which all the little ſecretory canals of a gland do terminate.

E'MISSARY (*emiſarius*, L. *emiſſaire*, F.) a ſcout, a ſpy, &c. a truſty able dexterous perſon, ſent under-hand to ſound the ſentiments and deſigns of another; to make ſome propoſals to him, or to watch actions and motions, to ſpread reports, to favour a contrary party in order to make advantages of all.

EMIS'SION, the act of throwing or driving a thing out, or ſending forth, particularly a fluid from within outwards.

EMISSI'TIOUS (*emiſſitius*, L.) caſt out.

EMMENALOGI'A (of εμμηνία and λόγος, Gr. diſcourſe) a diſcourſe or treatiſe concerning womens menſes.

EMMUSELLE' (in *Heraldry*) muzzled.

EMODULA'TION a ſinging in meaſure and proportion, *L.*

EMOL'LIMENT (*emollimentum*, L.) an aſſuaging or ſoftening.

EMOLLI'TION, the ſame as emolliment, *L.*

EMO'LUMENT (*emolumentum*, L.) properly gain ariſing from the griſt of a corn-mill; alſo profit gotten by labour and coſt.

EMPA'LEMENT (with *Floriſts*) or flower-cup, is thoſe green leaves, which cover the petals or the utmoſt part of the flower of a plant, which encompaſſes the foliation of the attire, being deſigned to be a guard and band to the flower, where it is weak and tender; and for that reaſon thoſe plants which have flowers, with a firm and ſtrong baſis, as tulips, &c. have no empalement.

To EMPAN'NEL (of *en* and *pannel*) to ſet down the names of the jury-men in a ſchedule of parchment or roll of paper by the ſheriff, after he has ſummoned them to appear for the performance of the ſervice required of them.

EMPAR'LANCE (of *parler*, F. to ſpeak) a petition or motion made in court for a pauſe or day of reſpite, to conſider what is beſt to be done; or for the defendant to put in his anſwer to the plaintiff's declaration.

EMPAS'TING (in *Painting*) the laying on of colour thick and bold.

EM'PEROR (with the old *Romans*) the common name of their general; but eſpecially of a general, who after having obtained ſome notable victory, was firſt ſaluted *Imperator* by the ſoldiery; which was frequently confirm'd afterwards by the ſenate; but in proceſs of time it came to be apply'd to abſolute monarchs only.

In *Europe* it is principally uſed of the principal magiſtrate, as of *Germany* and *Ruſſia* or *Muſcovy*; and is commonly ſuppos'd to give them the precedence of kings and all other ſovereigns, and that they have the right of conferring the regal dignity, and advancing dukedoms into kingdoms, as was done by *Leopold* the emperor, as to the kingdom of *Pruſſia*; and in ancient times the kings both of *England* and *France*, bore the titles of *Imperatores*, *i. e.* of emperors.

EM'PHASIS (in *Rhetorick*) a figure when a tacit ſignification is given to words, or when more is ſignified than expreſſed.

EMPHATICALNESS (of εμφατικός, Gr.) emphatical quality.

EMPHRACTICKS (εμφραξις, Gr.) ma-

dicine

dicines that by their clamminess ſtop the pores of the ſkin.

EMPHY'SODES *Febris* (with *Phyſicians*) a vehement heat in fevers, which cauſes puſtules and inflammation in the mouth, *L.*

EMPHYS'TEMA (with *Surgeons*) a kind of ſwelling, wherein wind is contained, with a little ſkinny phlegm.

EMPHY'TEUTA } a tenant that treats
EMPHY'TEUTESS } land on condition to plant it.

EMPHY'TEUSIS (in the *Civil Law*) a contract made by conſent, but created by the *Roman* law, and not the law of nations; by which houſes or lands ſhall be improved, and that a ſmall yearly rent ſhall be paid to the proprietor.

EMPHYTEU'TICK (of ἐμφύτευσις, Gr.) ſet out to farm.

EMPHY'TON *Thermon* (with *Naturaliſts*) the *calor innatus* or innate heat, which they ſuppoſe to be produced in a *Fœtus* in the womb from the *Semen* of the parents, which afterwards decays and ceaſes by degrees, when reſpiration is begun, and the *Fœtus* ſubſiſts of itſelf. This heat is by ſome naturaliſts ſtiled an *innate* and *natural Spirit*, which they ſuppoſe to conſiſt of three parts, *viz.* of a *primogenial moiſture*, an *innate ſpirit* and *heat*, L.

EMPIRE (of *imperium*, L.) is properly any large extent of country under the juriſdiction of a ſingle perſon. *Germany* was in the year 800 advanc'd to the dignity of an empire by pope *Leo* III. who placed the crown upon the head of *Charlemaign*, together with the title of emperor.

EMPIR'ICA *Medicina*, quacking or pretending to the cure of diſeaſes by gueſs, without conſidering the nature of the diſeaſe, or of the medicines made uſe of for its cure; but depending intirely on the authority of experienc'd medicines.

EMPIR'ICALNESS, quackiſhneſs.

EMPLAS'TICK (*emplaſticus*, L. of ἐμπλαστικὸς, Gr.) clammy, ſticking, cloſing, healing.

EMPLASTRUM (ἔμπλασμα or ἐμπλάσσω of ἐμπλάττω or ἐμπλάσσω, Gr. to put in a maſs or do over) a plaiſter or ſalve, a medicine of a ſtiff, glutinous conſiſtence, compoſed of divers ſimple ingredients ſpread on leather, linnen, *&c.* and applied externally.

EMPLAS'TERED (of ἐμπλάσσω, Gr.) done or daubed over with plaſter or plaſters.

EMPLEC'TON *opus* (in *Architecture*) a work knit and couched together; properly when the ſtones of a building are ſo laid, that their front and back part are ſmooth, but their inſide rough or unhewn; that they may take the better hold one of another, *L.* of Gr.

EMPLOY' } (*employ*, F.) buſi-
EMPLOY'MENT } neſs, occupation, *&c.*

EMPRESS, the wife of an emperor.

EMPROSTHOTONI'A (ἐμπροσθοτονία, of ἐμπροσθεν, before, and τείνω, to ſtretch, Gr.) a convulſion of the neck, which draws the head forwards.

EMP'TIO *venditio* (in *Civil Law*) that contracts by conſent only, which we call buying and ſelling, whereby the ſeller is bound to deliver the goods, and the buyer to pay the price of them according to the bargain.

EMP'TINESS (*æmpineſſe*, *Sax.*) vacuity, being void.

EMP'TIOUS (*emptitius*, L.) that which may be bought, ſaleable.

EMP'TIVE (*emptivus*, L.) bought or hired.

EMPYREUMAT'ICAL, of or pertaining to an empyreuma.

EM'RODS, the ſame as *Hæmorrhoids*, which ſee.

EMULA'TOR, one that ſtrives to equal or excel another; alſo one that envies another's excellence.

EMUL'GENT *Arteries* (with *Anatomiſts*) two large arteries, which ariſe from the deſcending trunk of the *Aorta*, and are inſerted to the kidneys, and carry the blood with the humour called *ſerum* to them.

EMUL'GENT *Veins* (with *Anatomiſts*) two veins ariſing from the *Vena cava*, and inſerted to the kidney, which bring back the blood, *&c.* after the *ſerum* is ſeparated from it by the kidneys.

EM'ULOUS (*æmulus*, L.) ſtriving to excel; alſo envious.

EM'ULOUSNESS (*æmulatio*, L.) emulation.

E'NACH (in the practick of *Scotland*) ſatisfaction for any crime or fault.

ENAL'LAGE (ἐναλλαγὴ of ἐναλλάττειν, Gr. to change) a changing.

ENALLAGE (with *Rhetoricians*) a figure whereby we change and invert the order of the terms in a diſcourſe againſt the common rules of language.

ENALLAGE (with *Grammarians*) a change either of a pronoun or a verb, as when a poſſeſſive is put for a relative, *ſuus* for *ejus*, or when one mood or tenſe is put for another.

To ENAMEL (*email*, F.) 1. To inlay; to variegate with colours.

See Pan with flocks, with fruits Pomona crown'd;
Here bluſhing Flora paints th' enamell'd ground.
Pope.

2. To lay upon another body ſo as to vary it.

Higher than that wall, a circling row
Of goodlieſt trees, loaden with faireſt fruit,
Bloſſoms, and fruits at once of golden hue,
Appeared with gay *enamelled* colours mix'd.
Milt. Par. Loſt.

ENAMEL. 1. Any thing enamelled, or variegated with colours inlaid.

Down from her eyes welled the pearles round,
Upon the bright *enamel* of her face;
Such honey drops on ſpringing flowers are found,
When *Phœbus* holds the crimſon morn in chaſe.
Fairfax.

To

To ENAMOUR (*amour*, F.) to inflame with love; to make fond.

Or ſhould ſhe, confident,
As ſitting queen ador'd on beauty's throne,
Deſcend with all her winning charms begirt,
T' *enamour*, as the zone of Venus once
Brought that effect on Jove, ſo fables tell.
Milt. Par. Loſt.

ENANGIOMO'NOSPER'MOUS (of ἀγγεῖον, a veſſel, μόνος, alone, and σπέρμα, ſeed, Gr.) a term uſed of a plant that has but one ſingle ſeed in its ſeed-veſſel.

ENCAUS'TES (ἐγκαυστὴς, Gr.) an enammeller, that engraves with fire, *L.*

To ENCAMP' (of *in* and *camper*, F.) to form a camp.

ENCAN'THUS (in *Surgery*) a tumour of the *Caruncula lacrymalis*, in the great canthus in the angle of the eye.

ENCE'PHALI (of ἐν in, and κεφαλὴ, Gr. the head) worms generated in the head.

ENCHEIRE'SIS (of Ἐγχείρησις, Gr.) a taking in hand to perform, an attempt.

ENCHIRE'SIS (ἐγχείρησις, Gr.) the act of undertaking, a ſetting about any thing, *L.*

ENCHIRID'ION (ἐγχειρίδιον of ἐν and χεὶρ, Gr. the hand) a manual or ſmall volume that may be carried about in one's hand; a pocket-book.

ENCIEN'TE (in *Fortification*) a wall or rampart, ſurrounding a place ſometimes compoſed of baſtions and curtains, either faced or lined with brick or ſtone, or only made of earth.

ENCLIT'ICKS (with *Grammarians*) conjunctions, ſo called becauſe they incline or caſt back the accent to the ſyllable before going, as *que*, *ne*, *ve*, in *Latin*, which are joined to the end of other words, as *indoctuſque pilæ, diſcive, trochive, quiëſcit*, Hor.

ENCLO'SURE (*cloture*, F.) a place encloſed or encompaſſed with a ditch, hedge, &c.

ENCYCLOPÆDI'A (*encyclopædia*, L. of ἐγκυκλοπαιδία, of ἐν in, κύκλος, a circle, and παιδία, Gr. learning) a circle or chain of all ſciences and arts.

END'ABLE (of end, *Sax.* and *able*) that may be ended.

To ENDAM'MAGE (*endommager*, F.) to do damage, to hurt.

ENDEN'IZONED (of *denaiſon*, F. *Minſheew*) enfranchiſed, admitted or taken into the number of denizens or freemen.

ENDITE'MENT, is much the ſame in common law, as *accuſatio* is in the civil. See *Indictment*.

E'NDIVE (*indivia*, L.) an herb.

END'LESS (of endleꝑe, *Sax.*) without end.

END'MOST, with the end foremoſt.

ENERGET'ICAL *Particles* (with *Philoſophers*) *i. e.* ſuch particles or bodies which are eminently active, and produce manifeſt operations of different natures, according to the various circumſtances or motions of thoſe bodies or particles.

ENERGET'ICALNESS (of ἐνεργητικὸς, Gr.) energy.

ENERGU'MENUS (with *Divines*) a term uſed to ſignify a perſon poſſeſſed with the devil or an evil ſpirit.

ENER'VATEDNESS (of *enervatus*, L.) enfeebledneſs.

E'NEYA (in the practick of *Scotland*) the principal part of an inheritance, which deſcends to the eldeſt ſon.

ENFANS *Perdues* (*q. d. loſt children*) the ſoldiers who march at the head of a body of forces, appointed to ſuſtain them, in order to make an attack, begin an aſſault, &c.

EN'GINE (in a *figurative* ſenſe) an artifice, contrivance or device, *F.*

ENGINEERY, the art of an engineer.

EN'GLAND (Engelond or Engelenlond, *Sax.*) before called *Britain*, took its name of the *Angles*, *Angli* or *Angeli* (as they were called by *Tacitus*) who were part of the *Suevi*, a branch of the *Cimbri*; and ſo of the ſame original with the *Saxons*. *Goropius Becanus* derives their name from *Angelen* or *Angles* fiſh-hooks, becauſe they inhabited near the ſea-ſhore; but this ſeems both forced and trifling. Others, as *Cambden*, *Verſtegan*, &c. derive it from *angulus* an angle, corner or narrow neck of land, their ancient country near *Sleſwick*. Mr. *Somner* deduces it from *ang* or *eng*, which in the *Teut.* ſignifies a narrow or ſtraight place, and hereupon concludes, that the *Angeli* or *Angli* were ſo called becauſe they inhabited the ſtrait paſſages in the mountainous parts of *Germany*; and to confirm it, alledges that *Angleven* in *Pomerania* was ſo named from the angles that are ſituated in ſuch narrow paſſes. Others derive the name from *Ingo* and *Engo*, a ſon of *Woden*, the great progenitor of the *Engliſh Saxon* kings. The poſterity of which *Ingo* were called *Inglingar* or *Inglim*, who ſeems to have been made by his father king of that part of the *Suevi*, which afterwards from their firſt king called themſelves *Ingliſch* or *Inglins*; and it is certain, that the *Byzantine* hiſtorians, *Nicetas* and *Codinus*, called the *Angli* Ἴγγλινοι, i. e. *Anglini* or *Inglins*.

England is the beſt and largeſt part of the iſland called *Great-Britain*, which is divided into 3 principal parts, *viz. England*, *Scotland* and *Wales*, which laſt, the moſt ſouthern, is parted from *Scotland* by the rivers *Tweed* and *Solway*, and from part of *Wales* by the river *Dee*.

With relation to other countries it is bounded eaſtward by the *German Ocean*, which ſeparates it from the low countries; ſouthward by the channel, which divides it from *France*; and weſtward by the *Iriſh* ſea, or St. *George's* channel, which parts it from *Ireland*; being in length from north to ſouth, *viz.* from

Berwick

Berwick upon *Tweed* to *Portſmouth* in *Hampſhire* 320 miles; and in breadth from *Dover* to the lands end from eaſt to weſt 230 miles; and as to its latitude lies between 50 and 57 degrees of north latitude. The longeſt day in the northern parts is upwards of 17 hours.

The name of *Britain* was given it by a ſpecial proclamation of *Egbert*, the firſt ſole monarch of *England* ſince the Heptarchy.

In the reign of king *Alfred*, about 800 years ago, it was firſt divided into ſhires and counties, which are now 40 in number, *viz.* 18 maritime, and 22 inland, moſt of which take their names from their reſpective chief towns.

The country is generally flat and open, not overgrown with wild and unwholſome foreſts, nor over topped with dreadful high mountains; no country is freer from hurtful and ravenous beaſts, venomous ſerpents, and noiſom flies and vermine.

It is well watered with the rivers *Thames*, *Medway*, *Severn*, *Ouſe*, *Trent*, *Humber*, *Dee*, *Tine* and *Tweed*.

For food no country is more plentiful, either of corn or paſture for man or beaſt, nor of great and ſmall cattle, both for meat and labour, and the ſea and rivers yield great abundance of excellent fiſh; for cloths they have the beſt of woollen manufactures, vaſt quantities of which are exported all over the world; the timber, eſpecially for ſhipping, the beſt in the world; its vegetable and mineral productions are not only ſufficient for its own uſe; but it exports more lead than all *Europe* beſides.

The air indeed is for the moſt part groſs and impregnated with the ſaltneſs of the ſea, from whence ariſe the greateſt inconveniencies the place is ſubject to.

The weather is changeable and irregular; but for the moſt part cloudy and rainy, eſpecially at the fall of the leaf and winter.

ENGLAND, is by ſome thus characterized, *viz.* a paradiſe to women, a purgatory for men, but a hell for horſes.

ENGO'NASI } ἐγγόνασις, Gr. a bowing
ENGO'NASIS } of the knee) a northern conſtellation, conſiſting of about 48 ſtars, ſo called from the figure repreſented on the celeſtial globe of *Hercules* bearing upon his right knee, and endeavouring to bruiſe a dragon's head with his left foot.

ENGRAVING, the art of working upon ſtones or metals, ſo as to make any figures or repreſentations of men, beaſts, flowers, plants, *&c.*

The ancients were very famous for this art upon precious ſtones, cornelians, cryſtals, *&c.* as ſtill is to be ſeen on many exquiſite pieces of workmanſhip now remaining in the cabinets of the curious; but this art lay buried for many centuries, till the revival of ſculpture and painting in *Italy*.

Then engraving on precious ſtones began to appear again, but came not to perfection till the beginning of the 15th century, when one *John de Corniglivole*, of *Florence*, rendered himſelf famous for engraving cornelians curiouſly. The engraving on wood and copper was not found out in *Europe*, unleſs to a very mean degree, till after the invention of printing, being brought to a tolerable perfection by *Albert Durer*, and *Lucas*.

ENGY'SCOPE (*engiſcopium*, L. of ἐγγύς, near, and σκοπιάζω, Gr. to behold) an inſtrument for the viewing of ſmall bodies more diſtinctly; ſo called, becauſe it brings the eye much nearer to them, ſo as to cauſe them to appear, as having larger parts and dimenſions; the ſame as a microſcope.

ENHARMO'NIC *Muſick*, a particular manner of turning the voice, and diſpoſing the intervals with ſuch art, that the melody becomes more moving. The laſt of the three kinds of muſick uſed by the ancients, and abounding in *Dieſes* or *Sharps*. See *Cromatick* and *Diatonick*.

ENHARMON'ICAL *Dieſis* (in *Muſick*) is the difference between the greater and leſſer ſemi-tone.

ENIGMAT'ICALLY (of αἰνιγματικῶς, G.) by way of riddle.

ENNEE'MERIS (ἐννεαμερὶς, Gr.) a grammatical figure in *Latin* and *Greek* verſe, which is a *Cæſura* after the fourth foot in the ninth ſyllable of the verſe, which odd ſyllable ending the word, helps to make the next foot with the following word, as in this verſe.

Ille latus niveum molli fultus hyacinthe.

In which all the four branches of the *Cæſura* are found, as *Trimemeris*, *Penthemimeris*, *Heptbimemeris* and *Ennemeris*.

ENNO'BLEMENT, a making noble; alſo a being ennobled or made noble.

ENOR'MOUSNESS (*enormitas*, L.) heinouſneſs.

ENOR'THROSIS (of ἀνόρθωσις, or, rather ἐνόρθωσις, Gr.) a kind of looſe joining of the bones.

ENRAGE'DNESS, a great rage.

ENRICH'MENT (of *enrichir*, the being made rich.

ENROL'MENT (of *s'enroller*, F.) an enrolling, *&c.*

ENS (in a *Philoſophical* ſenſe) a being, whatever has any kind of exiſtence.

ENS (in *Metaphyſicks*) is applied in its moſt general ſenſe to every thing that the mind any way apprehends; and whereof it affirms or denies, proves or diſproves any thing.

ENS *Rationis* (with *Schoolmen*) an imaginary thing or creature of the brain, which exiſts no where but in the underſtanding or imagination, *L.*

ENS *Primum* (the firſt or chief eſſence according to the *Paracelſians*) the moſt efficacious part of any natural mixt body, either *animal*, *mineral* or *vegetable*, which they pretend to be able to ſeparate from them, and by them to perform wonderful things for the renewing

renewing and reſtoring of youth, *L.*

ENS *Veneris* (the being or eſſence of *Venus, i. e.* copper) a ſublimation of equal parts of *Cyprus Vitriol* calcined to a dark colour, and *Sal Armoniack* into a yellow flour, *L.*

ENS (in *Phyſicks*) in a leſs general ſenſe, ſignifies ſomething that exiſts ſome way farther than in being conceived or being capable of being perceived in the mind, which is called *Ens Poſitivum* or *Reale.*

ENS (in *Pharmacy*, &c.) a term uſed of ſome things that are pretended to contain all the qualities or virtues of the ingredient they are drawn from in a little room.

ENS, in its proper or reſtrained ſenſe, is that to which there are real attributes belonging, or that which has reality not only in the intellect, but in itſelf.

To ENSAI'N (with *Falconers*) to purge a hawk or falcon from her glut and greaſe.

ENSEMBLE, together, or with one another, *F.*

Tout ENSEMBLE (in *Architecture*) of a building, the whole work and compoſition conſidered together, and not in parts.

ENSHRI'NED (of en and ꝑ ꝓin, *Sax. eſcrin*, F. *ſcrinium*, L. a deſk or coffer) preſerved in a ſhrine or coffer, as a holy or ſacred thing.

ENSTA'LMENT (of en and ꝑeyllan, or ꝓtal, *Sax.*) a creation of a Knight of the garter, &c. or the ceremony of it.

ENTAB'LAMENT } (in *Architecture*)
ENTAB'LATURE } *Vitruvius* and *Vignola* called it *Ornament*; it ſignifies the *Architrave*, *Freeze* and *Cornice* together. Others call it *Trabeation*, and it is different in different orders. The words are borrowed from *Tabulatum* in *Latin*, *i. e*, cieling, becauſe the freeze is ſuppoſed to be formed by the end of the *Joiſts*, which bears upon the *Architrave*. It is alſo uſed for the laſt row of ſtones on the top of the wall of a building, whereon the timber and the covering reſt.

ENTELECHI'A (ἐντελεχία, of ἐντελὴς and ἔχω, Gr. to have) the human mind or ſoul, ſo called by *Ariſtotle*, as being the perfection of nature, and principle of motion. The ancient commentators on *Ariſtotle* interpreted ἐντελεχία, by *actus*, L. meaning by that a kind of ſubſtantial form, by which *action* is produced in the body. But the moderns underſtood by ἐντελεχία, a ſort of continued and perpetual motion and fit modification of matter, which qualifies the whole to be able to perform ſuch acts as are proper to it.

To EN'TER (in *Carpentry*) is to let the tenon of a piece of timber into the mortiſe of another.

To ENTER *a ſhip* (*Sea Term*) to board her.

ENTEROCE'LICK (*enterocelius*, L.) troubled with the rupture called *Enterocele.*

ENTERO *Hydrompbalos* (of ἔντερον, ὕδωρ ὀμφαλὸς, Gr.) a kind of *Exompbalos*, wherein, beſides a diſplacing and bunching out of the inteſtine, there is a deal of watery humours collected along with it.

ENTERPLEAD'ER (in *Civil Law*) is called *Cognitio præjudicialis.*

To ENTER'R (*enterrer*, F.) to interr, to bury.

To ENTHAL'AMIZE (*enthalamizare*, *L.*) to bring a bridegroom and bride to their bride-chamber.

ENTHE'ATED (*entheatus*, L.) ἐν and θεὸς, Gr.) inſpired by God.

To ENTHRAL'. See to *Inthral.*

ENTHU'SIASM (*enthuſiaſmus*, L. of ἐνθουσιασμὸς, of ἐνθουσιάζω, Gr. to inſpire) a prophetick or poetick rage or fury, which tranſports the mind, raiſes and enflames the imagination, and makes it think and expreſs things extraordinary and ſurprifing. But the word is generally apply'd to thoſe perſons who pretend to have divine revelation to ſupport ſome ridiculous or abſurb notions in religious affairs, and thereby diſcards reaſon and ſcripture revelation, ſubſtituting in the room thereof the groundleſs fancies and whimſical imaginations of either a deſigned impoſture or a diſtempered brain; uſing ſometimes extravagant words and geſtures.

ENTHUSIAS'TICALLY (of ἐνθουσιαστικὸς, Gr.) in an enthuſiaſtical manner.

EN'THYMEM (*enthymema*, L. ἐνθυμήμα, of ἐνθυμέομαι, Gr. to conceive in the mind) a conception or idea of the mind.

ENTHYMEN (with *Rhetoricians*) is when the concluding ſentence conſiſts of contraries.

ENTI'CING, alluring, drawing in.

ENTIER'TY (*entierité*, F.) (*Law Word*) intireneſs, or the whole, as diſtinguiſhed from moiety or half, *F.*

ENTIRE (*entier*, F. *integer*, L.) 1. Whole, undivided: 2. unbroken, complete in its parts: 3. full, complete, comprifing all requiſites in itſelf.

An action is *entire* when it is complete in all its parts; or, as *Ariſtotle* deſcribes it, when it conſiſts of a beginning, a middle, and an end. *Spectator*, No. 267.

4. Sincere, hearty: 5. firm, ſure, ſolid, fixed.

Entire and ſure the monarch's rule muſt prove,
Who founds her greatneſs on her ſubjects love.
Prior.

6. Unmingled, unallay'd.

Wrath ſhall be no more
Thenceforth, but in thy preſence joy *entire.*
Milt. Par. Loſt.

ENTIRELY. 1. In the whole, without diviſion: 2 completely; fully.

Here finiſhed he, and all that he had made
View'd, and beheld; all was *entirely* good.
Milt. Par. Loſt.

EN'TITATIVE (*entitativus*, L.) when a thing is taken according to its eſſence, form or being.

ENTITATIVE, implies an abſtraction or retrenchment of all the circumſtances from a thing under conſideration.

ENTITY (in the *School Philoſophy*) a phyſical *Ens* or being, conſidered according to what it is in its phyſical capacity.

ENTRANCE (of *intrare*, L.) entry or going in, admittance; and a door, paſſage, &c.

ENTRANSD, being in a trance.

ENTRESOLE (in *Architecture*) a kind of little ſtory, contriv'd occaſionally at the top of the firſt ſtory, for the conveniency of a wardrobe, &c. It is alſo called *Mezzanzine*.

ENTRY (with *Merchants*) the ſetting down the particulars of trade in the books of accounts.

ENTRY, a ſolemn reception or ceremony performed by kings, princes or ambaſſadors, upon their firſt entring a city, or upon their return from ſome ſucceſsful expedition, by way of triumph.

To ENUCLEATE (*enucleatum*, L.) to take out the kernel.

ENUDATION, a making naked or plain, laying open, &c. L.

An ENVIRONMENT, an encompaſſing round.

ENVIOUSNESS (of *invidioſus*, or *invidia*, L.) envy, envious nature.

ENUMERABLE (*enumerabilis*, L.) numerable.

ENUMERATION (with *Rhetoricians*) a part of the peroration, wherein the orator, collecting the ſcattered heads of what has been delivered, throughout the whole, makes a brief and artful rehearſal or recapitulation thereof.

ENUNCIATIVE (*enunciativus*, L.) that may be ſhewed, uttered or pronounced.

ENUNCIATIVELY (*enunciative*, L.) declaratively.

ENVOY, a perſon deputed or ſent on purpoſe to negotiate ſome particular affair with a foreign prince or ſtate, but is not accounted ſo honourable, as an ambaſſador. Thoſe who are ſent from *England*, *France*, &c. to *Genoa*, the princes of *Germany*, &c. go only in quality of envoys, and not of ambaſſadors, but are uſually perſons of lower rank. They are of 2 ſorts, *ordinary* and *extraordinary*, they are both intitled to all the privileges of ambaſſadors; but the ſame ceremonies are not performed to them. Thoſe who are appointed to ſtay any conſiderable time at the place to which they are ſent, are termed reſidents.

To ENVY (*invidere*, L.) to grudge or be uneaſy at the good fortune of others.

ENVY (*invidia*, L. *envie*, F.) an uneaſineſs of grief, ariſing from beholding the good qualities or proſperity of others.

ENVY (*Hieroglyphically*) an envious perſon was repreſented by the water-ſerpent *Hydra*, becauſe of its proceeding from corruption and mud; intimating, that perſons that entertain this ungrateful paſſion in their breaſts are of ſuch a ſordid diſpoſition, that they ſeem to be made up of mud and baſeneſs.

Envy was painted in the ancients in a garment of diſcoloured green colour, full of eyes.

To ENWORTHY (of *en* and ꝑyꝛ̃ð, *Sax.*) to render one's ſelf worthy of, illuſtrious or noble.

To ENWRAP (of *en* and hpeopꝛiam, *Sax.*) to wrap up in.

ENYSTRON (of ἐνύω, Gr. to perfect) the laſt or fourth ventricle in animals that chew the cud, which compleats the digeſtion.

EODERBRICE (of eoꝺ-ꝛ, a hedge, and bꝛice, *Sax.* a breaking) a hedge-breaking.

EPACMASTICA (of ἐπακμαστικὸς, Gr.) a fever which grows continually ſtronger.

EPANADIPLOSIS ἐπαναδίπλωσις, of ἐπαναδιπλόω, Gr.) a redoubling, *L.*

EPANADIPLOSIS (with *Rhetoricians*) is a figure, when they begin and end a ſentence with the ſame words, as *kind to his friends, and to his enemies kind.* In *Latin* this figure is called *Incluſio*.

EPANADIPLOSIS (with *Phyſicians*) frequent redoublings or returns of fevers.

EPANALEPSIS (ἐπανάλῆψις, of ἐπαναλαμβάνω, Gr. to repeat) a repetition.

EPANALEPSIS (with *Rhetoricians*) a figure, in which the ſame word is repeated for enforcement-ſake, eſpecially after a long parentheſis; as, *it is manifeſt they have erred, it is manifeſt.*

EPANAPHORA (ἐπαναφορὰ, of ἐπαναφέρω, Gr. I refer) *i. e.* reference.

EPANAPHORA (with *Rhetoricians*) a figure, when the ſame word begins ſeveral ſentences or clauſes; as, *hic gelidi fontes, hic mollia prata, hic nemus.*

EPANODOS (ἐπάνοδος, of ἐπὶ and ἄνοδος, Gr. a ſcent) a return.

EPANODOS (in *Rhetorick*) a figure, when the ſame ſound or word is twice repeated in ſeveral ſentences, or in the ſame ſentence; as,

Neither the Light without its Sun,
Nor yet the Sun without its Light.

EPANORTHOSIS (ἐπανόρθωσις, of ἐπανορθόω, Gr. to correct) correction or amendment, a reſtoring to the former ſtate.

EPAPHÆRESIS (ἐπαφαίρεσις, of ἐπὶ, over and above, and ἀφαιρέω, Gr. to take away) a cutting or clipping over again, *L.*

EPAPHÆRESIS (with *Phyſicians*) a repeated blood-letting, or any repeated evacuation.

EPAULEMENT (in *Fortification*) a ſhouldering-piece, *F.*

EPEXEGESIS (ἐπεξήγησις, Gr.) a plainer interpretation of that which was mentioned.

EPHEBITY (ἐφηβία, Gr.) the age of a ſtrippling at the entrance of the 15th year.

EPHEMERES, birds or creatures that live but one day, and therefore hieroglyphically repreſented the ſhortneſs of man's life.

EPHEMERIDIAN, of or pertaining to an ephemeris.

EPHE'MERINE } (*ephemerius*, L. ἐφη-
EPHEME'RIAN } μέριος, Gr.) belonging to a journal, regiſter or day-book.

EPHE'MERIS (ἐφήμερις, Gr.) a regiſter or day-book, a journal.

EPHEMERIS (with *Aſtrologers*, &c.) a journal containing obſervations relating to the heavenly bodies, eſpecially ſhewing their places at noon.

EPHE'MERON } (ἐφήμερον, of ἐπὶ and
EPHEME'RIUM } μία, Gr.) a kind of plant that dies the ſame day it ſprings, a may-lilly, meadow-ſaffron, a liricon-fancy, *L.*

EPHIAL'TES (ἐφιάλτης, Gr.) a diſeaſe called the night-mare, chiefly affecting perſons aſleep, and lying on their backs, who fancy their wind-pipe and breaſt is oppreſſed by ſome weight, and imagine that ſome ſpectre or demon ſtops their breath.

EPIB'OLE (ἐπιβολὴ, Gr.) a caſting or putting in.

EPIBOLE' (with *Rhetoricians*) a figure wherein the repetition of the ſame word at the beginning of the ſeveral ſentences has reſpect to the matter; whereas in the figure *Epanalepſis*, it has regard chiefly to the ſtile.

EPI'CENE *Gender* (in *Grammar*) a gender which contains both ſexes under one termination, whether maſculine or feminine.

EPI'CK (ἐπικὸς, of ἔπος, Gr.) a verſe pertaining to, or conſiſting of hexameter or heroick verſe.

EPI'CK *Poem*, is a diſcourſe invented with art, to form the manners of men by inſtruction, deſigned under the allegories of ſome important action, which is related in verſe, after a probable, diverting and wonderful manner. *Boſſu* thus defines it; and it agrees very well with our idea of an epick poem. Tho' *Ariſtotle* ſays epick poetry makes uſe of diſcourſes in verſe and proſe, and *M. Dacier* agrees with him; but we in *England* have all our poetry in verſe at leaſt, if not in rhime. And we rank diſcourſes in proſe, altho' there may be the texture of a fiction in them, among what we call fables, and allow nothing to be epick poetry, but what is in verſe. See *Heroick Poem*.

Epick poeſy is not confined to obſerve unities of time and place. *Ariſtotle* ſays it has no ſettled time, and in that it differs from the *Dramatick*. And as to unity of place, that need not be obſerved, becauſe the poem is real, as an hiſtory, which may be left off by the reader at pleaſure.

EPICLIN'TÆ (ἐπικλίνται, of ἐπικλίνω, Gr. to incline) earthquakes that move ſidelong.

EPIDEMI'A (ἐπιδημία, Gr.) a catching or contagious diſeaſe, communicable from one to another, as the plague, pox, *&c.*

EPIDEMI'CALNESS (ἐπιδημικὸς, Gr.) univerſality of infection, *&c.*

EPIDES'MUS (with *Surgeons*) a ligature, bandage or ſwathe for a wound or ſore.

EPIDI'DYMIS (ἐπιδίδυμις, Gr.) a body of veſſels, the figure of which reſembles crooked veins, ſwollen with ill-blood; the greater globe or bunch of which is faſtened to the back of the teſticles, and leſſer to the veſſel that carries the *ſemen*, L.

EPIGAS'TRICK *Veins*, the flank veins.

EPIGAS'TRION (ἐπιγάστριον, Gr.) the fore-part of the *abdomen* or lower belly; the upper part of which is called the *hypochondrium*, the middle *umbilicalis*, and the lower *hypogaſtrium*, L.

EPIGRAM (Ἐπίγραμμα, Gr.) a ſort of little poem ending with a conceit or point of wit; when it is long it grows flat, and ſeldom thrives above two or three couplets: It was at firſt an inſcription put on the baſes or pedeſtals of ſtatues or on trophies; but in time it began to be uſed in a more lax ſenſe for a ſhort and ſmart poetical performance, either laudatory or ſatyrical; it is accounted the loweſt piece of poetry, becauſe its ſubtlety and fineneſs rather turns upon words than the thoughts, and ſo may be look'd upon but as a ſort of punning.

EPI'LEPSY (ἐπιλῆψία, of ἐπιλαμβάνω, to invade or ſeize upon, Gr.) this diſeaſe is a convulſion of the whole body, which hinders or puts a ſtop to all animal actions, and proceeds from a diſorder in the brain.

EPILOGUE (*epilogus*, L. of ἐπίλογος, of ἐπὶ and λόγος, Gr.) in *Dramatick Poetry*, a ſpeech addreſſed to the audience when the play is ended; uſually containing ſome reflections on ſome incidents in the play, and particularly thoſe of the part in the play acted by the actor who ſpeaks it.

EPILOGUE (in *Rhetorick*) is the concluſion of an oration or recapitulation, wherein the orator ſums up or recapitulates the ſubſtance of his diſcourſe, that it may be kept freſh in the minds of his auditors, who are frequently confuſed in their thoughts by the number and variety of the things they hear.

EPILOI'MICA (ἐπιλοιμικὰ, of ἐπὶ and λοιμὸς, Gr. a peſtilence) medicines good againſt a peſtilence or plague.

EPI'MONE (with *Rhetoricians*) a figure by which the ſame cauſe is continued and inſiſted in, much in one form of ſpeech; alſo repitition of the ſame word to move affection as thus, *thus it pleaſed him, &c.*

EPIPAROXI'SM (of ἐπὶ and παροξυσμὸς, Gr. a fit) a term which phyſicians uſe when a patient is ſeized with more fits in a fever than are uſual.

EPIPHO'NEMA (ἐπιφώνημα, of ἐπιφωνέω, Gr. to call upon) is an exclamation containing ſome ſentence of more than ordinary ſenſe which is placed at the end of a diſcourſe. It is like the laſt blow, where two perſons have been fighting, and gives the auditory a cloſe and lively reflection on the ſubject that has been treated on. *Virgil* gives us an example of an *Epiphœnema*.

——*Tantæne animis cœleſtibus iræ!*
What ſegreat wrath in heavenly minds!

EPI-

EPIPHORA (ἐπιφορά, Gr.) an attack or aſſault.

EPIPHORA (with *Rhetoricians*) a figure in which a word is repeated at the end of ſeveral ſentences, but it differs from *Epiſtrophe*, in that it has reſpect chiefly to the matter.

EPIPHORA (with *Phyſicians*) a violent flowing of humours into any part, eſpecially the watering or dropping of the eyes; occaſioned by a thin rheum, which is commonly called *involuntary weeping*, and continually flows from the corners of the eyes; alſo the fall of water into the cods, as in ſome kind of ruptures.

EPIPHYSES *Vermiformes* (*Anatomy*) two eminences of the *Cerebellum*, ſhaped like worms, which keep open the paſſage from the third to the fourth ventricle, *L.*

EPIPLOCE' (with *Rhetoricians*) a figure expreſſing a gradual riſing of one clauſe of a ſentence out of another, much after the manner of a climax, as, *he having taken his houſe, he brought out his family, and having brought them out, ſlew them.*

EPIPLO'ICK, of or belonging to the *Epiploon*.

EPIPLOI'DES (ἐπιπλοειδὴς, of ἐπίπλοον, and εἶδος, Gr. form) a term applied to the arteries and veins diſtributed through the ſubſtance of the *Epiploon* or caul.

EPI'PLOON (ἐπίπλοον, Gr.) the caul, a cover ſpread over the bowels in the ſhape of a net, and bounding with blood-veſſels, whoſe uſe is to cherish the ſtomach and guts with its fat.

EPIPLOSARCOM'PHALOS (of ἐπίπλοον, σάρξ, ſleſh, and ὀμφαλὸς, the navel, Gr.) a ſort of tumour of the exemphalos kind.

EPISCOPAL (*epiſcopalis*, L.) of or pertaining to a biſhop or epiſcopacy.

EPISCOPA'LIANS, thoſe of the epiſcopal party, and are retainers to the church of *England*. A name given to thoſe who kept to the doctrine of the church of *England*, and the government of the church by biſhops as it was before the reformation; they retain the greateſt part of the canon law, the decretals of the popes, the liturgy, &c. more ſtrict than the Catholicks themſelves in many places do; but in matters of faith they agree with the *Catomſts*.

EPI'SODE (ἐπεισόδιον, Gr.) an entrance or coming in.

EPISODE (with *Poets*, &c.) a ſeparate action or relation tackt to the principal ſubject to furniſh the work with a variety of events, or to give a pleaſing diverſity.

EPISOD'ICAL, of or belonging to an epiſode.

EPISOD'IC, ſaid of a poetical fable when it is ſwelled with unneceſſary incidents; and its epiſodes are not neceſſarily nor properly connected with each other.

EPISTOLOGRA'PHICK (of ἐπιστολὴ, an epiſtle, and γραφικὸς, of γράφω, Gr. to write) of or pertaining to the character letters, &c. in written hand, as *Epiſtolographic character*.

EPISTROPHÆ'US (of ἐπιστροφὴ, of ἐπὶ, on, and στρέφω, to turn, Gr.) the firſt *Vertebra* of the neck, that turns round upon the axis or ſecond.

EPI'STROPHE (ἐπιστροφὴ, Gr.) a turning or alteration, a going back, L.

EPISTROPHE (with *Rhetoricians*) a figure, wherein ſeveral ſentences end in the ſame word, as *ambition ſeeks to be next to the beſt, after that to be equal with the beſt, then to be chief and above the beſt.*

EPISTYL'IUM (ἐπιστύλιον, Gr.) that which is now called an *Architrave*, which is the firſt member of the *Entablature*, and is uſually broken into two or three diviſions termed *Faſciæ*, *i. e.* ſwathes, fillets, bands or liſts.

EPI'TAPH (ἐπιτάφιον, of ἐπὶ τῷ τάφῳ, *i. e.* upon a tomb or monument) which, ſays a certain author, ſhould remember the name of the deceaſed and his progeny truly; his country and quality briefly; his life and virtues modeſtly, and his end chriſtianly, exhorting rather to examples than vain-glory.

EPITA'SIS (in *Phyſick*) the increaſe or growth and heightening of a diſeaſe, or a paroxiſm of a diſeaſe, eſpecially of a fever.

EPI'THEMA (ἐπίθεμα, Gr.) a medicine applied to the more noble parts of the body; alſo an outward application, generally of a liquid form like a fomentation.

EPITHY'ME (ἐπιθυμία, Gr.) a medicinal plant of a very extraordinary nature and figure. Its ſeed very ſmall, from which ariſe long threads like hairs, which ſoon periſh as well as the root, unleſs they meet with ſome neighbouring plant both to ſuſtain and feed them. It grows indifferently on all kinds of herbs, and writers attribute to them the virtues of the plants they grow on; but thoſe moſt uſed in medicine are ſuch as grow on thyme.

EPI'THETS (with *Grammarians*) are adjectives or words put to ſubſtantives, expreſſing their natures or qualities, as *a generous ſpirit, a violent rage*, where the words *generous* and *violent* are the epithets expreſſing the qualities of the mind and paſſion.

To **EPIT'OMIZE**, to make an abridgement, or to reduce into a leſſer compaſs.

EPIT'OMIZER (of ἐπιτομὴ, Gr.) an abridger.

EPI'TRITUS (ἐπίτριτος, Gr.) a foot of a *Latin verſe*, conſiſting of four ſyllables, where the firſt ſyllable is ſhort, and all the reſt long, as *Subſtantes*; the ſecond is made out of a *Trochæus* and *Spondæus*, where the firſt ſyllable is long; and the ſecond ſhort, and the two laſt is long, as *concitati*; the third is compounded of a *Spondæus* and an *Iambus*, where the two firſt ſyllables are long, the third ſhort, and the laſt long, as *Communicantes*; the fourth conſiſts of a *Spondæus* and a *Trochæus*,

chæus, where the three firſt ſyllables are long, and the laſt ſhort, as *incantare*.

EPITROCHAS'MUS (with *Rhetoricians*) a figure, wherein the orator runs haſtily over ſeveral things, either for brevity ſake, as *Cæſar* invaded the borders, took the city, and purſued *Pompey*; or elſe to amaze thoſe he ſpeaks to, as *Stand ſtill, Sirs; What brought you this way? Who are you that appear in arms? Whither are you marching?*

EPI'TROPE (ἐπιτροπή, of ἐπιτρέπω, Gr. to grant) permiſſion, a committing of an affair to one's management.

EPITROPE (with *Rhetoricians*) is a figure, when the orator grants what he may freely deny, in order to obtain what he demands. This figure is ſometimes uſed to move an enemy, and ſet before his view the horror of his cruelty. To this end he is invited to do all the miſchief he can.

EPIZEUG'MENON. See *Diazeugmenon*.

EPIZEUX'IS (ἐπιζεύξις, Gr.) a joining together.

EPNEUMA'TOSIS (ἐμπνευμάτωσις, Gr.) expiration, the act or faculty of breathing out, *L.*

EPOCH' } (ἐποχή of ἐπέχειν, Gr. to
E'POCHA } ſuſtain or ſtop) a chronological term for a fixt point of time, whence the years are numbered or accounted; or a ſolemn date of time counted from ſome memorable action, as the creation of the world.

E'POCHA *of Chriſt*, is the common epocha throughout *Europe*, commencing from the nativity of our Saviour *December* 25, or rather according to the vulgar account from his circumciſion the 1ſt of *January*; but formerly in *England* from the incarnation or annunciation of the *Virgin Mary* on the 25th of *March*.

EPOCHA *of the Creation*, according to the computation of the *Jews*, is the year of the *Julian* period 953, anſwering to the year before Chriſt 3761, and commences on the 7th of *October*.

Dioceſian EPOCHA, or the *Epocha of Martyrs*, is the year of the *Julian* period 4997, anſwering to the year of Chriſt 283. It is ſo called from the great number of Chriſtians who ſuffered martyrdom under the reign of that emperor.

E'PODE (ἐπῳδὸς, of ἐπὶ, after, and ᾠδὴ, Gr. ſonga) one of the number of that ſort of *Lyrick* poetry, of which the odes of *Pindar* conſiſt. The other two being *Strophe* and *Antiſtrophe*, which anſwer each other in every ode, whereas one epode anſwers to another in ſeveral odes.

EPOPE'A (in *Poetry*) is ſtrictly the hiſtory, action or fable, which makes the ſubject of an *Epick* poem.

EPULA'TION, a feaſting or banqueting, *L.*

EPULOSITY (*epuloſitas*, L.) great banqueting.

E'QUABLENESS (*æquabilitas*, L.) capableneſs of being made equal.

EQUAL (*æqualis*, L.) 1. Like another in bulk, excellence, or any other quality that admits compariſon; neither greater nor leſs neither worſe nor better.

Equal lot
May join us; *equal* joy, as *equal* love.
Milton.

2. Adequate to any purpoſe: 3. even, uniform.

He laughs at all the vulgar cares and fears,
At their vain triumphs, and their vain tears;
An *equal* temper in his mind he found,
When fortune flattered him, and when ſhe frown'd.
Dryden

4. In juſt proportion: 5. impartial, neutral.

Each to his proper fortune ſtand or fall;
Equal and unconcern'd I look on all:
Rutilians, Trojans, are the ſame to me,
And both ſhall draw the lots their fates decree.
Dryden's Æneids.

EQUAL, one not inferior or ſuperior to another.

To my dear *Equal* in my native land,
My plighted vow I gave: his receiv'd:
Each ſwore with truth: with pleaſure each believ'd.
The mutual contract was to heav'n convey'd.
Prior

EQUAL *Angels* (*Geometry*) are thoſe whoſe ſides incline alike to each other, or that are meaſured by ſimilar parts of their circles.

EQUAL *Circles*, are ſuch whoſe diameters are equal.

EQUAL *Figures*, are thoſe whoſe areas are equal, whether the figures be ſimilar or not.

EQUAL *Hyperbola's*, are thoſe whoſe coordinates to their determinate axes are equal each other, taken at equal diſtances from their vertices.

EQUAL *Solids*, are thoſe which comprehend and contain each as much as the other, or whoſe ſolidities and capacities are equal.

EQUAL *Arithmetical Ratio's*, are ſuch wherein the difference of the two leſs terms is equal to the difference of the two greater.

E'QUALNESS (*æqualitas*, L.) a being equal or like, a likeneſs, agreeableneſs.

Circle of EQUA'LITY (*Aſtron.*) a circle uſed in the *Ptolemaick* ſyſtem, to account for the eccentricity of the planets, and reduce them to a *calculus* with the greater eaſe; this is called alſo the *Circle of the Equant*.

Proportion of EQUA'LITY *evenly ranged* is ſuch wherein two terms in a rank or ſeries are proportional to as many terms of another rank, compared to each other in the ſame order, *i. e.* the firſt of one rank to the firſt of another, the ſecond to the ſecond, and ſo on, called in *Latin*, *Proportio ex æquo ordinata*.

Proportion of EQUALITY *evenly diſturbed* is ſuch wherein more than two terms of one rank are proportional to as many terms of another

another rank, compared to each other in a different, interrupted or disturbed order, *viz.* the first of one rank to the second of another, the second to the third, *&c.* called in *Latin*, *Proportio ex æquo perturbata.*

EQUA'LITY (with *Mathematicians*) the exact agreement of two things in respect to quantity.

EQUALITY (with *Algebraists*) is a comparison of two quantities which are equal both really and representatively, *i. e.* equal in both effects and letters.

EQUANI'MOUSNESS (*æquanimitas*, L.) evenness of mind, contentedness; a calm and quiet temper upon all events of fortune, either good or bad.

E'QUANT (in *Astronomy*) a circle imagined by astronomers in the plane of the deferent or eccentrick, for the regulating and adjusting certain motions of the planets.

EQUA'TOR (*æquator*, L.) the *equinoctial line*, and the same that by mariners is called the line by way of excellency, a great moveable circle of the sphere equally distant from the two poles of the world, or that divides the heaven or globe of the universe into two equal parts north and south.

EQUE'RY } (*ecuyer*, F.) an officer who
EQUER'RY } has the care and management of the horses of a king or prince; also a grand stable for horses, furnished with all conveniences; also the lodgings or apartments of the equerries or grooms.

EQUIDIF'FERENT (*Arithmetick*) if in a series of three quantities there be the same difference between the first and second as between the second and third, they are said to be continually equidifferent; thus 3, 6, 9, are continually equidifferent.

EQUIDIS'TANCE } (of *æquus*, and
EQUIDIS'TANTNESS } *distantia*, L.) the being equally distant.

EQUILAT'ERAL *Hyperbola*, one whose *asymptotes* do always interfect each other at right angles in the centre. If the transverse diameter of any *hyperbola* be equal to its *Parameter*, then all the other diameters will also be equal to their *Parameters*.

EQUINOC'TIAL *Points* (*Astron.*) are the two points where the *equator* and *ecliptick* interfect each other.

EQUINOCTIAL *Colour*, is that passing through the equinoctial points.

EQUIPOI'SE (*equipoids*, F.) an equal weight.

EQUIPOL'LENTNESS, the same as equipollence.

EQUIPON'DERANT (of *æqui* and *ponderans*, L.) equally ballancing or poising.

EQUIPON'DEROUSNESS (*æquipondium*, L.) the being of equal weight.

EQUIP'PED (*equippé*, F.) furnished, accouter'd, *&c.*

E'QUITABLENESS (of *equitable*, F.) righteousness, justness, reasonableness.

E'QUITY (*æquitas*, L.) the virtue of treating all men according to the rules of right reason and justice.

EQUITY (*Hieroglyphically*) is represented by a pair of scales or ballance.

EQUITY (in a *Law Sense*) has a double and contrary meaning, for one enlarges and adds to the letter of the law, extending the words of it to cases unexpressed, yet having the same reason; whereas the other abridges and takes from it; so that the latter is defined to be a correction of the law, generally made in that part wherein it fails.

EQUI'VOCA *Equivocantia*, words common to several things in a very different signification, *i. e.* to several things which have a similar essence, corresponding to the similar denomination; as *taurus* a bull, and *taurus* the constellation, and mount *Taurus*.

EQUI'VOCALNESS (of *æquivocus*, L.) equivocal quality, or being of the same name but different quality.

ERAD'ICATIVE *Cure* (in *Medicine*) is such an one as takes away the cause or roots out a distemper; in opposition to *Palliative Cure*, which relieves for a time; but not reaching the cause of the disorder, does not prevent its return.

ERE (æpe, *Sax.*) before that, rather than.

EREMI'TA (of ἐρημος, Gr. a wilderness) an hermit, a dweller in the wilderness, *L.*

EREMIT'ICALNESS, the leading the life of an hermit.

EREPT' (*ereptus*, L.) snatched away.

ER'MINE (probably so called of *Armenia*, as having been brought from thence) a very rich furr of a weesel or field-mouse, worn by princes or persons of quality.

ERN (of ϵρηu, *Sax.* a solitary place) places names which end in *ern* signify a melancholy situation.

ERNES (of *ernde*, Teut. harvest, or *erndes*, to cut or mow corn) the loose scatter'd ears of corn that are left on the ground after the binding or cocking it.

To ERO'DE (*erodere*, L.) to gnaw off or eat out or about.

ERODEN'TIA (with *Surgeons*) medicines that by their sharp particles gnaw and prey upon the flesh, *L.*

ERO'TEMA } (with *Rhetoricians*) a
EROTESIS } figure, when by asking questions the matter is aggravated, as, Were you not there? Did you not say you had so done?

EROTEMAT'ICK (*erotematicus*, L.) demanding, questioning.

ERO'TICK (of Ἐρως, Gr. Cupid) a term applied to any thing that has relation to love.

ER'RABLE (*errabilis*, L.) that may err.

ER'RANTNESS (of *errans*, L.) wandering faculty.

ERRATICALNESS (of *erraticus*, L.) wandring faculty.

ERRA'TION, a ſtraying, a wandring out of the way, *L.*

ER'RHINA, medicines that purge the brain and head, by bringing down the ſuperfluous pituit or phlegm lying about the *Meninges* of the brain.

ERRO'NEOUSNESS (of *erroneus*, L.) error or fulneſs of error.

ER'ROR } (*error*, L.) miſtake of the
ERROUR } mind in giving aſſent to a propoſition that is not true; overſight, folly.

ERROUR (in *Law*) a fault in pleading or in the proceſs; whence the writ brought for remedy of this overſight, is called a *Writ of Errour*.

ERUBES'CENCE (*erubeſcentia*, L.) a bluſhing for ſhame; an uneaſineſs of mind, by which it is hinder'd from doing ill, for fear of loſs of reputation.

ERUBES'CENT (*erubeſcens*, L.) waxing red, bluſhing.

ERU'DITELY (*erudite*, L.) learnedly.

ERU'GINEOUS } (*æruginoſus*, L.) par-
ÆRU'GINOUS } taking of or like to the ruſt of braſs or copper.

ERUGA'TION, a taking away of wrinkles, *L.*

To **ERUN'CATE** (*eruncatum*, L.) to pull up weeds.

ERUPT' } (*eruptus*, L.) broken or
ERUPT'ED } burſt out.

ERYN'GIUM (ἠρύγγιον, Gr.) the herb Eringo, Seaholm or Sea-holly, *L.*

ERYSIPE'LAS (Ἐρυσίπελας, of τὸ ἐρείδειν καὶ τὸ πέλας, becauſe it draws the neighbouring parts to itſelf; or as others, of ἐρυθρὸς πέλας, of ἐρυθρὸς, red, and πέλας, black, from the variety of colours) a ſwelling of a bright yellow colour, inclining to red, uſually attended with a pricking pain, but not beating, and a ſymptomatical fever.

ERYSIPELATO'DES (Ἐρυσιπελατώδης, Gr.) a ſwelling like the *Eryſipelas*, but the ſkin being of a dark colour, *L.*

ESCAR' } (ἐσχάρα, or ἐσχάρη, Gr. a
ESCHAR' } cruſt, *eſchara*, L.) a cruſt, ſhell or ſcab brought over an ulcer, or raiſed with a ſearing iron.

ESCHAROT'ICKS (of ἐσχαρόω, to ſkin or cruſt over) plaſters, ſearing-irons, actual fire, *&c.* which bring a ſore to an eſcar or cruſt.

ESCHEAT', the place or circuit, within which either the king or other lord has eſcheats of his tenants.

ESCHYNOMENOUS *Plant* (of αἰσχύνομαι, Gr. I am aſhamed) ſenſitive plants, ſuch as ſhrink in and contract their leaves upon touching them.

ESCLAIRCIS'MENT (of *eſclaircir*, F.) the clearing a thing, the rendring it more evident or clear, *F.*

ESCORT', a convoy or company of armed men, attending ſome perſon or thing in a journey or voyage to defend or ſecure it from inſults, *F.*

To **ESCO'RT**, to convoy, *&c.*

ESCOUA'DE (*Milit.* term) the third part of a foot-company, ſo divided for the more convenient mounting of guards, *&c.* F.

ESCU', a *French* crown of ſixty *ſols* or three *livres*.

ES'CULENT (*eſculentus*, L.) that may be eaten.

The **ESCURIAL** in *Spain*, about ſeven miles north from *Madrid*, call'd alſo the monaſtery of St. *Lawrence*, is a moſt ſumptuous edifice built by K. *Phillip* II. the front of which towards the weſt is adorned with three ſtately gates, the middlemoſt of which leads into a moſt magnificent temple: the gate on the right hand leads into divers offices appertaining to the monaſtery; that on the left into ſchools and out-houſes.

At the four corners are four turrets, and towards the north is a royal palace. It contains in all 37 courts and cloiſters, 12000 windows, 800 pillars, and hath a library containing 18000 books.

The revenues of this monaſtery amount to 30000 crowns *per annum*, and it is grown into an adage, that it is worth a journey into *Spain* to ſee that alone and return.

ESPE'CIAL (*ſpecialis*, L. *ſpecial*, F.) chief, ſingular, particular.

ESPECIALLY (*ſpecialement*, F. *ſpecialiter*, L.) in an eſpecial manner.

ESPLANA'DE (in *Fortification*) a part ſerving the counterſcarp or covered way for a parapet; being a declivity or ſlope of earth commencing from the top of the counterſcarpe, and loſing itſelf inſenſibly in the level of the campaign. It is now chiefly taken for the void ſpace between the glacis of a citadel, and the firſt houſe in a town.

ESQUIRE (*eſcuyer*, F. *eſcudero*, Span. *armiger*, L. *q. d.* an armour-bearer) ſo that the title eſquire imports a perſon who carried the arms of ſome great man. Some now reckon ſix ſorts of eſquires.

1. The eldeſt ſons of viſcounts and lords. 2. The younger ſons of all noblemen. 3. The eſquires of the king's body. 4. The eldeſt ſons of knights. 5. Thoſe to whom the king himſelf gives arms, and makes eſquires by giving them arms (which anciently was done by putting a collar of SS about their neck, and a pair of white ſpurs on their heels.) 6. Thoſe who bear any publick office in the kingdom, as high ſheriff, juſtices of the peace, *&c.*

Serjeants at law, counſellors at law, mayors of towns, batchelors of divinity, law, phyſick, are reputed eſquires, tho' none of them are really ſo.

ESQUIS'E (of *Schizzo*, Ital. a ſplaſh, and ſo an eſquiſſe of a painting only ſignifies ſplaſhes or dabs of colours in painting) a term in painting which ſignifies the firſt ſketch or draught of a picture; the firſt thought of a

deſign

deſign drawn haſtily with a crayon, or its colours on paper, canvaſs or the like, in order to be finiſhed and painted or engraven afterwards.

ESSAY } (in *Coinage*, &c.) is a proof or
ASSAY } trial made by the teſt of the
SAY } fineneſs or purity of the gold or ſilver to be uſed in coining money.

ESSE (in *School Philoſophy*) is uſed in the ſame ſenſe with *eſſence*, principally for that which is really and actually exiſting.

ESSENCE *of a circle* (with *Geometricians*) the eſſence of a circle is, that the *radii* or *ſemidiameters* of it be all equal; the eſſence of a *ſquare* is, that it have four right angles, and as many equal right angled ſides.

ESSENCE (in *Metaphyſicks*) ſignifies the ſame as *being*. Some diſtinguiſh between them, in that *being* has the ſame reſpect to *eſſence*, that the *concrete* has to its *abſtract*. But as it is taken by *Metaphyſicians* in its moſt abſtracted nature, it muſt be the ſame as *being*.

ESSENTIA, eſſence, *L.*

ESSENTIA *Quinta* (with *Chymiſts*) quinteſſence, *i. e.* the fifth eſſence, a medicine made of the moſt powerful working and acting particles of its ingredients, *L.*

ESSENTIAL (*eſſentialis*, L.) ſomething that is neceſſary to conſtitute a thing, or that has ſuch a connection with the nature and reaſon of a thing, that it is found or ſuppoſed where-ever the thing itſelf is.

ESSENTIAL *Property* (of every right lined tiangle) is to have the ſum of its three angles equal to two right angles.

ESSENTIALLY (*eſſentialiter*, L. *eſſentiellement*, F.) in an eſſential manner.

ESSENTIALNESS (*eſſentia*, L. *eſſence*, F.) eſſential quality.

ESSENTIAL *Oils* (with *Chymiſts*) are ſuch as are really in a plant, and drawn from it by diſtillation in an alembick in water, in contradiſtinction to thoſe made by *Inſolation*.

ESSENTIATED, compoſed or made up of eſſentials; or made or brought into eſſences, as *eſſentiated ſpirits*.

ESSOIN *de malo villæ* (in *Law*) is when the defendant is in court the firſt day; but going away without pleading, falls ſick, and ſends two *Eſſoiners*, who proteſt that he is detained by ſickneſs in ſuch a *village*, that he cannot come, *L.*

ESTATE *Conditional* in *Law*) is one that has a conditional annexed to it; altho' it be not ſpecified in writing.

ESTEEM in *Ethicks*) ſimply ſo called, is the bare good opinion of good men, which flows from the obſervance of the law of nature and our duty; and the *Moraliſts* ſay, that we ought as far as in us lies to endeavour to procure and preſerve it, becauſe the want of it may lay open an occaſion to a thouſand miſchiefs and inconveniences.

To ESTEEM (*eſtimer*, F. *eſtimo*, L.)

1. To ſet a value either high or low upon any thing.

The worth of all men by their end *eſteem*,
And then due praiſe, or due reproach them
yield. *Fairy Queen.*

2. To compare, to eſtimate by proportion.

ESTEEM, high value, reverential regard.

Who can ſee,
Without *eſteem* for virtuous poverty,
Severe *Fabritius*, or can ceaſe t' admire
The ploughman conſul in his coarſe attire?
Dryd. Æneid.

I am not uneaſy that many, whom I never had any *eſteem* for, are likely to enjoy this world after me. *Pope.*

ESTIMABLE, valuable, worth a large price.

To ESTIMATE, to rate, do adjuſt the value of.

ESTIMATE, computation, calculation, valuation, comparative judgment.

Outward actions can never give a juſt *eſtimate* of us, ſince there are many perfections of a man which are not capable of appearing in actions. *Addiſon's Spectator*, No. 257.

ESTIMABLENESS (of *eſtimabilis*, L. *eſtimable*, F.) worthineſs of value.

ESTIMATION *of the Judgment* (with *Divines*) conſiſts of a due valuation of thoſe excellencies that are in the divine nature, whereby God is accounted the ſupreme being in *Genere Boni*; from whom all created goodneſs is derived, and in conformity to whom it is to be meaſured.

ESTIVAL *occident* (with *Aſtronomers*) the ſummer-weſt or north-weſt; that point of the horizon, where the ſun ſets, when it is in the tropick of *Cancer* and the days are longeſt.

ESTIVAL *orient* (with *Aſtronomers*) the ſummer-eaſt or north-eaſt; that point of the horizon where the ſun riſes when it is in the tropick of *Cancer*.

ESTIVAL *Solſtice* (with *Aſtronomers*) the ſummer ſolſtice, when the ſun entring the tropick of *Cancer* on the 11th of *June*, and makes the longeſt day and the ſhorteſt night.

ESTRA'DE, a publick high-way or road, *F.*

Batteurs d' ESTRADE (*Military* term) ſcouts of horſe ſent out to get intelligence of the diſpoſitions of the enemy. and what is like to fall out in the way.

Batre'd ESTRADE, to go out upon ſuch an expedition, *F.*

ESTRADE, the one half of an alcove or bed-chamber, raiſed with a floor, and richly furniſhed and adorned for reception of perſons of diſtinction.

ESTRANGE'MENT, a drawing away the affections, *&c.*

E'STREG-BOARDS, boards either of deal, fir, *&c.* brought out of the eaſtern countries.

ESTRE'PAMENT (*Old Law*) an impoveriſhing or making of lands barren by continual

ſeaſonal ploughing and ſowing without due maturing, reſt and other huſbandry.

ESTRE'PAMENT } a writ to forbid the
ESTREPEMENT } making ſuch waſte, during a law-ſuit between two parties.

To ESTR'EPE (*eſtrepier*, F.) to make ſpoil in lands and woods.

ESU'RIENT (*eſuriens*, L.) hungering being hungry.

ETAPE', or publick ſtore houſe for goods, a ſtaple town.

ETAPE (*Military Affairs*) an allowance of proviſions or forage for ſoldiers, during the time of their march thro' a country, to or from winter quarters, *F.*

ETAPI'ER, one who contracts with a country or territory for furniſhing of troops with proviſions and forage in their march thro' a country.

ETER'NALISTS, ſuch as believe the eternity of the world.

ETER'NALNESS (of *eternité*, F. *æternitas*, L.) the being eternal.

E'THELING (*noble* or *excelling*) a title peculiar to the prince or next heir to the crown among the *Engliſh Saxons*.

ETHE'REAL (with *Chymiſts*) a very fine rectified oil.

ETHE'REALNESS (of *æthereus*, L.) of an etherеal quality.

ETHOLO'GICAL (of ἠθολογία, Gr.) pertaining to diſcourſes and treatiſes of *Ethicks* or *Morality*.

ETHOL'OGIST (*ethologus*, L. ἠθολόγος, Gr.) a mimick, one who expreſſes other people's manners by voice or geſture.

ETO'ILE (in *Fortification*) a ſmall ſort of work of 4, 5, or 6, or more points, a ſtar redoubt.

ETYMOLOG'ICALLY (of στυμολόγος, Gr.) by way of etymology.

EVAC'UANTS (in *Phyſick*) medicines proper to expel or carry off any ill, peccant or redundant humours in the animal body, by the proper way of emunctories.

EVAGA'TION, (a roving or wandering out, *L.*

EVANESCENT (*evaneſcens*, L.) vaniſhing or periſhing.

EVANGEL'IC } (*evangelicus*, L.
EVANGEL'ICK } εὐαγγελικὸς, Gr.) goſpel like, pertaining to the goſpel.

EVANGEL'ICA (among the *Ancients*) proceſſions and prayers made for glad tidings received, *L.*

EVANGEL'ICALNESS (of εὐαγγελικὸς, Gr.) the having evangelical quality.

EVANID *Colours* (with *Philoſophers*) ſuch colours as are not of a very long continuance, as thoſe of clouds before and after ſun ſet, the rainbow, *&c.* which are called emphatical and fantaſtical colours.

EVAN'IDNESS (of *evanidus*, L.) fading quality.

EVAS'IVENESS (of *evaſive*, ing quality.

EVA'TES, a branch or diviſion philoſophers the *Druids*. *Strabo* diſt philoſophers among the *Britons* into three ſects, *Bards*, *Evates* a The *Bards* he takes to be poets and the *Evates* prieſts and naturaliſts, moraliſts as well as naturaliſts.

EU'CHARIST, a ſacrament in our Saviour at his laſt ſupper. T creation of the bread and wine is d biſhops and prieſts, who only, accor preſent Church diſcipline, have aut the primitive times the deacons uſe bute this ſacrament to the congreg the catechumens and penitents wer mitted at the conſecration of it.

The Communion was receive kinds, both in the *Latin* and *Greek* the 12th century; about which tin *man* church refus'd the cup to the l the *Greek* church continued the ancie

In ancient times both eaſtern a churches conſecrated leavened brea *Romans* now uſed unleavened bread *Greeks* ſtill uſe leavened.

EUCHOL'OGY (εὐχολογία, of λόγος, Gr. to diſcourſe) a treatiſe o of prayer.

EUDÆ'MON (εὐδαίμων, Gr. genius or ſpirit.

EUDÆ'MONY (*eudæmonia*, L. μονία, Gr.) happineſs.

EVE and TREVE (in the *Scotland*) ſervants whoſe predece been ſervants to any perſon and his p

EVE-CHIER, an inſect, a chi

EVEC'TION *of the Moon* (wit *mers*) is an equality in her motion, at or near her quarters, ſhe is not i which paſſes through the center of to the ſun, as ſhe is at her conjun poſition, or ſyzygies.

E'VENNESS (æpenerre, *Sax.*) ſmoothneſs, *&c.*

EVEN'TILATED (*eventilatus*, nowed; alſo thoroughly examine

EVEN'TUALLY, caſually, b

EVERLAS'TING (of æfre ꝥung, *Sax.*) enduring for ever.

EVERLAS'TINGNESS, dura

EVERSION (in *Rhetorick*) the as *Epanodos*, L.

To EVERT' (*everto*, L.) to down, overthrow, *&c.*

EVES'TIGATED (*veſtigatus*, ed out by the footſteps.

EVESTIGA'TION, a ſeeking ing after, tracing or finding out.

EUEXI'A (εὐξία, Gr.) a habit of body, *L.*

EUGE'OS } (εὐγεὼς, of εὖ and
EUGE'UM } the earth) the

ſtand by way of alluſion to fruitful ground, L.

To EVICT[1] (*evincere, evictum*, L.) to convince by force of argument, *&c.*

EVIDENCE (*evidentia*, L.) clearneſs, perſpicuity, plainneſs, demonſtration; a quality of things whereby they become viſible or apparent to the eyes, either of the body or the mind. *Evidence* is the eſſential and infallible character or criterion of truth, and is that in effect which with us conſtitutes the truth.

Formal EVIDENCE, is the act of the intellect as conſidered as clear and diſtinct.

Objective EVIDENCE, conſiſts in the clearneſs and perſpicuity of the object; or it is the object itſelf ſo conſtituted, as that it may be clearly and diſtinctly known.

Phyſical EVIDENCE, is ſo far as natural ſenſe and reaſon, pointing out any thing, convinces one thereof.

Metaphyſical EVIDENCE, is when we enter ſo fully and clearly into the eſſence of any thing, that nothing can be clearer.

Moral EVIDENCE, a thing is ſaid to be morally evident, ſo far as we have a diſtinct notion and knowledge thereof by unexceptional witneſſes.

EVIDENTNESS (*evidentia*, L. and *neſs*) plainneſs to be ſeen.

To EVIGILATE (*evigilatum*, L.) to watch diligently, to ſtudy hard.

Natural EVIL, is the want of ſomething to the *bene eſſe*, or perfection of a thing, or to its anſwering all its purpoſes, ſuch are the defects of the body, blindneſs, lameneſs, *&c.* hunger, diſeaſes, *&c.*

Moral EVIL, a deviation from right reaſon, and conſequently from the will and intendment of God the legiſlator, who gave the rule.

EVILNESS (Ꝥelneſſe, *Sax.*) evil nature or quality.

EVIRATED (*eviratus*, L.) gelded.

EVIRATION, a gelding, unmanning; alſo a making effeminate, *L.*

To EVIRTUATE (of *e* neg. and *virtus*, L.) to take away or deprive of the virtue.

EVITABLENESS (*of evitabilis*, L.) poſſibleneſs of being avoided.

EULOGIES (in the *Greek Church*) little bits of bread conſecrated, *i. e.* the euchariſt ſent to perſons who were not preſent at the communion.

EUNOMY (*eunomia*, L. εὐνομία, Gr.) a conſtitution or ordination of good laws.

EVOCATION (with *Grammarians*) a figure of conſtruction, a reducing of the third perſon to the firſt or ſecond, as *Ego tuæ deſiderio iſtuc veniam.*

EVODES } (with *Phyſicians*) is when
EVOSMIA } the ordure or excrements have a ſweet ſmell.

EVOLATICK (*evolaticus*, L.) flying abroad.

EVOLATION, a flying abroad, *L.*

EVOLVENT (with *Geometricians*) a curve reſulting from the evolution of a curve, in contradiſtinction to the *Evolute.*

EVOLUTE, the firſt curve ſuppoſed to be opened or evolved, which in opening deſcribes other curves.

EVOLUTION (*Geometry*) the unfolding or opening of a curve, and making it form an evolute.

EUPEPTICKS (of εὐπεψία, Gr.) medicines, or other things that promote concoction.

EUPETALUS (εὐπέταλος, Gr.) a precious ſtone of four colours, *viz.* fiery, blue, vermilion and green; alſo a kind of laurel.

EUPHONICAL (of εὐφωνία, Gr.) having a graceful ſound.

EUPHORBIUM (εὐφόρβιον, Gr.) the *Lybian Ferula*, a tree or ſhrub firſt found by king *Juba*, and ſo called after *Euphorbus*, his phyſician, *L.*

EURITHMY (in *Painting, Sculpture*, &c.) a certain majeſty, elegance and eaſineſs appearing in the compoſition of divers members of a body or painting, reſulting from the fine proportion thereof.

EURITHMY (with *Architects*) an exact proportion between all parts of a building, as to length, breadth and height of each room in a fabrick.

EUROPEAN, of or pertaining to *Europe.*

EUSEMIA (with *Phyſicians*) a criſis or judgment of a diſeaſe excellently well made.

EUSTYLOS (with *Architects*) a building, where the intercolumniations, or ſpaces between each pillar, are juſt 2 diameters and a quarter of the pillar, except thoſe in the middle of the face before and behind, which are 3 diameters diſtant one from the other.

EUTHYMY (*euthymia*, L. of εὐθυμία, Gr.) quietneſs of mind, tranquillity, heart's eaſe.

EVULGATION, a publiſhing abroad, *L.*

EVULSED (*evulſus*, L.) plucked or pulled away from.

EWBRICE (of ɛ̃ɔ, marriage, and bꝛice, *Sax.* breaking) adultery.

EWRY, an office in the king's houſhold where they take care of the linen for the king's own table, lay the cloth, and ſerve up water in ſilver ewers after dinner.

EXACERATED (*exaceratus*, L.) winnowed, cleanſed from chaff.

EXACERBATED (*exacerbatus*, L.) provoked or vexed afreſh.

EXACERVATION, a heaping up together, *L.*

EXACINATION, a taking the kernels out of grapes and other fruit.

EXACTITUDE, exactneſs, nicety, F.

EXACUATION, the making of a thing ſharp or pointed.

EXÆSTUATION, a boiling or ſeething, fury or rage, *L.*

EXAGGERATION (in *Rhetorick*) a figure whereby the orator enlarges or heightens

EXEGET'ICALNESS (of ἐξηγέομαι, Gr.) to explain, explanatorioufneſs.

EXELCIS'MUS (with *Surgeons*) a breaking of bones from the ſurface downwards.

EXEM'PLAR (*exemplair*, *F.*) a perſon or thing containing an example to follow or eſchew, a ſamplar *L.*

EXEM'PLARINESS (*exemplarius*, L. *exemplaire*, F.) fitneſs or worthineſs to be an example.

EXEMPLIFICA'TION, a demonſtrating a thing by an example; alſo a copy of an original writing, *L.*

EXEM'PLIFIED (*exemplificatus*, L.) cleared, proved or confirmed by an example or inſtance; alſo copied out from a deed or writing.

To EX'ERCISE (*exercere*, L.) to harraſs or tire.

EXERGASI'A (with *Rhetoricians*) a figure, when one thing is often repeated in different terms, as *the object of thoughts, the entertainment of his diſcourſe, and the contentment of his heart.*

EXER'GUE } (of ἐξ and ἔργον, Gr. the
EXER'GUM } work) a term among *Medalliſts*, uſed to ſignify the little ſpace left around or without the work or figures of a medal, for an inſcription, cypher, device, date, *&c.* to be placed there.

EXFO'LIATED (*s'exfolié*, F. of *ex* and *folium*, L. a leaf) ſcaled, riſen up, as leaves, ſcales, or ſplinters of a broken bone do.

EXFOLIATION (*Surgery*) a riſing up in leaves and ſplinters as a broken bone does, *L.*

EXFOLIATIVE *Trepan*, one proper to ſcrape, and at the ſame time to pierce a bone, and ſo to exfoliate or raiſe ſeveral leaves or flakes one after another.

EXGURGITA'TION, a caſting or voiding up, *F.* of *L.*

EXHA'LANT (*exhalans*, L.) ſending out an exhalation.

EXHALATION, a fume or vapour which is raiſed up from the ſurface of the earth, either by the heat of the ſun, or ſubterraneous fire, of which meteors, as miſts, fogs, rain, ſnow, hail, *&c.* are produced, *F.* of *L.*

EXHALATION (with *Chymiſts*) an operation, by means of which the more airy, volatile parts of things are raiſed and diſperſed by heat.

EXHAUST'ED *Receiver* (in *Experimental Philoſophy*) a glaſs or other veſſel applied on the plate of the *air pump*, and the air extracted out of the ſame by the working of the engine.

EXHAUS'TIONS (in *Mathematicks*) a way of proving the equality of two magnitudes by a *reductio ad abſurdum*; ſhewing that if one be ſuppoſed either greater or leſs than the other, there will ariſe a contradiſtinction.

EXHEREDA'TION (*Civil Law*) a father's excluding his ſon from inheriting his eſtate.

EXHE'RESIS (*exhæreſis*, *L.* of ἐξ Gr.) a chirurgical operation, whereby thing foreign, uſeleſs, and even pernici taken from a human body.

EX'HIBENT (*exhibens*, *L.*) exhibit

EXHUMA'TION, the act of digg a body interred in holy ground, by the rity of the judge.

To EXIC'CATE (*exiccare*, *L.*) to

EX'IGENCE, need, occaſion; that a thing requires or is ſuitable thereto.

EX'IGENCY } a pinch or ſtraigl
EX'IGENCE } expedient or occa
EX'IGENTER } an officer
EX'IGENDARY } court of *C Pleas*, who makes out exigents and mations in all actions in which proceſs lawry lies.

EXIG'UOUSNESS (*exiguitas*, L.) neſs, ſmallneſs.

EXI'LE (*exilium*, L.) the place, fering of baniſhment.

EXIL'IUM (*Old Law*) a waſte or d tion of lands, houſes, woods, *&c.* alſo judice done to an eſtate, by altering th dition or tenure of it, either by e advancing, *&c.*

EXIMI'OUSNESS } (*eximietas*,
EXIMI'ETY } excellency, bleneſs, *&c.* excellentneſs.

EXIS'TENCE (*exiſtence*, F. of *ex* L.) that whereby a thing has an actual or that whereby a thing is ſaid to be by *Naturaliſts* to be that which any formally and intrinſically, altho' ſe from its cauſes; ſo that the difference b exiſtence and eſſence is, that exiſtenc manner of the thing, and eſſence is th itſelf.

To make his EX'IT, to go off the ſta actor; alſo to die.

EXI'TIABLE (*exitiabilis*, *L.*) deſtructive.

EXO'DIARY (in the *Roman Tra* droll or mimic, who appeared on th when the tragedy was ended, and pe the *Exodium*.

EXOLE'TE (*exoletus*, *L.*) faded or ed, as flowers, *&c.*

EXOMOLOGE'SIS (ἐξομολογήσις confeſſion in an eccleſiaſtical ſenſe.

EXON'CHOMA (of ἐξ, out, and a ſwelling, Gr.) any large prominent t

EXO'RABLENESS, eaſineſs to treated.

EXORBITANCE (of *ex* and *orb* a path) a thing done out of meaſure, or rule, an irregularity, an unreaſonab

EXOR'CISM, certain prayers formc to diſpoſſeſs devils; this cuſtom was i the primitive times of Chriſtianity, bei tiſed by *Chriſt* and his diſciples; they well aſſured of their prayers upon th caſions, that they publickly offered to their lives upon the ſucceſs.

The church of *Rome* alſo do at this time make conſiderable gain of exorciſms, impoſing upon the credulity of their blind adorers.

EXORCISM (of ἐξορκισμος, Gr.) a laying or caſting out ſpirits; prayers or conjurations, wherewith to exorciſe, *i. e.* to drive out devils from perſons poſſeſſed, to purify creatures unclean, or preſerve from danger.

EXOR'TIVE (*exortivus*, *L.*) pertaining to the riſing of the ſun, or the eaſt.

EXOS'SATED (*exoſſatus*, L.) having the bones pulled out.

EXOS'TOSIS (ἐξόστωσις, of ἐξ and ὀστέον, Gr. a bone) the bunching or ſwelling of a bone out of its natural place, occaſioned by the fetting of a corrupt humour in its proper ſubſtance, *L.* of *Gr.*

EXOT'ICALNESS, outlandiſhneſs.

EXOT'ICAL (*exoticus*, L.) brought out of another country.

EXOT'ICKS (*exoticæ*, L.) foreign plants.

To **EXPAND** (*expando*, L.) 1. To ſpread, to lay open as a net or ſheet: 2. to dilate, to ſpread out every way, to diffuſe.

Along the ſtream of time thy name
Expanded flies, and gathers all its fame.
Pope's Eſſ. on Man.

EXPANSE (*expanſum*, L.) a body widely extended without inequalities.

A murmuring ſound
Of waters iſſued from a cave, and ſpread
Into a liquid plain; then ſtood unmoved,
Pure as the *expanſe* of heav'n.
Milt. Par. Loſt.

On the ſmooth *expanſe* of cryſtal lakes,
The ſinking ſtone at firſt a circle makes;
The trembling ſurface, by the motion ſtirr'd,
Spreads in a ſecond circle, then a third;
Wide, and more wide, the floating rings advance,
Fill all the wat'ry plain, and to the margin dance.
Pope.

EXPANSIBILITY (*expanſus* L.) capacity of expanſion; poſſibility to be expanded, or ſpread into a wider ſurface.

EXPAN'SIBLE (of *expandere*, L.) capable of being expanded, ſpread wide or diſplayed.

EXPAN'SILE (of *expanſus*, L.) of or pertaining to expanſion.

EXPANSION (in a *Metaphyſical ſenſe*) the idea we frame in our minds of laſting diſtance, whoſe parts exiſt together.

EXPA'TIATING (*expatians*, L.) running abroad, launching out into diſcourſe, ſpreading far and wide.

EXPEC'TABLE (*expectabilis*, L.) to be wiſhed or looked for.

EXPECT'ANT *Fee* (in *Com. Law*) land given to a man, and to the heirs of his body, the remainder to him and his heirs, in which caſe there is a fee-ſimple expectant after the fee-tail.

EXPE'DIENCE, fitneſs, neceſſarineſs to be done.

EXPE'DIENTNESS (of *expedient*, L.) fitneſs, convenientneſs.

EXPEDITA'TION (in *Foreſt Law*) the cutting out the balls of a dog's fore-feet for the preſervation of the game.

EXPEDI'TIOUSNESS (of *expeditio*, L.) quickneſs of diſpatch.

EXPEN'SIVENESS (of *expendere*, L.) coſtlineſs, freeneſs in ſpending.

EXPER'IMENT (*experimentum*, L.) eſſay, trial, proof; trial of the effect or reſult of certain applications and motions of natural bodies, in order to diſcover ſomething of the laws and natures thereof, *&c.*

EXPERT'NESS (of *expertus*, L.) readineſs, ſkilfulneſs, *&c.*

EXPE'TIBLENESS (of *expetibilis*, L.) deſirableneſs.

EXPIA'TORINESS (of *expiatorius*, L.) expiating quality.

EXPLAN'ATORINESS, explicative quality.

EXPLE'TIVENESS (of *expletivus*, L.) expletive or filling up quality.

EX'PLICABLENESS (of *explicabilis*, L.) capableneſs of being explained.

EXPLI'CITNESS (of *explicitus*, L.) expreſſneſs, plainneſs.

To **EXPLO'DE** (of *explodere*, L.) to drive out with noiſe, as with clapping of the hands, *&c.* to hiſs out, to diſlike abſolutely.

EXPLO'RATED (*exploratus*, L.) thoroughly viewed.

EXPLO'RATORY (*exploratorius*, L.) pertaining to ſearching or eſpying.

EXPLO'SION, an exploding, a caſting off, the action of a thing that drives another out of its place, that before it poſſeſſed.

EXPLOSION (with *Naturaliſts*) an action of the animal ſpirits, whereby the nerves are ſuddenly drawn together when ſome particles of a different kind are mixed with the ſpirits, by which they are violently expanded or ſpread forth, or driven into confuſion, like the parts of fired gun-powder; alſo a violent expanſion of the parts of air, gun-powder, or any fluid that occaſion a cracking ſound.

EXPOLI'TION (in *Rhetorick*) a figure whereby the ſame thing is explained in diſferent phraſes, in order to ſhew it more fully.

EXPONEN'TIAL (of *exponens*, L.) expounding, laying open to view.

EXPONENTIAL *Curves* (with *Mathematicians*) are ſuch curves as partake both of the nature of *Algebraick* and tranſcendent ones. They partake of the *Algebraick*, becauſe they conſiſt of a finite number of terms, tho' thoſe terms themſelves are in themſelves *indeterminate*, and they are in ſome ſort *tranſcendental*, becauſe they cannot be conſtructed *Algebraically*.

EXPONENTIAL *Equations* (with *Mathemat.*) are the ſame that are called *Geometrick irrationals*, by Sir *Iſaac Newton*, and ſometimes are called *Tranſcendentals*.

EXPONEN-

EXPONENTIAL *Quantities* (in *Mathematicks*) are ſuch quantities whoſe exponents are indeterminate, variable or flowing, and are of ſeveral degrees and orders; as when the *Exponent* is a *ſimple* indeterminate quantity, it is called an *Exponential* of the firſt or loweſt degree. When the *Exponent* itſelf is an *Eſſential* of the firſt degree, then the quantity is an *Exponential* of the ſecond degree.

EXPORTER (*exportator*, L.) a merchant, *&c.* that ſends goods into other countries.

EXPOSITION (in *Rhetorick*) a figure, whereby the ſame thing is explained in different phraſes or expreſſions, in order to ſhew more clearly,

EXPOST (*Law*) a term uſed of a thing done after the time.

EXPOSTULATOR, one who reaſons by way of complaint of wrong done, L.

EXPOSURE } (in *Gardening*) the
EXPOSITION } aſpect or ſituation of a garden-wall, building, or the like, with reſpect to the ſun, winds, *&c.*

To EXPRESS (*expreſſum*, ſup. of *exprimere*, L.) to pourtray or repreſent.

EXPRESSION, a thing uttered or ſpoken *L.*

EXPRESSION (in *Painting*) the natural and lively repreſentation of the ſubject, or of the ſeveral objects intended to be ſhewn.

EXPUGNABLE (*expugnabilis*, L.) that may be overcome or won by aſſault.

EXPULSION (in *Medicine*) the act of driving a thing out by violence from the place it was in.

EXPURGATION (in *Aſtronomy*) is a term uſed by ſome authors for the ſtate and action of the ſun, wherein, having been eclipſed and hidden by the interpoſition of the moon, it begins to appear again; others call it emerſion.

EXQUISITENESS, fitneſs, excellentneſs, curiouſneſs, exactneſs, artificialneſs.

EXQUISITITIOUS (*exquiſititius*, L.) not natural, but procured by art.

EXSANGUINOUSNESS (of *ex* and *ſanguineus*, L.) the quality of being without blood.

EXSCRIPT (*exſcriptum*, L.) a copy, an extract or draught.

EXSIBILATION, a hiſſing out or of the ſtage, *L.*

EXSICCATION, a drying up, *L.*

EXSICCATIVES (of *exſiccare*, L.) medicaments that are of a drying quality.

EXSUCCOUS (*exſuccus*, L.) dry, without moiſture.

EXTA, the bowels or intrails of an animal body.

EXTASY } (*extaſis*, L. of ἔκστασις, Gr.)
EXTACY } a rupture or removal of the mind out of its natural ſtate and ſituation; a depravation or defect of the judgment and imagination, common to melancholy and diſtracted perſons, or a tranſport whereby a perſon is hurried out of himſelf, and his ſenſes ſuſpended; a trance, a ſwoon.

EXTATICALNESS (of ἐκστατικὸς, Gr.) extatical quality; or the being in extaſy.

EXTEMPORALITY (*extemporalitas*, L.) a promptneſs or readineſs to ſpeak without premeditation or ſtudy.

EXTEMPORANEOUS (*extemporaneus*, L.) extemporal, ſudden.

EXTEMPORINESS, the being extempory or ſudden, without premeditation.

To EXTEND (*extendere*, L.) to ſtretch out, to make longer, to reach or go far.

To EXTEND (in a *Legal Senſe*) is to value the lands and tenements of one bound by ſtatute, *&c.* and hath forfeited his bond, to ſuch an indifferent rate, that by the yearly rent, the obligator may in time be fully paid his debt.

To EXTEND *a horſe*, ſignifies to make him go large.

EXTENSIBLENESS (of *extenſibilis*, L.) capableneſs of being extended or carried on to the utmoſt height.

EXTENSOR (*i. e.* a ſtretcher out) a name common to divers muſcles, which ſerve to extend or ſtretch out the parts; particularly the hands and feet, *L.*

EXTENSIBLE, that may be ſtretched out large and wide.

EXTENSIVENESS, largeneſs, ſtretching out wide.

EXTENT (*extentus*, L.) extended.

The EXTENT *of a Thing* (*extentus*, L.) the extenſion, or reach of a thing in length, breadth, depth, compaſs, ſpace, *&c.*

EXTENT *of an Idea* (among *Logicians*) is the ſubject to which that idea agrees; which is alſo called the inferior of a general term, which with reſpect to them is called ſuperior, as the idea of a triangle in general extends to all the divers kinds of triangles.

EXTERMINATED (*exterminatus*, L.) driven or caſt out of the bounds, utterly deſtroyed, rooted out or cut off.

EXTERGENT (*extergens*, L.) wiping away, cleanſing.

EXTERIOR *Polygon* (in *Fortification*) the out-lines of the works drawn from one outmoſt angle to another; or the diſtance of one outward baſtion to the point of another, reckoned quite round the work.

EXTERIOR *Talus* (in *Fortification*) is the ſlope allowed the work on the outſide from the place, and towards the campaign and field.

EXTERNAL *Angles* (in *Geometry*) are the angles of any right-lined figure without it, when all the ſides are ſeverally produced, and they are, all taken together, equal to four right angles.

EXTERNAL *Digeſtives* (with *Surgeons*) are ſuch as ripen a ſwelling, and breed good and laudable matter in a wound, and prepare it for mundification.

EXTERNALNESS (of *externus*, L.) the being without, or the property of being outward.

EXTER-

RRA'NEOUS (*exterraneus*, L.) fo- of another country.

R'SORY (*exterſorius*, L.) rubbing,

'STIL' (*exſtillo*, L.) to drop or diſtil

NCT'ION (with *Chymiſts*) is the of red hot minerals in ſome liquor, heir ſharpneſs, or to impart their hat liquor, *F. of L.*

NCT'NESS (of *extinctus*, L.) the nguiſhed or extinct.

'SPICES (of *exta*, entrails, and *in-* to inſpect) the ſame as *aruſpices*;

A-CONSTELLATED (*extra con-* L.) put or placed out of a conſtella-

LACTION (in *Genealogy*) is the , branch, or family that one is de- rom.

LACTION *of the biquadrate root* (in *ck*) is the untwiſting or opening of umber to find another number, which tiplied by itſelf, and the product alſo tiplied by itſelf, may produce the firſt given.

LACTORY (*extractorius*, L.) that nature or power to draw out.

LAGENEITY (of *extrageneus*, L.) of a foreign kind.

LAJUDICIAL (of *extra* and *judici-* done out of the ordinary courſe of when judgment is given in a court, the cauſe is not depending, or where has no juriſdiction.

RANAT'URAL (of *extra* and *natu-* and the common courſe of nature.

RAOR'DINARINESS (of *extraor-* L.) extraordinary quality.

RAPAROCHIALNESS (of *extra chial*, L.) the being out of the pariſh.

RAVAGANTNESS (of *extrava- extravagance*, F.) extravagancy.

RAVASA'TION (with *Anatomiſts*, getting out its proper veſſels, as the d humours, when by ſome accident r beſides the veins and arteries, *L.*

XTREME (*extremum*, L.) the ut- nd of a thing, that which finiſhes or es it; an exceſs.

REMES (in *Logick*) are the two ex- rms of the concluſion of a propoſition, predicate and the ſubject.

REME'LY (*extremement*, F.) very *&c.*

REME'NESS (*extremitas*, L.) extre- ſo greatneſs, *&c.*

RICA'TION, a diſentanglement, *L.*

RIN'SICK (*extrinſecus*, L.) that is outſide, outward, or from without.

RINSICALNESS (of *extrinſecus*, L.) g on the outſide.

XTRUCT' (*extructum*, L.) to build

EXTU'BEROUS (of *ex* and *tuber*, L. a ſwelling) ſwelling or bunching out.

EXTU'BEROUSNESS (of *extuberatus*, L.) the ſwelling or bunching out of the body.

EXU'BERANCY (*exuberantia*, L.) an overflowing, over-abounding, a ſuper-abundance, great plenty.

EXU'BERANTNESS (*exuberantia*, L.) an over-abounding; a ſuper-abundance, great plenty.

EXUL'CERATED (*exulceratus*, L.) grown to an ulcer.

EXULCERA'TION (with *Surgeons*) a ſolution of continuity, which proceeds from ſome knawing matter, and in thoſe parts of the body that are ſoft, is attended with a loſs of their quantity, *L.*

EXUL'CERATORY (*exulceratorius*, L.) that cauſeth ulcers.

To EXUN'GULATE (*exungulatum*, L.) to pull off the hoofs, alſo to cut off the wide part from roſe leaves.

EXU'PERABLENESS (of *exuperabilis*, L.) liableneſs or poſſibility of being overcome.

EXU'PERANT (*exuperans*, L.) exceeding.

EXU'PERANCE (*exuperantia*, L.) excellence, pre-eminence.

EYE (eag, *Sax.* *aug*, Teut. *oeil*, F. *oculus*, L.) the admirable organ and inſtrument of ſight, by which the ſoul ſees or perceives objects either nearer or farther off, *&c.*

The form of the eye is for the moſt part globous or ſomewhat of the ſpherical form, which is accounted the moſt commodious optical form, as being the fitteſt to contain the humours within, and to receive the images of opticks from without; the humours being thereby laid commodiouſly together to perform the office of refraction: and the *Retina*, and every other part neatly adapted regularly to receive the images from without, to convey them accordingly to the common ſenſory of the brain.

EYE (with *Phyſicians*) a hole or aperture.

EYE (with *Jewellers*) the luſtre and brilliant of pearls and precious ſtones, more uſually call'd the *water*.

Bull's EYE (in *Aſtronomy*) a ſtar of the firſt magnitude in the conſtellation *Taurus*.

Cat's EYE, a precious ſtone, called alſo *Oculus Solis*, or the ſun's eye.

Hare's EYE (with *Phyſicians*) a diſeaſe ariſing from the contraction of the upper eyelid, which hinders it from covering its part of the eye.

Goat's EYE (with *Oculiſts*) a white ſpeck on the *cornea*.

Bullock's EYE (in *Architecture*) a little ſky-light in the covering or roof, intended to luminate a granary or the like.

EYE-BROW (*Archit.*) the ſame as liſt or fillet.

EYE *of the Volute* (*Archit.*) the centre of the volute, or that point where the *Helix* or ſpiral, of which it is formed, commences;

or elſe it is the little circle in the middle of the volutes, wherein are found the 13 centres for deſcribing the circumvolutions thereof.

EYE *of an anchor*, a hole wherein the ring is put into the ſhank.

EYE *of the Strap* (with *Sailors*) the compaſs or ring which is left of the ſtrap-rope, to which any block or pulley is faſtened.

EY'ELESS, wanting or not having eyes.

F

F *f*, *Roman*; *F f*, *Italick*; 𝔉 𝔣, *Engliſh*; are the ſixth letters of their reſpective alphabets. The *Greeks* and *Hebrews* have no letter that anſwers exactly to the letter F; but thoſe that come the neareſt to it, are the Φ φ, *phi*, Greek, and ף, *phe*, Hebrew.

Some reckon the letter F a mute, and others a ſemi-vowel. *Suetonius* ſays the emperor *Claudius* invented this letter and two others, and that it had the force of V conſonant, and was written inverted Ⅎ.

F, ſtill keeps its force, and when it is the laſt letter of a word, is always doubled, as ſtaff, ſtiff, muff, *&c.*

F (in *Old Latin Numbers*) ſignified 40.

F̄ with a daſh at top, ſignified 40000.

F (in *Muſick*) is one of the ſigned clefs or keys placed at the beginning of one of the lines of a piece of muſick.

F. S. A. (in *Phyſical Preſcriptions*) ſtands for *fiat ſecundum artem*, L. *i. e.* let it be done according to art.

FABA'CEOUS (*fabaceus*, L.) of or belonging to a bean.

FABA'RIA (with *Botaniſts*) orpine or live-long, *L.*

FA'BII, an ancient and notable family in *Rome* of long ſtanding, dignified with 7 dictatorſhips, 5 offices of maſter of the horſe, 7 cenſorſhips, 48 conſulſhips with conſular power, 5 princes of the ſenate, 13 triumphs, and 2 ovations.

To FA'BLE (*dire des fables*, F. *fabulare*, L.) to tell ſtories or fables.

FABLE, an innocent, diverting and amuſing ſtory, which under the diſguiſe of beaſts, trees, *&c.* diſcourſing together, hieroglyphically contains a moral inſtruction for the regulating our behavour in the ſeveral ſtations of life; alſo the name fable is ſometimes uſed for a down right lie or forgery, invented to deceive or amuſe perſons, that they may not be able to come at or find out the truth.

FABLE (of an *Epick* poem) is the principal part or ſoul of it. The firſt thing a good poet ought to think on in forming a fable, is the inſtruction he would give by the moral. This moral is to be afterwards reduced into action; and this action, which is preſented by the recital, muſt be univerſal, imitated, feigned, and the allegory of a moral truth. See *Action*.

Rational FABLES, are relations of things ſuppoſed to have been ſaid and done by men, and which might poſſibly have been ſaid and done by men, tho' really they were not the ſame as parables, ſuch as that of *Dives* and *Lazarus*, *&c.*

Moral FABLES, are thoſe wherein beaſts are introduced as ſpeakers or actors; alſo trees, *&c.* theſe are the ſame as apologues.

Mixt FABLES, are thoſe which are compoſed of both ſorts rational and moral, wherein men and brutes are introduced converſing together.

FABLER (*fabulator*, L.) an inventor or maker of fables.

FA'BRIC (*fabrica*, L.) a building, or any thing that is framed.

To FA'BRICATE (*fabrifacere*, L.) to frame, erect, build, *&c.*

FABULA'TION, the moralizing of fables, *L.*

FABULA'TOR, an inventer, writer or teller of ſtories, fables, novels, *&c.*

FAB'ULOUSNESS (*fabuloſitas*, L.) fullneſs of fables, feignedneſs, falſeneſs.

FACA'DE, the out-ſide or fore-front of a great building, *F.*

FACE (*facies*, L.) the viſage or countenance of any living creature, but eſpecially of mankind, by the ſeveral appearances of which, the diſpoſition, inclination and paſſions that particular perſons are inclined to, or are acted by, may be very rationally made a judgment of, without the information of the party himſelf; which is called *Phyſiognomy*, which ſee.

To FACE, to look toward ſuch a ſide, or to turn to it; alſo to line, as to face a pair of ſleeves, *&c.*

FACE *prolonged* (in *Fortification*) is that part of the *line of defence razant*, which is betwixt the angle of the ſhoulder and the curtain; or the *line of defence razant*, diminiſhed by the length of a face.

FACE *of a gun*, is the ſuperficies of the metal, at the extremity of the muzzle.

FACE *of a ſtone*, is the ſurface or plane of a ſtone, which is to lie in the front of the work.

FACET' (with *Jewellers*, &c.) a little ſide of a body of a diamond, *&c.* cut into a great number of angles.

FACETIOUSNESS of (*facetiæ*, F. of *facetus*, or *facetiæ*, L.) merry diſcourſe, or pleaſantneſs and wittineſs in words.

FACEA's } (in *Architecture*) corruptly
FACIAS } pronounced by workmen for *faſciæ's*, the broad lifts or fillets commonly made in architraves, and in the corners of pedeſtals.

FACILE'NESS (*facilitas*, L.) eaſineſs, readineſs to grant or do any thing; alſo a courteouſneſs, *&c.*

FACIN'OROUSNESS (*facinoroſus*, L.) villany, wickedneſs.

FAC'TIOUSNESS (*eſprit factieux*, F. *factioſus*,

, L.) factious humour, mutinableneſs
ctious or ſeditious.
TI'TIOUSNESS (*la qualité artifici-
of factitius*, L.) counterfeitneſs.
'TORSHIP, the office or employment
tor.
TORY, a place uſually in foreign
s where a number of factors reſide to
e the affairs of traffick for merchants;
nmonly uſed of ſettlements by great
ies or corporations, in the *Eaſt-Indies*,
the *Mediterranean*, &c.
greateſt and nobleſt factory in the
that of the *Engliſh* at *Smyrna*, where
re generally 80, 90 or 100 factors,
them gentlemen of good families.
ctory is a ſort of ſeminary of mer-
and as by the laws of *London* and cuſ-
England an apprenticeſhip of 7 years
ſerved to be entitled to trade to the
it is uſual to contract with the maſter,
ter the expiration of 3 years, the ap-
ſhall be ſent to *Smyrna*, where they
t only the management of the con-
f their maſter with a plentiful allow-
wit are likewiſe permitted to trade for
ves.
'TUM (in *Arithmetick*) the product
quantities multiplied by each other.
ULTIES (of *faculté*, F. *facultas*, L.)
abilities, talents, virtues, &c.
JLTY (*faculté*, F. *facultas*, L.) 1.
wer of doing any thing, ability, whe-
poral or intellectual.
: is no kind of *faculty* or power in any
any creature, which can't rightly per-
: functions allotted to it, without per-
id and concurrence of that ſupreme
all things. *Hooker*, b. i. §. 8.
rs of the mind, imagination, reaſon,
.
ell I underſtand in the prime end
ture, her the inferior; in the mind
nward *faculties*, which moſt *excel.*
Milt. Par. Loſt.
byſick) a power or ability to perform
ion natural, vital, and animal: by
they underſtand that by which the
nouriſhed and augmented, or another
nerated: the vital faculty is that by
fe is preſerved, and the ordinary func-
the body performed; and the animal
what conducts the operations of the
Quincy.
JLTY (*facultas*, L.) is uſed of the
rts or members of an univerſity, di-
ording to the arts and ſciences pro-
taught in it, and theſe are uſually
into 4 parts, *viz.* humanity and phi-
theology, medicine and juriſprudence;
niverſities the members or ſtudents
ce batchelor, maſter and doctor in
ulty.
y is ſometimes uſed abſolutely for
principally ſtudied or taught in that
place, as the faculty of *London* and *Montpelier* is phyſick; of *Paris* theology.

FACULTY, a body of doctors in any ſcience; as the faculties of *Divinity* and *Phyſick*, *Humanity* or *Philoſophy* and *Juriſprudence*.

FA'DING (of *vadens*, L. or *ſe vadant*, F.) decaying as a flower, loſing its colour, beauty, &c. periſhing, languiſhing.

FAD'OM (*fæðm*, *Sax.*) a meaſure of 6 feet. See *Fathom*.

FA'DY (of *vadens*, L.) ſeeming to fade, appearing faded, or decaying in colour.

FÆ'CAL *Matter* (in *Medicine*) the faces, or great excrements of a man voided by ſtool, *L.*

FÆ'CULÆ, ſmall dregs or flying lees; alſo the durſt that ſinks in the preſſing of ſome plants, as in *Arum*, *Briony*, &c. alſo a ſort of white powder made of certain green roots, waſhed and prepared, which if beaten together with a little water and ſtrained, will ſink to the bottom of the veſſel, and is to be afterwards lightly dried.

FAGO'NA (in *Anatomy*) a conglomerated gland, called alſo *Thymus*.

FAG'GOT } (*fagot*, F.) a bundle of
FAG'OT } ſticks or wood for fuel.

FAG'OTTED (of *fagot*, F.) tied up in a bundle; alſo bound hand and foot.

To FAIGN } (*feindre*, F. of *fingere*,
To FEIGN } L.) to make a ſhew of, to pretend.

To FAIL in the world, to break, to turn bankrupt.

FAIL'ING (of *faillant*, F. *fallens*, L.) diſappointing, fruſtrating, doing amiſs, offending.

FAINT *Action* (in *Law*) is ſuch an one, as tho' the words of the writ are true, yet for certain cauſes their is no title to recover thereby; whereas in a falſe action the words of the writ are falſe.

FAINT-HEART'ED (of *faner* and *vain*, F. of *vanus*, L. and heopt, *Sax.*) void of courage, cowardlineſs.

FAINT-HEART'EDNESS, want of courage, cowardlineſs.

FAINT'NESS, weakneſs, lowneſs, or ſinking of the animal ſpirits; feebleneſs; (*ſpoken of colours*) not deep or ſtrong.

FAINTS (with *Diſtillers*) are all that runs after the proof is fallen off, where the proportion of water is much greater than the totally inflammable ſpirit.

FAIR (of *foire*, F.) a publick market, kept in ſome places once or twice a year on certain days.

In ancient times *Chriſtians*, upon any extraordinary ſolemnity, particularly the anniverſary dedication of a church, tradeſmen uſed to bring and ſell their wares, even in the church-yards, eſpecially upon the feſtival of the dedication; as at *Weſtminſter* on St. *Peter*'s day, at *London* on St. *Bartholomew*'s, at *Durham* on St. *Cuthbert*'s day, &c.

But riots and diſturbances often happening, by reaſon of the great numbers of people aſſembled together, the kings of *England* granted the privilege of holding fairs for various cauſes to particular places, by his royal charter.

Theſe charters were at firſt only granted to towns and places of ſtrength, or where there was ſome magiſtrate or perſon of power, to keep the people in order.

In proceſs of time ſeveral circumſtances of favour were added to theſe charters, the people having the protection of a holiday, and were allowed to be free from arreſts on account of any difference between them and other perſons, that did not happen in or at the fair.

They had likewiſe a juriſdiction granted them to do juſtice to thoſe who reſorted thither, and therefore the moſt inconſiderable fair with us has a court belonging to it, which takes notice of all manner of cauſes and diſorders committed upon the place. This court is called *Pie-powder*, as much as to ſay duſty foot; juſtice being to be done any injured perſon, before the duſt of the fair was off his feet.

FAIRS, ſome are free, others charged with tolls and impoſitions.

To ſuch fairs as are made *free Fairs* all traders, whether natives or foreigners, are allowed to enter the kingdom, and that under the king's protection both in coming and returning, they and their agents, with their goods, *&c.* alſo their perſons and goods are extempted from all duties, impoſitions, tolls and ſervitudes, and that merchants going to or coming from the fair, ſhall not be arreſted, or their goods ſtopp'd.

The king only has the power of granting fairs of any kind.

There are in *Europe* ſeveral of theſe free fairs, as thoſe of *Frankfort* and *Leipſick* in *Germany*, of *St. Germain* in *Paris*, of *Lyons* and *Guebray* in *France*, of *Beauclaire* in *Languedoc*, of *Novi* in the *Milaneze*, of *Riga* and *Archangel*; and in *America* are the fairs of *Porto-bello*, *Vera-crux* and *Havanna*.

FAIR'ING (of *une foire*, F.) a gift or preſent bought at a fair or annual market.

FAIT (in *Common Law*) a deed or writing ſealed and delivered, to teſtify and prove the agreement of the parties, whoſe deed it is, and conſiſts of three principal points, writing, ſealing and delivery, *F.*

FAITH (in *Sculpture*, *Painting*, &c.) is repreſented as a woman clad in white rayment, holding a cup of gold.

FAITH (with *Philoſophers*) is that aſſent we give to a propoſition advanced by another, the truth of which propoſition we don't immediately perceive from our own reaſon or experience, but believe it diſcovered and known by the others; or faith is a judgment or aſſent of the mind, the motive whereof is not any intrinſick evidence, but the authority or teſtimony of ſome other perſon, who reveals or relates it.

Human FAITH (with *Moraliſts*) is an aſſent to every thing that is credible, merely upon the teſtimony of men.

Chriſtian FAITH, may be reduced to this one article, a believing in God, in the unity of whoſe eſſence there is a trinity of perſons.

Divine FAITH (according to the *Theologiſts*) is an aſſent to ſomething, as credible upon the teſtimony of God.

Implicit FAITH, is that whereby we give our aſſent to a propoſition, advanced by another, of whoſe knowledge and veracity we have no certain and evident reaſon or proof, this is called *a blind faith*.

Scientifical FAITH } is that by which
Seeing FAITH } we give our aſſent to a propoſition, advanced by one who can neither deceive nor be deceived.

Eccleſiaſtical FAITH, the aſſent that orthodox perſons give to certain events, decided by the church, and propoſed to be believ'd of all.

Confeſſion of FAITH, a *Creed* or *Formula*, containing all thoſe articles, the belief whereof is accounted neceſſary to ſalvation.

FAITH'FULNESS (*fidelitas*, L. *fidelité*, F.) truſtineſs, ſincerity, honeſty.

FAITH'FULNESS (in *God*) is a communicable attribute, and means an exact correſpondence between his word and his mind, and of conſequence between his word and the truth and reality of things; eſpecially in regard to any promiſes he has made, in which there is an obligation of juſtice added to his word.

FAITH'LESNESS, unbelievingneſs; alſo inſincerity.

FAKE } (*Sea* term) one circle or roll of
FACK } a cable or rope quoiled up round.

FALAN'GOSIS (with *Oculiſts*) a certain diſeaſe about the eyes.

FAL'CON, a bird of prey of the hawk kind, ſuperior to all others for goodneſs, courage, docility, gentleneſs and nobleneſs of nature, uſed in ſporting both on the fiſt and the lure; its feet are yellow, head black, and back ſpotted, it flies chiefly at the large game, as the wild gooſe, kite, crow, *&c.*

FAL'CON (in *Gunnery*) a ſmall piece of cannon, whoſe diameter at the bore is two inches and a quarter, is in length ſix feet, and in weight 400 pound. Its charge of powder is a pound and a quarter, the ball two inches and one-eighth diameter, and in weight one pound five ounces, and its point blank ſhot 90 paces.

FALCONET' (with *Gunners*) is a ſmall gun, about two inches diameter at the bore.

FAL'CONRY (*fauconnerie*, F. of *falconarius*, of *falco*, L.) the art of keeping, training and managing hawks, and training up birds of prey.

FALL (with *Sailors*) is that part of a rope of a tackle, which is haled upon.

FALL (with *Shipwrights*) a ſhip is ſaid to have

l or ſeveral falls, when one part of is raiſed hither, or ſome parts hav- more than others.

LL *off* (*Sea* term) is when a ſhip keeps not ſo near the wind as ſhe they ſay, *ſhe falls off.*

off (*Sea* phraſe) a word of com- him that cons the ſhip, and ſig- uch as *keep the ſhip near the wind.*

'ALL (*Sea* term) *as a good Land* en a ſhip makes or ſees the land ed, or according to her reckoning.

ACIL'OQUENT (of *fallaciloquens*, ing deceitfully.

A'CIOUSNESS (*fallacia*, L.) de- ; deceiving quality, *&c.*

ACY (with *Logicians*) a propoſition ith an intention to deceive, and termed a *Sophiſm.*

IBI'LITY } (of *fallibilis*, L.) lia-
BLENESS } bleneſs to fail or err, neſs.

.ING *Evil* (in *Horſes*) a diſtemper.

IOTE } (*folcmote*, *Sax.*)
H'ESMOUTH } either the country heriffs turn; alſo a general meeting ple, to conſult about and order ſtate- *Old Records.*

E *Alarum* (with *Military Men*) is occaſioned by a fearful or negligent and ſometimes deſignedly to try the of the guards.

E *Flower* (in *Botany*) a flower which ſeem to produce any fruit, as thoſe azel, mulberry, *&c.* alſo a flower not riſe from any embryo, or that knit, as thoſe of the melon, cucum-

E *Diamond*, one that is counterfeited .

E'HOOD (*falſitas*, L. *fauſſeté*, F. *Engliſh* termination *hood*) falſity; ; falſe quality.

I'FIC } (*falſificus*, L.) making
I'FICK } falſe, falſifying, dealing *&c.*

IFYING (*falſificans*, L. *falſificant*, ering or proving falſe, adulterating; iting.

IL'OQUENCE (*falſiloquentia* L.) ſpeech.

ITY } (*falſitas*, L. *fauſſeté*, F.)
E'NESS } falſhood, untrueneſs, coun- ſs, *&c.*

TERING (of *falteren*, Du.) ſtum- going; ſtammering in ſpeech; ſlack- failing in the performance of any

E (with *Anatomiſts*) one of the pro- ſe by the doubling of the membrane ull, called *dura Mater*, which di- brain into right and left parts, and it from the *Cerebellum.* It is ſo call- its reſemblance to a ſickle or reaping-

FAME (*fama*, L.) report, relation; re- nown, glory, reputation. *Moraliſts* ſay *fame* is to be purſued as far as it redounds from worthy actions, that are agreeable to reaſon and promoting the good of human ſociety, and as it opens a wider field to ſuch generous undertakings.

FAME (in *Painting*, *&c.*) is repreſented in the figure of a lady or angel blowing a trumpet, clothed in a thin and light garment imbroidered with eyes and ears.

FAMELICO'SE (*famelicoſus*, L.) often or very hungry.

FA'MES *Canina* (with *Phyſicians*) a canine appetite, or extreme hunger.

FAMIL'IARNESS (*familiaritas*, L. *familiarité*, F.) familiar diſpoſition, familiar way or friendſhip; intimate correſpondence.

FAMIL'IARLY (*familierement*, F. *familiariter*, L.) after a familiar manner.

FAM'ILY *of Curves* (*Algebra*) a congeries of ſeveral curves of different orders or kinds, all which are defin'd by the ſame indeterminate equation, but in a different manner, according to their different orders.

FAM'ISHMENT (*famine*, F. *fames*, L.) famine, a being hunger-ſtarved.

FA'MOUS (*famoſus*, L.) renowned, celebrated by fame or common report.

FA'MOUSNESS (*fameſitas*, L.) renowned- neſs, great reputation.

To FAN (*vaner*, F. *vannare*, L.) to winnow corn; alſo to cool with a fan, as women, *&c.* do.

FANA'TIO (*Old Cuſtoms*) the fawning time of deer, or fence month.

FA'NCIFUL (*fantaſque*, F. *phantaſticus*, L. of φανταστικὸς, Gr.) imaginary, conceited.

FAN'CIFULNESS (of *fantaſie*, F. *phantaſia*, L. φαντασία, Gr. the fancy) aptneſs to be fanciful or imaginative without ſufficient ground or reaſon, capriciouſneſs.

FAN'GLED, as *new-fangled* (probably of *evangelia*, of ἐυαγγέλια, Gr. goſpels, *q. d.* new goſpels) novel, upſtart, *&c.*

FANTAS'TICALNESS (*humeur fantaſque*, F. *mores phantaſtici*, L.) fantaſtical, fanciful or whimſical humour or diſpoſition.

FANTA'STICAL *Colours.* See *Emphatical colours.*

FARCE, a mock comedy or droll.

To FARCE (*farcir*, F. *farcire*, L.) to ſtuff or cram.

FAR'CY (in *Horſes*) is a diſeaſe, or a poiſon or corruption, that infects their blood, and appears in ſwellings like ſtrings along the veins in knots, and even in ulcers.

FARD, a ſort of paint uſed by women for beautifying their faces; alſo diſguiſe, pretence or diſſimulation, F.

FARE (of *waeren*, Du.) cheer, diet, victuals, *&c.*

FARE (*pharos*, L. φάρος, Gr.) a watch-tower at ſea, as the *Fare* of *Meſſina.*

FARI'NA, the flower or powder of ſome

grain or pulſe, ſifted from the bran, *L.*

FARINA *fœcundans* (with *Botaniſts*) a fine duſt prepared in the male-flower of plants, which being afterwards ſhed on the female, does the office of *ſperm* or *ſemen* by impregnating it, *L.*

FA'RING (of *faran*, *Sax.*) to travel as way-faring, travelling.

FA'RING (of *waeren*, Du. to be well) living, enjoying, eating, &c.

To FARM (*feormian*, *Sax.* to afford a livelihood, *prendre à ferme*, F.) to cultivate land, to hire a farm, &c.

FARM'ABLE, that may be let out to farm.

FAR'NESS (*feorneſſe*, *Sax.*) diſtance, length of way.

FAR'RIERS company were incorporated, they ſay, very early, and are a maſter, three wardens, twenty-four aſſiſtants, and thirty-nine on the livery. Their armorial enſigns are three horſeſhoes. They have no hall, but meet at the *George* in *Iron-monger Lane*.

FAR-ROE-BUCK, a roe-buck in its fifth year.

FAR'THER (*furðor*, *Sax.*) a greater way off, at greater diſtance.

FAR'THEST (*furðeſt*, *Sax.*) moſt remote, at the greateſt diſtance.

FAS'CES, bundles of rods, &c. carried before the *Roman* magiſtrates.

FAS'CIA, a ſwathe or ſwaddling band; alſo a ſwathe or long bandage uſed by *Surgeons*.

FAS'CIA (in *Architecture*) one of the bands that make up the architrave, being three in number; alſo a range of ſtones that divide the ſtories in building, *L.*

FASH'IONABLENESS (of *façon*, *F.*) modiſhneſs.

FAS'TERMANS } men of repute and
FASTING *men* } ſubſtance, or rather bond's men, pledges, ſureties, who in the time of the *Saxons* were to anſwer for one another's peaceable behaviour.

FAS'TI, the *Roman* calender, in which were ſet down all days of feaſts, pleadings, games, ceremonies and other publick buſineſs throughout the year, *L.*

FASTID'IOUS (*faſtidioſus*, *L. faſtidieux*, *F.*) diſdainful, proud, haughty, ſcornful.

FASTID'IOUSNESS (of *faſtidieux*, *F. faſtidioſus*, *L.*) diſdainfulneſs.

FAST'NESS (ſeſtinyſſe, of faſtnian, *Sax.*) ſwiftneſs; alſo firmneſs.

FA'TALNESS (*fatalitas*, *L. fatalité*, *F.*) unavoidableneſs, diſaſterouſneſs.

FATE (*fatum*, of *fando*, *L.* ſpeaking) it primarily implies the ſame with *effatum*, a word or decree pronounced by God, or a fix'd ſentence whereby the Deity has preſcribed the order of things, and allotted every perſon what ſhall befal him. The *Greeks* call it Εἱμαρμένη and Εἱμαρμένη, as tho' Εἱμαρὸς, a chain or neceſſary ſeries of things indiſſolubly linked together; and the moderns call it providence.

Stoical FATE, is by *Cicero* defined to be an order or ſeries of cauſes, wherein cauſe being linked to cauſe, each produces other, and thus all things flow from one prime cauſe. *Chryſippus* calls it a natural, invariable ſucceſſion of all things *ab æterno*, each involving other.

The FATES (*fata*, L.) the deſtinies, according to the poets, the three fatal ſiſters, *Clotho*, *Lacheſis* and *Atropos*; which ſee.

Adoptive FATHER, is one who takes the children of ſome other perſon, and owns them for his own.

Natural FATHER, is one who has illegitimate children.

Putative FATHER, is he who is only the reputed or ſuppoſed father.

To FATHER a thing upon one, *i. e.* to lay the blame or crime to his charge.

FA'THERLESNESS, the ſtate and condition of being without a father.

FA'THERLINESS (faðerlicneſſe, *Sax.*) the diſpoſition of a father; fatherly affection.

FA'THERS (by way of *emphaſis*) the biſhops of the primitive church; alſo archbiſhops and biſhops of the preſent church; alſo perſons venerable for their age; alſo ſuperiors of convents or monaſteries.

FATID'IC (*fatidicus*, *L. fatidique*, *F.*) fortelling or declaring fate or deſtiny, or what has been decreed by the fates, or has been pre-ordained.

FATID'ICS } (*fatidici* of *fatum di-*
FATID'ICKS } *cere*, *L.*) deſtiny-readers, fortune-tellers.

FATIF'EROUS (*fatifer*, *L.*) bringing on fate, bringing deſtruction.

FAT'IGABLENESS (of *fatigare*, L.) liableneſs or capableneſs of being wearied, fatigued or tired.

FATILOQUIST (*fatiloquus*, *L.*) a deſtiny-reader, a ſooth-ſayer.

FAT'NESS (faſneſſe, *Sax.*) a being fat; groſſneſs in body, &c.

FAU'CEUS (with *Anatomiſts*) the upper part of the gullet.

FAVIS'SA (with *Antiquaries*) a hole, pit or vault under ground, wherein ſome rarity or thing of great value was kept.

FAULT (*faut*, *faute*, *F. faltar*, to be deficient, *Spaniſh*) 1. Offence; ſlight crime; ſomewhat liable to cenſure or objection.

He that but conceives a crime in thought,
Contracts the danger of an annual *fault*.
Then what muſt he expect who ſtill proceeds,
To commit ſin, and work up thoughts to deeds. *Dryden.*

Before his ſacred name flies every *fault*,
And each exalted ſtanza teems with thought.
Pope.

2. Defect,

, want, abſence: 3. puzzle, diſ-
is the enquirer is at a *fault*.
ULT, to be wrong; to fail.
AULT, to charge with a fault, to

TER, an offender, one who com-
ilt.
behold the *faulter* here in ſight;
committed that ſuppoſed offence.
Fairfax. b. ii.
TILY, not rightly, improperly, de-
erroneouſly.
T'INESS (*plein des fautes*, F.) bad-
being faulty or blameable.
TLESS (*ſans faute*, F.) without
t deſerving blame.
T'LESNESS, a being free from

TY (*plein de fautes*, F.) that is bad,
ult or full of faults.
)UR, is oppoſed to rigour, eſpecially
i of juſtice.
)URABLENESS (of *favorabilis*,
ieſs, moderateneſs, temperateneſs,

)URER (*fauteur*, F. *fautor*, L.) one
tenances or encourages, *&c.*
SEBRAY (in *Fortification*) a ſmall
about three or four fathoms wide,
with a *parapet* and *banquette*, the
ich is to defend the foſs.
'ING (of ꝑanꝑian, *Sax.*) flatter-
thing behaviour.
'ING *of Record* (*Law* term) is when
is brought againſt one who pleads
r or record, and avers to prove it by
d fails to bring it into court, or
h an one as is no bar to the action.
T *Pleader* (*Law* term) is a falſe,
r colluſory manner of pleading, to
of a third perſon.
Muſick Books) ſtands for *forte forte*,
es very loud.
TY (*fidelitas*, L. *fidelité*, F.) fide-
lty.
TY (*feodalitas*, L.) an oath taken
ittance of every tenant to be true
l of which he holds his land.
FEALTY, that which is to be
by every ſubject to his prince.
FEALTY, is what is performed
to their landlord. The forms are,
doing *Fealty* holds his right hand
ook, and ſays thus, *Hear you, my*
hat J. R. *ſhall be to you both faith-*
ul, and owe my fealty *to you, for the*
l of you, on the terms aſſigned. So
God and all his ſaints.
n doing *Fealty* puts his right hand
ook, and ſays thus, *Hear you, my*
hat J. R. *from this day forth to you*
ll and faithful, and ſhall owe you
the land I hold of you in villenage,
be juſtified by you in body and goods.
e God and all his ſaints.

FEARFUL (ꝑeꝑhꝛꝑul, *Sax.*) apprehen-
ſive of evil.
FEAR'FULLY (ꝑeꝑhꝛꝑullie, *Sax.*) af-
ter a terrifying manner.
FEARFUL'NESS (ꝑeꝑhꝛulneꝑꝑe, *Sax.*)
apprehenſive of evil.
FEAR'LESS (ꝑeꝑhꝛleaꝑ, *Sax.*) void of
fear or apprehenſion of evil, bold, daring.
FEARLESLY (ꝑeꝑhꝛleaꝑlie, *Sax.*) with-
out fear, undauntedly, courageouſly.
FEAR'LESNESS (ꝑeꝑhꝛleaꝑneꝑꝑe,
Sax.) unapprehenſiveneſs of danger or death.
FEA'SIBLENESS (of *faiſible*, F. and *neſs*)
eaſineſs to be done or performed.
To FEAST (*feſtum adornare*, L.) to make
a feaſt, to eat at a feaſt or feſtival.
FEAS'TING, eating or drinking at or en-
tertaining with a feaſt.
Immoveable FEASTS, are thoſe that are
celebrated the ſame day of the year, as *Chriſt-*
mas-day, the *Circumciſion*, *Epiphany*, *Candle-*
mas, *Lady-day*, *All-ſaints*, the ſeveral days
of the *Apoſtles*, *&c.*
Moveable FEASTS, are thoſe that are not
confined to the ſame day of the year; the
principal of which is *Eaſter*, which gives law
to the reſt, as *Palm-Sunday*, *Good-Friday*,
Aſh-Wedneſday, *Sexageſima*, *Aſcenſion-day*,
Penteceſt and *Trinity Sunday*.
To FEATHER (of ſeaꝑaꝑ, *Sax.*) to
ſcrape together, to furniſh, as to feather one's
neſt.
FEA'THER-*boiling* (with *Confectioners*) is
the boiling of ſugar ſo often or ſo long, that
blowing through the holes of the ſkimmer,
or ſhaking a ſpatula with a back ſtroke, thick
and large bubbles fly up on high, it is become
feathered; and when after frequent trials
thoſe bubbles are perceived to be thicker and
in greater quantity, ſo that they ſtick together,
and form as it were a flying flake, then they
ſay the ſugar is *greatly feather'd*.
FEATH'ERLESNESS (ꝑeaꝼeꝛꝑleaꝛneꝛꝛ,
Sax.) the being without feathers or unfledged.
FEAT'LY, oddly, after an unuſual or un-
couth manner.
FEATNESS, oddneſs, uncouthneſs.
FEAS'ING (with *Sailors*) the ravelling out
any great rope or cable at the ends.
FEBRICITA'TION, an inclining to an
ague, *L.*
FEBRICULOS'ITY (*febriculoſitas*, L.)
the ſame as febricitation.
FEBRICULO'SE (*febriculoſus*, L.) that
hath or is ſubject to a high fever.
FE'CULA (in *Pharmacy*) a white, mealy
ſubſtance or powder, which ſubſides and ga-
thers at the bottom of the juices or liquors of
divers roots.
FE'CULENCE (*fæculentia*, L.) dregginеſs,
or being full of dregs and lees.
FECUNDNESS (*fæcunditas*, F.) fertility,
fruitfulneſs.
To FECUN'DIFY (*fæcundum facere*, L.)
to render fruitful.

FEDE-

FE'DERAL *Holineſs* (with *Divines*) *i. e.* covenant holineſs, ſuch as is attributed to young children born of chriſtian parents and newly baptized, as being included within the covenant of grace.

FE'DERALNESS (of *fœderalis*, L.) the appertaining to a covenant.

To FEE (of feak, *Sax.* a fief) a reward, wages, *&c.*

FEE (as *Spelman* defines it) is a right which the vaſſal has in land, or ſome immoveable thing of his lord's, to uſe the ſame, and take the profits of it hereditarily, rendring to his lord ſuch feudal duties and ſervices as belong to military tenure; the mere propriety of the ſoil always remaining to the lord.

FEE *abſolute*, in an eſtate, *&c.* of which a perſon is poſſeſſed in thoſe general words, *To us and our heirs for ever.*

FEE *Conditional*, is that whereof a perſon is poſſeſſed in theſe words, *To us and our heirs.*

FEE'BLENESS (*foibleſſe*, F.) weakneſs, languidneſs.

FEED, paſture. *Milton.*

FEEL'INGLY (of felan, *Sax.*) ſenſible, after a feeling manner.

FEEL'ING, or touching, is one of the external ſenſes, whereby we get the ideas of ſolid, hard, ſoft, rough, ſmooth, hot, cold, wet, dry, or other tangible qualities; as alſo of diſtance, itching titillation, pain, *&c.*

Some have gone ſo far as to reduce all the other ſenſes to this, affirming that before we have any internal knowledge our ſeveral organs are externally ſtruck, which excites the reſpective ideas of ſcent, hearing, *&c.*

FEET (fotaɼ, *Sax.*) parts of an animal body; alſo a meaſure, in length 12 inches.

FEET (in *Poetry*) the *French* and *Italian* poets are unacquainted with feet and quantity; and ſome have weakly imagined that the *Engliſh* have none; but we find by a very little alteration, that the harmony of the ſweeteſt verſe is ſpoiled; and that plainly ſhews, that the meaſure of *feet* and *quantity*, being truly obſerved, makes the muſick, as may be perceived in what follows.

When man on many multiplied his kind.
When man multiplied his kind on many.

FEI'GNING (*feinant*, F. *fingens*, L.) making a ſhew of, counterfeiting, *&c.*

A FEINT (in *Muſick*) a ſemi-tone, the ſame that is called *Diæſis.*

A FEINT (in *Rhetorick*) a figure whereby the orator touches on ſomething, in making a ſhew of paſſing it over in ſilence.

To FELI'CITATE (*felicitare*, L.) to make or render happy.

FELI'CITOUS (*felix*, L.) happy.

FELI'CITOUSNESS (of *felicitas*, L.) happineſs, happy circumſtances.

FELI'CITY, *the Goddeſs* (in *Painting*, &c.) was repreſented as a lady ſitting on an imperial throne, holding in one hand a *caduceus*, and in the other a *cornucopia*, clad in a purple veſtment trimmed with ſilver.

FELL *Wort*, an herb.

FELL'NESS (of ɣellnyɣye, *Sax.*) fierceneſs.

FEL'LOWS (in *Fortification*) are ſix pieces of wood, each of which form an arch of a circle, and thoſe joined altogether by dulceigas, make an intire circle with twelve ſpokes, which make the wheel of a gun-carriage.

FEL'LOWSHIP, agreement, harmony; alſo the place, dignity or profit a member of a college in the univerſity enjoys.

FELO DE SE (in *Law*) one who commits felony by laying violent hands on himſelf; a ſelf-murderer, ſuch an one is to be interred without Chriſtian burial, with a ſtake drove thro' his corps, and to forfeit his goods.

FELONIOUS (*en felon*, F. of *felona*, L.) after a felonious manner.

FELO'NIOUSNESS, felonious quality or circumſtances.

FELTS, i. e. *felt hats*, were firſt made in *England* by *Spaniards* and *Dutchmen*, in the beginning of the reign of king *Henry* VIII.

FELUC'CA, a little veſſel with ſix oars, not covered over, and much uſed in the *Mediterranean.* It is in ſize about that of a ſloop or chaloup. It may bear its helm on both ſides, which is likewiſe ſhifted from behind forwards occaſionally.

FEN (with *Geographers*) a moriſh, quaggy, watery ground. *Fens* are of two kinds, the firſt ſo mixed with earth and water, as not to bear a man treading on them, which neither receive nor ſend forth rivers; the ſecond are ponds or collations of water, with pieces of dry land raiſed here and there above the ſurface of it, and theſe are oftentimes the heads or ſprings of rivers.

FEN'CER (of *defendre*, F.) a ſword-player, *&c.*

Simple FEN'CING, is what is performed directly and ſimply on the ſame line.

Compound FENCING, includes all the poſſible arts and inventions to deceive the enemy, and cauſe him to leave unguarded the place that is deſigned to be attacked.

FENES'TRA *Rotunda* (*Anatomy*) a hole in the barrel of the ear that leads to the cochlea, and is covered by a fine membrane cloſed in the rift of the hole, *L.*

FEN'NISH } (ɣenniʒ, *Sax.*) full of, or
FEN'NY } abounding with fens.

FEO'DUM *laicum* (*Old Records*) a lay-fee, or land held in fee from a lay-lord, by common ſervices, in oppoſition to the eccleſiaſtical holding in *frank almoine*, L.

FEODUM *Militis* (*Old Rec.*) or
FEODUM *militare*, knights fee, which by the uſual computation is 480 acres; 24 acres making a *virgate*, 4 *virgates* a hide, and 5 hides a knight's fee, *L.*

FEOF'FMENT (*Common Law*) the gift or grant of honours, caſtles, manours, meſſuages, lands or other corporeal or immoveable

e of the like nature to another in
, *i. e.* to him and his heirs forever,
ivery of ſeiſin, and the poſſeſſion of
given, whether the gift be made by
ſting.

VE (*ferinus*, L.) of or like wild

) (with *Logicians*) a mood, when
oſition of a categorical ſyllogiſm
rſal negative, the ſecond a particu-
e.

ON (with *Logicians*) a term when
ſitions are anſwerable to *ferio*, as *no
pleaſant, ſome ſeverity is neceſſary,
mething that is neceſſary is not plea-*

MENT (in *Phyſicks*) any kind of
ch being applied to another, pro-
rmentation therein, as the acid in
c. See *Fermentation*.

e FERMENT', to be diſcompoſed
n mind.

RMENT (*fermentare*, L.) to riſe
as leaven or yeaſt does; to work
other liquors do, ſo as to clear itſelf
and impurities.

ENTA'TION, an inteſtine motion
tion of the ſmall inſenſible particles
body, ariſing without any apparent
al cauſe, as when leaven or yeaſt

ENTATION (with *Phyſicians*) any
tion of the parts of the blood or
it is occaſioned by ſomething that
larify, exalt and render them more
as to reduce them to a healthful
al ſtate.

MENTATION (with *Chymiſts*) a
bullition or bubbling up, raiſed by
that endeavour to get out of a mixt
that meeting with groſs earthy parts,
poſe their paſſage, they ſwell and
Liquor thin, till they find their way.

ET, a little 4 footed animal about
f a weaſle, with a long ſnout and
, it has but 4 teeth, but with theſe
ortally; but being muzzled it is put
y-burroughs to force rabbits out of
es into gins and traps, placed at the
f the holes.

RU'GINOUSNESS (of *ferrugineus*,
like, or of the nature of ruſty iron.

U'RE, a ſhoeing of horſes, *F.*

R'RY (probably of ϰαραν, to paſs
f *ferri*, L. to be carried) a place in
here perſons, horſes, coaches, *&c.*
d over.

'ILNESS (*fertilitas*, L.) fruitfulneſs,
neſs.

RTILIZE (*fertiliſer*, F.) to make
uitful or plentiful.

ENT (*fervens*, L. *fervent*, F.) 1.
ing: 2. hot in temper, vehement:
in piety, warm in zeal, flaming with

So ſpake the *fervent* angel; but his zeal
None ſeconded, as out of ſeaſon judg'd,
Or ſingular and raſh. *Milt. Par. Loſt.*

FERVENTLY, eagerly, vehemently, with pious ardor, with holy zeal.

FER'VID (*fervidus*, L.) hot, full of heat or fervor, vehement, eager.

FERVIDITY } (*ferviditas*, L.) fer-
FER'VIDNESS } vency, great heat, eagerneſs.

FER'ULÆ (with *Surgeons*) ſplints or light chips made of fine paper glued together, or leather, *&c.* for binding up, looſening or diſjointed bones, after they have been ſet again, *L.*

FERVOR (*fervor*, L. *ferveur*, F.) 1. Heat, warmth.

Like bright Aurora, whoſe refulgent ray
Fortells the *fervour* of enſuing day,
And warns the ſhepherd with his flocks retreat
To leafy ſhadows, from the threat'ned heat.
Waller.

Theſe ſilver drops, like morning dew,
Foretell the *fervour* of the day;
So from one cloud ſoft ſhow'rs we view,
And blaſting light'nings burſt away.
Pope.

2. Heat of mind, zeal, ardor of devotion.

FER'VOR *of the Matrix*, a diſeaſe when the intire ſubſtance of the womb is extreme hot, attended with a pain and heavineſs of the loins, a loathing, ſuppreſſion of urine or the like; at the ſame time the patient being very deſirous of copulation, though by reaſon of pain at the ſame time ſhe fears it.

FES'TIVOUSNESS (of *feſtivus*, L.) pleaſantneſs, wittineſs, jocularneſs.

FESTOONS (in *Architect.*) the *French* call them *Feſtoons*, prob. of *Feſtus*, L. merry, jovial, being uſually applied on feſtival occaſions) an ornament of carved work in manner of wreaths or garland (hanging down) of flowers or leaves twiſted together, thickeſt at the middle, and ſuſpended by the two extremes, whence it hangs down perpendicularly as in the figure.

FETCH (in *Trade*) an over-reaching or charging more than ſhould be.

FETCH, a deception or gloſs upon a matter, a ſubtil come over, or ſounding of a perſons intentions, inclinations, *&c.* by aſking queſtions ſeeming not to relate to the matter in hand.

FETCH *him up* (*See Phraſe*) ſignifies give chaſe, or purſue a ſhip.

FET'IDNESS (of *fœtidus*, L.) ſtinkingneſs, ill-ſavour.

FEU'DAL } (in *Old Records*) of or be-
FEO'DAL } longing to a feud or fee.

FEU'DA-

FEU'DATORY, a vaſſal or perſon who holds of a ſovereign in fee, *i. e.* on condition of yielding fealty and homage or other ſervice.

FEUDS (with *Civilians*) a volume of the civil law, ſo called, becauſe it contains the cuſtoms and ſervices, which a vaſſal does to his ſovereign prince or lord, for the lands or fees that he holds of him.

An Eſſential FE'VER, is one, the primary cauſe of which is in the blood itſelf, and does not ariſe as an effect or ſymptom from any other diſeaſe in the ſolids or other parts.

A Symptomatical FEVER, is one which ariſes as an accident or ſymptom of ſome diſorder that is antecedent to it.

A Diary FEVER, is that which ordinarily does not laſt longer than 24 hours.

A Hectick FEVER (of ἕξις, Gr. habitude) is one that is ſlow and durable, extenuating and emaciating the body by inſenſible degrees.

Putrid FEVER, one ariſing from the diſcharge of putrid, purulent matter from ſome morbid part, as an ulcer in the lungs.

Burning / *Ardent* FEVER, a very acute fever, attended with a vehement heat, intolerable thirſt, a dry cough, a delirium and other violent ſymptoms.

A Colliquative FEVER, one wherein the whole body is conſumed and emaciated in a ſhort time, the ſolid parts and the fat, &c. are melted down, and carried off by a *Diarrhœa, Sweat, Urine*, &c.

A Quotidian FEVER, is one where the paroxiſm returns every day.

A double Quotidian FEVER, is one the paroxiſm of which comes twice in 24 hours.

Tertian FEVER, one which returns every other day, and is of 2 kinds, *legitimate* and *ſpurious*.

A legitimate Tertian FEVER, is one that laſts only 12 hours, and is followed by an abſolute intermiſſion.

A ſpurious Tertian FEVER, holds longer than 12 hours, and ſometimes 18 or 20 hours.

A double Tertian FEVER, is one that returns twice every other day.

A Quartan FEVER, is one which returns only every 4th day.

A double Quartan FEVER, is one which has 2 paroxiſms every 4th day.

A Triple Quartan FEVER, is one that has 3 paroxiſms every 4th day.

Eruptive FEVERS, are ſuch as, beſides the ſymptoms common to other fevers, have their criſis attended with cutaneous eruptions.

Peſtilential FEVERS, are ſuch as are acute, contagious and mortal.

Petechial FEVERS, are a malignant kind of fevers, wherein, beſides the other fevers on the 4th day, or oftner on the 7th day, there appear petechiæ or red ſpots like fleabites on the breaſt, ſhoulders and abdomen.

FE'VERISH, having the ſymptoms of a fever; or inclinable to a fever.

FE'VERISHNESS, feveriſh ſymptoms; or inclinableneſs to a fever.

FEVILLANTI'NES (in *Cookery*) ſmall tarts filled with ſweet-meats, *F.*

FEW'NESS (of ꝑeapneyꝑe, *Sax.*) ſmallneſs of number.

F FAU'T (in the ſcale of *Muſick*) the ſeventh or laſt note of the 3 ſeptenaries of the *Gamut*.

FI'BRA, a fibre, a ſimilar part of the animal body, called alſo a filament.

FI'BRES / FI'BERS (in *Anatomy*) are long ſlender threads, which being variouſly interwoven or wound up, form the various ſolid parts of an animal body, or they are round, oblong veſſels in an animal, by which the ſpirits are convey'd to all parts of the body, ſo that the fibres are the ſtamen or matter of an animal.

FIBERS (in *Botany*) threads or hair-like ſtrings in plants, roots, &c.

The FIBRES are by *Anatomiſts* diſtinguiſhed into 4 kinds, as *carnous* or *fleſhy*, *nervous*, *tendinous*, and *oſſeous* or *bony*; which again are divided, according as they are ſituated, into

Direct longitudinal FIBRES, thoſe are ſuch as proceed in right-lines.

Tranſverſe FIBRES, are ſuch as go acroſs the longitudinal ones.

Oblique FIBRES, are ſuch as croſs or interſect them at unequal angles.

Muſcular FIBRES, are ſuch whereof the muſcles or fleſhy parts of the body are compoſed, theſe are called motive fibres.

Nervous FIBRES, are thoſe minute threads whereof the nerves are compoſed, theſe are alſo called *ſenſitive fibres*.

FI'BULA, a button, *L.*

FIBULÆ'US (*Anatomy*) a muſcle of the leg called *Peronæus primus*, L.

FIBULA (with *ancient Surgeons*) a ſort of material or bandage for the cloſing up wounds, concerning which authors differ. *Guido* ſays, that theſe *fibula*'s were made of iron circles, as it were ſemicircles crooked backwards on both ſides, the hooks whereof being faſtened on both ſides to the gaping wound, anſwered exactly one another. *Celſus* ſays, that *fibula*'s, were made of a needle-full of ſoft-untwiſted ſilk or thread, wherewith they ſewed the lips of the gaping wound together.

FIBULA (with *Anatomiſts*) the leſſer and outer bone of the leg, the *ſocile minus*. *Hippocrates* uſes the word for that part only of the bone that forms the outer ancle, perhaps becauſe they uſed to buckle their ſhoes in that place.

FICK'LENESS, inconſtancy, variableneſs, wavering in mind, changeable humour.

FICTILENESS (of *fictilis*, L.) earthineſs, or the being made of earth, as earthen veſſels, of the quality of earth.

FICTI'TIOUSNESS (of *fictitius*, L.) feignedneſs, counterfeitneſs, fabulouſneſs.

FID-

FIDDLING (of *fidler*, Teut.) playing upon a fiddle; alſo doing or acting triflingly.

FIDEJUSSOR (in *Civil Law*) a ſurety, one who is a pledge and ſurety for another, eſpecially in a pecuniary affair.

FIDELITY (*fidelitas*, L. *fidelité*, F.) faithfulneſs, integrity, honeſty.

FIDUCIAL (*fiducialis*, L. truſty, ſure.

FIDUCIARY (*fiduciarius*, L.) truſty, ſure; a ſo taken upon truſt, ſo as to be reſtored again.

FIE (*ſi!* F. *vah!* L.) an interjection denoting diſapprobation on account of abſurdity, obſcenity, &c.

FIELD *Officers* (in an *Army*) are ſuch as have the power and command over a whole regiment, *viz. Colonel*, *Lieutenant-Colonel* and *Major*; but thoſe whoſe commands reach no farther than a troop, are not field-officers.

FIELD *of a Painting*, the ground of it.

FIELD *Works* (in *Fortif.*) are works thrown up by an army in the beſieging of a fortreſs; or by the beſieged in defence of the place.

FIERABRAS (*i. e.* fierce at arms) an hector or bully, *F.*

FIERCENESS (*ferocitas*, L. *ferocité*, F.) ſavageneſs, fierceneſs, beſtial fury.

FIERINESS (Fyriegneyſ, *Sax.*) fiery or furious nature or quality.

FIERY (Fyriog, *Sax.*) hot, furious, haſty, &c.

FIFE, a county in *Scotland*, &c.

FIFE (*fifre*, F.) a ſort of wind muſick, a ſmall pipe.

FIGARY, (*q. d.* vagary, of *vagari* to rove and ramble up and down) a roving or roaming about; alſo a caprice or whimſey.

FIGHTER (of ꝥhz of ꝥeohtan, *Sax.*) one who fights.

Running FIGHTS (at *Sea*) are where the enemies ſhip does not ſtand the battle, but is continually chas'd.

FIGURAL *Numbers* } are ſuch num-
FIGURATIVE *Numbers* } bers as do ordinarily repreſent ſome geometrical figure, and are always conſidered in relation thereto, being either *itinary*, *ſuperficial* or *ſolid*.

FIGURANCE (*figurantia*, L.) an expreſſing, figuring, or drawing forms or ſhapes, &c.

FIGURATE *Deſcant* (with *Muſ.*) is that wherein diſcords are intermix'd with the concords, call'd alſo *florid deſcant*, and may aptly be termed the rhetorical part of muſick, inaſmuch as here are brought in all the variety of points, ſyncopes, figures, and whatever elſe is capable of affording an ornament to the compoſition.

FIGURATE *counterpoint* (in *Muſ.*) that wherein there is a mixture of diſcords along with the concords.

FIGURATION, a faſhioning, a reſemblance, a ſhape; alſo a chimerical viſion, *L.*

FIGURATION (with *Rhetoricians*) a figure in which there is a repreſentation of the manners and paſſions of men, either to their praiſe or reproach.

FIGURATIVE (*figurativus*, L.) of or pertaining to, or ſpoken by way of figure, or that reaches under ſome obſcure reſemblance.

FIGURATIVE *Stile*, is one which abounds in figures.

FIGURATIVELY (*figurement*, F. *figurative*, L.) after a figurative manner, or ſpoken by way of figure.

FIGURE (in *Theology*) the myſteries repreſented or delivered obſcurely to us under certain types in the *Old Teſtament*.

FIGURE (with *Grammar.*) an expreſſion which deviates from the common and natural rules of grammar; either for the ſake of elegancy or brevity, as when any word is left to be ſupplied by the reader, &c.

Regular FIGURE, is one which is equilateral and equiangular.

Irregular FIGURE, is that which is not both.

FIGURE (in *Conicks*) is the rectangle made under the *latus rectum* and *tranſverſum* in the *Hyperbola*.

FIGURE (in *Architecture*) ſculpture, repreſentation of things made on ſolid matter.

FIGURE (in *Painting*, *Drawing*, &c.) the lines and colours which form the repreſentation of a man or any thing elſe.

FIGURE (in *Dancing*) the ſeveral ſteps which the dancers make in order and cadence, which mark divers figures on the floor.

FIGURE (in *Rhetorick*) is when a word is uſed to ſignify a thing which is not proper to it, and which uſe has applyed to ſomething elſe; then that manner of expreſſion is figurative; or figures are manners of expreſſion diſtinct from thoſe that are natural and common.

FIGURES (in *Rhetorick*) are not to be looked upon only as certain terms invented by *Rhetoricians* for the ornament of their diſcourſe. God has not denied to the ſoul what he has granted to the body; as the body knows how to repel injuries, ſo the ſoul can defend itſelf as well, and it is not by nature immoveable, when it is attacked; all the figures which the ſoul makes uſe of in diſcourſe, when it is moved, have the ſame effect as the poſtures of the body. Figures in diſcourſe are as proper to defend the mind, as poſtures are to defend the body in corporeal attacks

Theatrical FIGURES (among *Rhetoricians*) are ſuch as bad orators affect when they meaſure their words, and give them a cadence to tickle the ears; tho' they figure their diſcourſes, yet it is with ſuch figures, which being compared to thoſe that are ſtrong and perſuaſive, are like the poſtures in a dance to thoſe in a battle. The art and affectation that appears in a painted diſcourſe, ſays a certain author, are not the character of a ſoul truly touch'd with the things it ſpeaks of, but under no concern at all.

FIGURES *of Diſcourſe*, are extraordinary ways of ſpeaking, very different from the common and natural.

FIGURES *of Words* (among *Rhetoricians*) are quite different from figures of diſcourſe; for figures of diſcourſe are produced chiefly by the agitations of the ſoul; figures of words are the calmneſs and ſtudy of the mind. A figure of words conſiſts ſometimes in the repetition of the ſame word, the ſame letter, and the ſame ſound, which, tho' it is often diſagreeable, yet never ſhocks when the repetition is made with art. This repetition is made ſometimes in the beginning of ſentences, ſometimes in the middle, and ſometimes in the end of ſentences.

FIGURED (*figuré, F. figuratus, L.*) repreſented, having figures or forms drawn upon it.

FI'LCHER (*un filon, F.*) a private thief.

FILET with *Botaniſts*) is uſed to ſignify thoſe threads that are uſually found in the middle of flowers, as the Lily, Tulip, *&c.*

FIL'IALNESS (of *filiatio, L.*) ſonſhip.

FIL'LET (*filum, L. fillet, F.*) the fleſhy part of the leg of a calf, ſheep, *&c.* adjoining to the loin.

FILLET (in *Anat.*) the extremity of the membranous ligament under the tongue, more commonly called the *Frænum* or bridle.

FIL'LETS (with *Painters*) a little rule or riglet of leaf-gold drawn over certain mouldings, or on the edge of frames, pannels, *&c.*

FIL'LETED (of *filet, F.* of *filum*, L. a thread) having a fillet or fillets.

FIL'LIGRANE (of *filum* and *granum*, L.) a kind of inrichment on gold and ſilver, delicately wrought in manner of little threads or grains, or both intermix'd,

To FIL'LIP (probably *q. fly up*) to throw up a piece of money with one's finger and nail; alſo to hit with the ſame method.

FILM'INESS of Film, *Sax.*; filmy quality, or abounding with films or thin ſkins.

FILM'Y (Filmie, *Sax.* probably of *velamen*, L.) having or being full of films.

FIL'TERED } (*filtre, F.* of *filtrum*, a
FIL'TRATED } ſtrainer, *L.*) ſtrained through a paper, cloth, *&c.*

FILTH'ILY (of Filthie, *Sax.*) after a filthy manner.

FILTH'INESS (Fiſinerre, *Sax.*) dirtineſs, impurity, obſceneneſs, naſtineſs, *&c.*

FIL'THY (Fiſc, *Sax.*) dirty, baſe, impure, naſty, obſcene.

FI'NALLY (*finalement, F. finaliter*, L.) in the laſt place, in the end.

FIND'IBLENESS (of *findibilis*, L.) capableneſs of being cleft.

FI'NENESS (*fineſſe*, L.) ſpruceneſs, gayneſs in cloaths; alſo thinneſs and ſmalineſs of threads in cloth, *&c.*

FINES *for Alienation* (*Law* term) were certain fines paid to the king by his tenants in chief, for licence to alien or make ſ lands to others.

A FINE *Executed* (in *Law*) is of its own force gives a preſent poſ leaſt in *Law*) to a *cognizee*, ſo that no writ of *habere facias ſeiſinam*, for the ſame, but may enter.

A FINE *Executory* (in *Law*) is its own force does not execute the po the cognizee.

A ſingle FINE (in *Law*) one nothing is granted or rendered ba by the cognizees to the cognizors them.

A double FINE, contains a grant der back either of ſome rent, cor other thing out of the land, *&c.* ſome of the cognizors for ſome eſta ing thereby the remainder to ſtran named in the writ or covenant.

FINE *Drawing*, a rentering a imperceptible ſewing up the parts of *&c.* torn or rent in the dreſſin ling, *&c.*

FINES'SE, *fineſſe*, that peculia perceived in works of the mind; niceſt, moſt ſecret or ſubliime parts or ſcience, *F.*

FIN'ICALNESS (prob. of *fin* or affectedneſs in dreſs.

FIN'ISHER (*celui qui finit, F.* one who finiſhes, ends, or makes co

FIN'ISHING (with *Architects*) is ly applied to a *Crowning, Crotes*, over a piece of building to termin pleat or finiſh it.

FINITE'NESS (of *finitus, L.*) neſs, determineteneſs.

FINI'TEUR (in *Italian, riding*, a term uſed importing the end of courſe.

FIN'ITIVE (*finitivus, L.*) defin

FIRE (Fyne, *Sax.* πῦρ, Gr.)

FIRE (with *Naturaliſts*) is by ſo to be a company of particles of the ment, moved with the moſt rap imaginable; or a lucid and fluid b fiſting of earthy particles, moſt ſwi ed by the matter of the firſt elem which they ſwim, as it were.

Fire is not only propagated ſeve where there is none. 1. By colle ſun's rays in a convex glaſs, which to that point on which the rays fal ed it to be a combuſtible matter, *i.* will burn. 2. By ſtriking flints o the other or againſt ſteel. 3. By rub or iron, or any other ſolid body, a g together and very hard, at laſt it fire; alſo by winding cords about a ſwiftly twitching them this way and will ſet them on fire. Some hard ca with a tobacco-pipe, will force out

As to the effects of fire, they a as the matter that feeds it. If fire

wood or looſer materials, they begin to flame; but to excite a flame, both the fire and combuſtible matter muſt have the advantage of a reſtrainable free air, or elſe the fire is choaked and goes out. And tho' a place is not wholly without air, yet if that air have no communication with the open air, ſo as to go backward and forward thro' ſome paſſage, the materials ſet on fire muſt go out; whereas fire in an open place will continue to burn till all the fewel is ſpent. A lighted candle quickly goes out in a glaſs ſo well ſtopt that no air can come into it.

FIRE according to the *ancient Philoſophers*) was accounted an element in nature, created with the quality of heating, burning or deſtroying whatever had too great a mixture of it; but according to the *modern Philoſophy*, it is defined to be only the effect of a violent or rapid motion, excited in or upon the conſuming body, ſo that whatever heats, warms or burns, is called fire.

FIRE (*Metaphorically*) is us'd to ſignify courage, ſpirit, metal, vivacity or briſkneſs in mankind, or animals; and at other times it is us'd of the matter of fire, as coals, wood and other combuſtibles, by the name of firing.

Greek FIRE, a compoſition of combuſtible matter compounded by one *Callinicus*, an engineer of *Heliopolis* in *Syria*, in the ſeventh century, in order to deſtroy the *Saracens* ſhips, which was by that means effected by the admiral of the emperor *Pogonatus*'s fleet, and 30000 men deſtroy'd.

The ingredients of this compoſition or fire were *Sulphur*, *Naphthe*, *Pitch*, *Gums*, *Bitumen* and other drugs; and the property of it was that it would burn briſkeſt in water; and would diffuſe it ſelf on all ſides, according to the impreſſion given it. It was not to be quench'd by any thing but oil or a mixture of vinegar, urine and ſand. In the uſing of it it was blown out of long tubes of copper, or ſhot it out of croſs bows or other ſpringy inſtruments.

FIRE *of London*, a dreadful conflagration in the year 1666, which began the ſecond of *September*, in *Pudding-lane*, and in three days ſpace conſumed 78 pariſh-churches, 5 chapels, and beſides halls and the *Exchanges*, 13200 houſes; the whole loſs valued at 9900000 pounds ſterling.

FIRE, as *to give the fire to a horſe*, is to apply the firing-iron red hot to ſome preternatural ſwelling, in order to diſcuſs it.

FIRE *Ships*, are ſhips charged with artificial fire-works, who having the wind of an enemy's ſhip, grappie her and ſet her on fire.

FIRE-POTS (with *Engineers*) are ſmall earthen pots, into which is put a grenade filled with powder, and covered with a piece of parchment and two matches laid acroſs lighted, which is to be thrown by a handle of match, to burn what they deſign to ſet fire to.

FIRE-BARE } (of *Fyre beam*, *Sax.*)
FIRE-BOOT } a ſort of beacon to be ſet on the higheſt hill in every hundred throughout the kingdom of *England*.

Elementary FIRE } is ſuch as it exiſts in
Pure FIRE } itſelf, and which we properly call fire; of itſelf it is inperceptible, and only diſcovers itſelf by certain effects which it produces in bodies.

Common FIRE } is that which exiſts in
Culinary FIRE } ign.ted bodies, or is excited by the former in combuſtible matter.

Potential FIRE, is that contained in cauſtick medicines.

FIRE-*Workers*, labourers or under-officers to the fire-maſters.

Wheel FIRE (with *Chymiſts*) one that is lighted all round a crucible or other veſſel, to heat it all alike.

Olympick FIRE, is that of the ſun, collected in the *focus* of a burning mirrour.

Actual FIRE (with *Surgeons*) is a hot iron.

FIRE-*Maſter* (in our *Train of Artillery*) an officer who gives directions, and the proportions of the ingredients for all the compoſitions of fire-works.

FIRE *Stone*, a ſtone uſed about chimneys or fire-hearths, which receives, retains, and alſo emits heat.

FIRE-*Eater*, a ſort of charlatan, or one who pretends to eat fire before ſpectators at ſhews.

FIRE-*Works*, are preparations made of gun-powder, ſulphur, and other inflammable ingredients on occaſion of publick rejoicings, &c.

Wild-FIRE, a ſort of artificial or factitious fire, which will burn even under water; and alſo with greater violence than out of it.

Walking FIRE, a *Jack in a Lanthorn*, or *Will in a Wiſp*.

St. *Anthony*'s FIRE, a certain diſeaſe.

Degrees of FIRE (with *Chymiſts*) are five.

The *firſt degree* is equal to the natural heat of a human body, or that of a hen hatching her eggs.

The *ſecond degree*, is ſuch as gives a perſon pain, but does not deſtroy or conſume the parts, as that of a ſcorching ſun.

The *third degree*, is that of boiling water, which ſeparates and deſtroys the parts of bodies.

The *fourth degree*, is that which melts metals and deſtroys every thing elſe.

The *fifth degree*, is that whereby gold is made to emit fumes and evaporate.

FIR'KIN-*Man*, one who buys ſmall beer of the brewer, and ſells it again to his cuſtomers.

FIRM (*firmus*, L.) 1. Strong, not eaſily pierced or ſhaken, hard, oppoſed to ſoft: 2. conſtant, ſteady, reſolute, fixed, unſhaken.

The man that's reſolute and juſt,
Firm to his principles and truſt,
Nor hopes nor fears can blind.

Waller.

FIZ'ZING (*veſſa*, F.) a breaking wind backwards without a noiſe.

To FIRM (*firmo*, L.) 1. To ſettle, confirm, to eſtabliſh, to fix.

Oh thou, who free'ſt me from my doubtful ſtate,
Long loſt and wilder'd in the maze of fate!
Be preſent ſtill; O goddeſs, in our aid
Proceed, and *firm* thoſe omens thou haſt made.
Pope's Stat.

2. To fix without wand'ring.

FIRMAMENT (*firmamentum*, L.) the ſky, the heavens.

The *firmament* expanſe of liquid, pure,
Tranſparent, elemental air, diffus'd
In circuit to the uttermoſt convex
Of this great round. *Milt. Par. Loſt.*

FIRMNESS, ſtability, hardneſs, ſolidity, ſteadineſs, conſtancy, reſolution.

FIR'MA (in the *Practick* in *Scotland*) a duty which the tenant pays to his landlord.

FIR'MAN (in *India*, or the *Mogul's* country) a paſſport or permit granted to foreign veſſels to trade within their juriſdiction.

FIR'MARY, a farmer's right to the lands and tenements let to him, *ad firmam*, *Law* term.

FIR'ME (*Old Rec.*) a farm or land and tenements, hired at a certain rate.

FIRM'NESS (in a *Philoſophical Senſe*) according to Mr. *Boyle*, conſiſts, in that the particles which compoſe ſuch bodies as are commonly called *firm* or *ſolid*, are pretty groſs, and are either ſo much at reſt, or ſo entangled one with another, that there is a mutual cohеſion, or ſticking together of their parts, ſo that they cannot flow from, ſlide over, or ſpread themſelves every way from one another, as the parts of fluid bodies can, or it is defined to be a conſiſtence or that ſtate of a body, wherein its ſenſible parts are ſo united together, that a motion of one part induces a motion of the reſt.

FIRST *Fruits*, the profits of ſpiritual livings for one year, which in old time were given to the *Pope* throughout *Chriſtendom*, but here in *England*, tranſlated to the king, by ſtat. 26 of *Henry* VIII. and queen *Anne*, in the third year of her reign, granted that whole revenue to ſettle a fund for the augmentation of the poor clergy.

FIRST *Fruits* (among the *Jews*) were the firſt produce of ripe corn, and other fruits, alſo of man or beaſts, which they were commanded to offer to God to ſanctify and procure a bleſſing on the reſt of the product.

FISC (*fiſcus*, L.) the treaſury of a prince or ſtate; or that to which all things due to the publick do fall.

Green FISH, is what has been lately ſalted and ſtill remains moiſt.

Red FISH, is ſome freſh fiſh broiled on a grilliron, then fryed in oil, and afterwards barrelled up in ſome proper liquor.

Oviparous FISHES, ſuch as produce their kind by eggs or ſpawn.

Viviparous FISHES, ſuch as produce their kind alive.

Fluviatile FISHES, river fiſh.

Cetaceous FISHES, thoſe of the whale kind.

Cartilaginous FISHES, ſuch as have many cartilage or griſtles, as thornbacks, *&c.*

Spinous FISHES, ſuch as have prickles, as thornbacks, *&c.*

FI'SH-MONGER (Fiſc-mangere, *Sax.*) a ſeller of fiſh.

FISH-MONGERS, they were formerly two companies, the *Stock-fiſh* and *Salt-fiſh-mongers*, who united *Anno* 1536. They are ſix wardens (the firſt of which is called the prime wardens) 28 aſſiſtants, and 222 upon the livery; their fine is about 14 *l.* They are the 4th of the 12 companies.

Their armorial enſigns are *azure*, three dolphins *naiant* in pale, between two pair of ſcies ſalterwiſe proper crowned *or*, on a chief *gules*, ſix keys in three ſaltires (the ward end upwards) as the crowns. The creſt on a helmet and torce, two arms ſupporting an imperial crown upon the ſecond. The ſupporters a merman and maid, the firſt armed, the latter with a mirror in her left hand proper. The motto, *All worſhip be to God alone.*

FIS'SILE (*fiſſilis*, L.) that may be cleft.

FISSILENESS (of *fiſſilis*, L.) aptneſs to be cleaved.

FISK'ING, running about here and there, girting from place to place.

FIS'TULATED (*fiſtulatus*, L.) having a fiſtula.

FIS'TY *Cuffs*, blows with the fiſt.

A FIT (*q. d. a fight*) it being a conflict between nature and the diſeaſe.

To FIT (be ƿittan, *Sax.*) to agree with, be ſizeable to, to beſeem.

FITS *of eaſy Reflection of the Rays of Light* (in *Opticks*) the diſpoſition of the rays to be reflected at any time. Sir *Iſaac Newton.*

FITS *of eaſy Tranſmiſſion* (in *Opticks*) the diſpoſition of the rays of light to be tranſmitted. Sir *Iſaac Newton.*

FIVE (Fif, *Sax.*) V, or 5.

FIVE-FOLD (Fif-fealb, *Sax.*) five times as much.

FIVE-FOOT, a ſort of ſea-inſect, called alſo a ſtar-fiſh.

To FIX (*fixum*, ſup. of *figere*, L. *fixer*, F.) to faſten, to ſet, to appoint.

FIX'ED (*fixus*, L. *fixé*, F.) faſtened, ſettled, ſet, appointed.

FIX'EDNESS *to a thing*, cloſe application, attachment, *&c.*

FIXEDNESS (with *Chymiſts*) a quality oppoſite to volatility.

FIXT *Bodies* (in the *general*) are ſuch as neither fire nor any corroſive has ſuch effect on, as to reduce or reſolve them into their component elements, *i. e.* abſolutely to deſtroy them.

FIXT *Bodies* (with *Chymiſts*) ſuch as bear

the

: of the fire without evaporating.

DNESS (probably of *labilis*, L. being commonly ſo) limberneſs, moiſtneſs; oppoſite to ſtiffneſs.

D'ITY } (of *flaccidus*, L. *flaſ-*
IDNESS } *que*, F.) flagingneſs, weakneſs, aptneſs to hang down.

'DITY (in *Phyſick*) a diſorder of ır ſolid parts of the body, oppoſite ır ſtiffneſs.

, are enſigns or tokens of royalty, nction of nations, *&c.* as to their nſigns of war were ſaid to be ex-roſs ſtaves, but the *Saracens* upon g on the ki.gdom of *Spain*, had nade pointed or triangular.

ates of *Algiers* and all along the *Barbary*, bear a ſix cornered flag. harged with a moreſk's head, coifed rban, *&c.*

nch flag is blue, charged with a : and the arms of *France*.

nts ſhips uſually bear their flags on ı maſt with the arms of the city g to.

Royal (of *England*) or ſtandard royal e yellow (*viz. or*) as ſome ſay; or, *argent* or white. It is charged with i eſcutcheon of *England*, *Scotland*, nd *Ireland*. This is never carried : ſovereign prince himſelf, his high · commiſſion.

:r FLAG *Royal* (of *England*) is the firſt and fourth quarter counter-

In which the firſt and fourth ee *flower-de-luces*, *Or*. The royal *France*, quartered with the imperial *England*, which are in the ſecond *gules*, eight *lions paſſant*, *gardant in* in the ſecond place within a *double aster flower-de-luce*, *Or*, *a lion ram-*, for the royal arms of *Scotland*. :ond place, *azure* an *Iriſh* harp, *Or*, *rgent* for the royal enſigns of *Ireland*. metimes there is an alteration, as in a *Engliſh* arms before the *French* and

FLAG (of *England*) is *gules* charged ſe words.

THE PROTESTANT RELI-AND FOR THE LIBERTY OF ND.

; (of the admiral of *England*) is red, with an anchor *argent*, ſet in *pale*, l in, and wound about with a cable me.

FLAG (of *England*) is blue, charged ltire *argent*, and a croſs *gules*, broder-.

; (of an *Engliſh Merchantſhip*) is red, *rank* quarter *argent*, charged with a es.

GS, are the colours that the admirals t carry on their tops, and are marks ction, both of officers and nations. *dmiral* carries his flag on the main top or top of the main-maſt: the *vice Admiral* carries his on the fore-top, and the *rear Admiral* his on the mizzen-top.

When they are to hold a council of war at ſea, if it be to be held on board the admiral, the flag hangs in the *main-ſhrouds*; if on board the vice-admiral, in the *fore-ſhrouds*, and if on board the rear-admiral, in the *mizzen-ſhrouds*.

Commanders of ſquadrons carry their flags on the mizzen-maſt when in the body of a fleet, and on the main-maſt when they command a party. It is to be open two-thirds of its height, and terminate in a point.

To lower a FLAG } is to take it in or pull
To ſtrike a FLAG } it down upon the cap. And this is a reſpect due from all ſhips or fleets, that are inferior, either in reſpect of right of ſovereignty, place, *&c.* and ſignifies an acknowledgement and ſubmiſſion, when they happen to meet with any that are juſtly their ſuperiors; it is alſo a ſignal of yielding.

And in the caſe of ſovereignty in the narrow ſeas of *Britain*, it has been long claim'd and made good by our kings, that if any ſhip of any nation, meeting with an admiral of *England*, ſhall not acknowledge his ſovereignty, by this ſignal of taking in her flags, ſhe may and is to be treated as an enemy.

To heave out a FLAG, is to put it aboard.

FLAG *Officers*, are thoſe who command the ſeveral ſquadrons of a fleet, as admirals, vice-admirals, and rear-admirals.

FLAGS (with *Falconers*) the feathers in the wings of an hawk, next the principal ones.

FLAG'GING (Fleogan, *Sax.* or *flaggeren*, Dut.) hanging down, growing limber, weak or feeble.

FLAG'GY (of Fleogan, *Sax.*) limber, *&c.*) alſo full of flags or river-graſs.

FLAGITIOS'ITY } (*flagitioſitas*, L.)
FLAGI'TIOUSNESS } outrageous wickedneſs.

FLA'GRANT (*flagrans*, L.) very hot, eager or earneſt; alſo notorious, infamous; alſo evident, manifeſt.

FLA'GRANTLY (*flagranter*, L. earneſtly, ardently; alſo notoriouſly, manifeſtly, *&c.*

FLA'GRANTNESS (*flagrantia*, L.) flamingneſs, glitteringneſs, ardentneſs of deſire, earneſtneſs; alſo notoriouſneſs.

FLAGRA'TION, a flaming, burning, glittering, an ardent deſire, *L.*

To FLARE (probably of *flare*, L. to blow) to ſweal or melt away as a candle does.

FLA'KINESS, the having flakes; flaky quality.

FLA'KY (probably of *floccus*, L. a lock of wool) in flakes or thin ſlices.

FLAM'BEAU, a torch made of wax, *F.*

FLAME (in a *figurative ſenſe*) an ardent affection or paſſion; alſo a raging anger; confuſion.

FLA'MET } a large wild fowl of the
FLAM'MANT } ſize of a wild gooſe, the

the legs and wings of which are very long, and its ſcent ſo exquiſite and ſight ſo quick, that it is difficult to be ſhot; ſo that the fowlers are forced to get the wind of them, and to creep along covered with an ox-hide till they come within gun-ſhot.

FLA'MEN (ſo called of *flamen*, a woollen thread that was uſually tied about their temples) a ſort of prieſts among the *Romans*.

FLA'MING (*flammans*, L.) blazing; alſo notorious.

FLA'MINGLY, notoriouſly, egregiouſly.

FLAMMI'GEROUS (*flammiger*, L.) bearing or procuring flames.

FLAMMI'VOMOUS (*flammivomus*, L.) that vomits or throws out flames.

FLANK (*flanc*, F.) a ſide.

To FLANK (*flanquer*, F.) to ſtrengthen or defend a ſide; alſo to attack an army on the flank or ſide.

FLANK (in *Fortification*) is that part of the rampart that joins the face and the courtine, comprehended between the angle of the courtine, and the angle of the ſhoulder, *&c.* and is the principal defence of a place.

FLANK *oblique* } (in *Fortification*) that
Second FLANK } part of the courtine, where the men can ſee to ſcower the face of the oppoſite baſtion; being the diſtance between the lines fichant and rasant.

FLANK *retired* } (in *Fortification*) is one
Low FLANK } of the platforms of the *Caſemate*, and is ſometimes called the covered flank. This is generally called the *Caſemate*, when there is only one platform retired towards the capital of the baſtion, and covered by the *Orillon*.

FLANKS (in the *Manage*) the ſides of a horſe's buttocks.

To FLAP (probably of *flabbe*, Du. or *flabella*, *L.*) to flap or ſtrike with the hand, or to fly flap as butcher's do.

A FLAP, a blow or ſtroke with the open hand, or ſome broad thing.

FLAP'PING (probably of *flacceſcens*, *L.*) hanging down with limberneſs.

FLA'RING, ſtaring in the face; alſo open, expoſed, *&c.* alſo waſting or conſuming waſtefully, as a candle.

FLASH'INESS (not improbably of *flaccidus*, *L.*) unſavourineſs in taſte; alſo want of ſolidity or ſubſtance in diſcourſe.

A FLASK (*flaſque*, F.) a caſe for gunpowder.

A FLASK (in *Gunnery*) a bed in the carriage of a piece of ordnance.

FLAT, inſipid, unſavoury, having loſt its briſk, pungent taſte.

FLAT *in the fore-ſail* (*Sea* term) means, bale in the fore-ſail by the ſheet, as near the ſhip's ſide as poſſible; this is done when a ſhip will not fall off from the wind.

FLA'TLY, plainly, poſitively.

FLATS (in *Muſick*) a kind of additional notes, contriven, together with ſharps, to remedy the defects of muſical inſtruments.

FLAT'NESS (of *plat*, F. according to *Menagius* of *patulus*, open, ſpreading) planeneſs, broadneſs, ſpreadingneſs.

FLAT'TERER (*un flateur*, F. of *flater*, L.) one that praiſes more than is deſerved, a cajoler, *&c.*

FLAT'ULENTNESS (of *flatulentus*, L.) windineſs, flatulency.

FLA'TOUSNESS (*flatueſté*, F.) windineſs, windy quality.

FLAUNT'ING (probably of *vaunt*, *v. mut.* in *Fl.*) giving one's ſelf airs, taking ſtate upon one, gawdy and ſtately in apparel.

FLA'VOURING, the giving any thing a flavour or good ſcent.

FLA'VOURLESS, not having any flavour or good ſcent.

FLA'VOURY (probably of *ſavour*, *Sp. f mutato* in *Fl.*) palatable, having a good reliſh, ſpoken of wine, *&c.*

FLAW (probably of ꝑlo, *Sax.* fragment or *flaw*, Brit. a ſegment, or Flean, *Sax.* the white of the eye) a defect in precious ſtones, metal, *&c.* alſo a little ſkin that grows at the root of one's nails.

FLAW'Y, having flaws.

FLAX'EN (of Fleax, *Sax.*) made of flax.

To FLAY. See *To Flea*.

FLEER'ING (of *leering*, Dan.) looking diſdainfully or ſaucily.

FLEET (of Flean, *Sax.* to fly) ſwift.

FLEET (Fleot, *Sax.*) a place where the tide comes up.

FLEET'ING (of ꝑlean, *Sax.* to fly, or *vleten*, Du. or *fletten*, Teut.) paſſing away continually, as time, *&c.* moving away continually from place to place.

FLEET'NESS, fleeting quality; alſo ſwiftneſs.

FLEGM. See *Phlegm*.

FLEG'MATICKNESS (of *flegmatique*, F. *phlegmaticus*, L. of φλεγματικὸς, Gr.) being troubled with flegm, flegmatick quality.

FLEM'ISH (of ꝑlyma, *Sax.*) belonging to the *Flemings* or *Dutch*.

Muſculous }
Fibrous } FLESH { ſuch as is the ſubſtance of the heart
Fiſtular } { and other parts.

Parenchymous FLESH, ſuch as that of the lungs, liver and ſpleen, was thought to be by the ancients; but this has been found to be erroneous.

Viſcerous FLESH, ſuch as that of the ſtomach and guts.

Glandulous FLESH, ſuch as that of the tonſils, the pancreas, the breaſts, *&c.*

Spurious FLESH, as that of the lips, gums, the *glans* of the *penis*, *&c.* ſo called, becauſe it is of a conſtitution different from all the reſt.

FLESH'INESS (of ꝑlep, *Sax.*) fulneſs of fleſh, having much fleſh.

FLESH'LESS (ꝑlepleap, *Sax.*) having no fleſh.

FLESH-

FLE'SHLINESS (Flæſclineſſe, *Sax.*) carnal diſpoſition, addictedneſs to the pleaſures of the fleſh.

FLESH'Y (ꝼlæſiȝ, *Sax.*) having much fleſh.

FLETCH'ERS company. It's probable was as ancient as the *Bowyers* as to their incorporation. They are governed by two wardens, ten aſſiſtants, and eighteen on the livery. Their enſigns armorial or ſeal are a cheveron between three arrows.

FLEURO'NS (in *Cookery*) fine tarts or paſts of paſtry work, for garniſhing diſhes

FLEXAN'IMOUS (*flexanimus, L.*) of a flexible mind, eaſy to be overcome by perſuaſion or entreaty.

FLEXAN'IMOUSNESS (of *flexanimus, L.*) flexibleneſs of mind or diſpoſition.

FLEXIBIL'ITY } (*flexibilitat, L. flexibilité, F.*)
FLEX'IBLENESS } pliableneſs, aptneſs to bend or yield

FLICK'ERING (of Flicceꝼian, *Sax.*) fluttering with the wings, as a bird; alſo fleering and laughing ſcornfully.

FLIE (of a *Mariners Compaſs*) that part on which the 32 winds are drawn, and to which the needle is faſtened underneath.

FLIGHT (in *melting lead ore*) a ſubſtance which flies away in the ſmoak.

FLIGHT *of a Stair-caſe*, the ſtairs from one landing-place to another.

Capon's FLIGHT, a compaſs of ground, ſuch as a capon might fly over, due to the eldeſt of ſeveral brothers in dividing the father's eſtate, when there is no principal manor in a lordſhip.

FLIM'SINESS, limberneſs, thinneſs without ſufficient ſtiffneſs or ſubſtance.

FLINCH'ING, drawing back from, by reaſon of apprehenſion of danger; alſo a flirting the nail of the middle finger ſlapped from the thumb.

FLIN'DERS, ſmall and thin pieces, ſhivers, *&c.*

To FLING *like a Cow* (ſpoken of *Horſes*) is to raiſe only one leg, and to give a blow with it.

FLING'ING (with *Horſemen*) is the fiery action of an unruly horſe, or a kicking with the hind-legs.

FLINT (Fint, *Sax.*) a certain idol of the ancient *Britons*, ſo called becauſe he ſtood in a flinty place.

FLINT'Y (of Flintiȝ, *Sax.*) full of flints, or of the nature of flint.

FLIP'PANTNESS, nimble-tonguedneſs, briſkneſs, jocundneſs.

FLIRT'ING, throwing out ever and anon; alſo bantering or jeering by flirts.

To FLOAT (*flotter, F.*) 1. To ſwim on the ſurface of the water.

The ark no more now *floats*, but ſeems on ground,
Faſt on the top of ſome high mountain fix'd.
Mil. Par. Loſt.

Three bluſt'ring nights, born by the ſouthern blaſt,
I *floated*; and diſcover'd land at laſt.
Dryden's Æn. b. vi.

2. To move with labour in a fluid.

What divine monſters, O ye Gods, were theſe
That *float* in air, and fly upon the ſeas!
Dryd. Jud. Emp.

Swift they deſcend, with wing to wing conjoin'd,
Stretch their broad plums, and *float* upon the wind.
Pope.

5. To paſs with a light irregular courſe.

To FLOAT, to cover with water.

Now ſmoaks with ſhow'rs the miſty mountain ground,
And *floated* fields lye undiſtinguiſh'd round.
Pope's Statius.

FLOAT, any body ſo contrived or formed as to ſwim upon the water.

FLOAT (in *Weaving*) is when ſome threads break, ſo that the ſhoot or warp is not bound down cloſe or tight, but lies up looſe.

FLOA'TING (*flotant, F. fluctuans, L.*) ſwimming to and fro upon the water.

To FLOCK, to aſſemble together, to come in flocks, great numbers or companies.

FLOOD (with *Watermen*) is when the tide begins to come up, or the water to riſe, which they call young-flood; the next full-tide, or ſtill, or high water.

Young FLOOD, the time when the water begins to riſe in the river.

FLORY dry'd and beaten to powder; a blue colour uſed in painting.

FLO'REN } is both an imaginary and a
FLOR'IN } real *Coin*; the real is of different values, according to the place where, and the metal whereof it is made; the ſilver *Holland's* floren is in value about one ſhilling and ten-pence half-penny ſterling, thoſe of *Genoa, &c.* about eight pence farthing ſterling, pieces of three *Florins* are called *Ducatoons*.

As a money of account, the *Florin* is uſed by the *Dutch, German* and *Italian* merchants and bankers in keeping their books, and making out their accounts; but valued and ſubdivided variouſly.

FLO'REN, a gold coin made in the time of king *Edward* III.

FLO'RET } (with *Botaniſts*) is a little
FLOUR'ISH } tube expanded at the top, uſually into five ſegments, and ſitting upon the embryon of a ſingle ſeed. From the inner part of the floret ariſe fine chives, which ariſing to the inner part of the floret together form a ſheath; from the embryon of the ſheath ariſes a bifid, reflexed ſtile, which paſſes though the ſheath.

FLORI'COMOUS (*floricomus, L.*) having the top full of or adorned with flowers.

FLO'RID

FLOR'ID *deſcant* (in *Muſick*) See *Figurative deſcant.*

FLOR'IDNESS (*of floridus, L.*) fulneſs of rhetorical flowers; great eloquence.

FLORIFEROUSNESS, flower-bringing or bearing quality.

FLORILE'GIUM, a colleſtion of choice pieces, containing the fineſt and choiceſt of their kind, *L.*

FLOR'ULENTNESS (of *floruleutus*, L.) flowering or bloſſoming quality.

FLO'TA (with the *Spaniards*) the plate fleet, which they ſend every year to *Mexico* or ſome other part of the *Weſt-Indies.*

FLO'TAGES, are ſuch things as are floating on the ſurface of the ſea or great rivers.

FLOUR (*fleur de farine, F. flos farinæ, L.*) the fine part of ground corn.

To FLOUR, to ſprinkle with flour.

FLOUR'ISHING (*fleurant, F. florens, L.*) being in the prime, proſpering, being in vogue or eſteem.

FLOUT'ING, mocking, jeering with ſcorn or diſdain.

It FLOWS *Tide and Half Tide, i. e.* It will be half flood by the ſhore, before it begins to flow in the channel.

FLOWER (among *Botaniſts*) is variouſly underſtood. Some mean by it thoſe fine coloured leaves, which are called the petals, others reſtrain it to ſignify the organs of generation; the proper ſignification of it ſeems to be the organs of generation with their coverings.

To FLOW'ER (*florere, L. fleurir, F.*) to produce or bear flowers; alſo to mantle, as drink, *&c.*

Amentaceous FLOWER (*flos amentaceus, L.*) ſuch as hang pendulous like the *Juli* or *Catkins, Tournef.*

Apetalous FLOWER (*flos apetalus, L.*) is ſuch as want the fine-coloured leaves called *Petala.*

Campaniform FLOWER (*flos campaniformis, L.*) ſuch a flower as is in the ſhape of a bell.

Caryophylleous FLOWER (*flos Caryophylleus, L.*) a flower in the ſhape of a gilliflower or carnation.

Compoſit FLOWER (*flos compoſitus*) a compound flower, which conſiſts of many *Floſculi*, all making but one flower, is either *diſcous* or *diſcoidal*; that is, whoſe *Floſculi* are ſet together ſo cloſe, thick and even, as to make the ſurface of the flower plain and flat, which therefore, becauſe of its compound form, will be like a *diſcus*; which diſk is ſometimes radiated when there are a row of *Petala* ſtanding round in the diſk like the points of a ſtar, as in the *Matricaria, Chamæmelum, &c.* and ſometimes naked, having no ſuch radiating leaves round the limb of its diſk, as in the *Tanacetum.*

Corniculated FLOWERS. *Flores corniculati, L.*) are ſuch hollow flowers, as have on their upper part a kind of ſpur or little horn, as the *Linaria, Delphinium, &c.* and the *Corniculum* or *Calcar* is always impervious at the top or point.

Cucurbitaceous FLOWER, is one that reſembles the flower of the gourd, or has the ſame conformation with it.

Cruciform FLOWER (*flos cruciformis, L.*) a flower that repreſents the form of a croſs.

Diſcous FLOWERS } are thoſe whoſe
Diſcoidal FLOWERS } *Floſculi* or little flowers are ſet together ſo cloſe, thick and even, as to make the ſurface of the flower plain and flat; which therefore, becauſe of its round form, will be like a *diſcus* or quoit.

Fiſtular FLOWER (*flos fiſtularis, L.*) a flower compounded of many long hollow flowers like pipes, all divided into large jags at the ends.

Fecund FLOWERS (*flos fœcundus, L.*) a fruitful flower.

Floſculous FLOWER (*flos floſculoſus, L.*) a flower compoſed of many little flowers.

Imperfect FLOWERS (*flores imperfecti, L.*) ſuch as want ſome of the parts which compoſe a perfect flower, either *Petala, Stamina, Apex* or *Stylus.*

Infundibuliform FLOWER (*flos infundibuliformis*) a flower that reſembles a funnel in ſhape.

Labiated FLOWER (*flos labiatus, L.*) is ſuch as either has but one lip only, as in the far greater part of labiated flowers, and are called alſo *Galeated, Galericulate* and *Cucullate*, which ſee above.

Liliaceous FLOWER (*flos liliaceus, L.*) a flower of a lilly form.

Umbelliferous FLOWER, is one which has ſeveral leaves doubled, and diſpoſed after the manner of a roſe, and the *Calix* becomes a fruit of two ſeeds.

Monopetalous FLOWER (*flos monopetalus, L.*) is ſuch as has the body of the flower all of one intire leaf, tho' ſometimes cut or divided a little way into ſeeming *Petala* or leaves, as in borage, bugloſs, *&c.*

Monopetalous anomalous FLOWERS (*flos monopetalus anomalus, L.*) an irregular monopetalous flower.

Papilionaceous FLOWER (*flos papilionaceus, L.*) is a flower that repreſents ſomething of the *Papilio* or *Butterfly*, with its wings diſplay'd. In theſe the flower-leaves or *Petala* are always of a difform figure, being 4 in number, and joined together at the extremities; ſuch are the flowers of thoſe plants that are of the leguminous kinds, as *Peas, Vetches &c.*

Verticillate FLOWERS, are ſuch as are ranged in ſtories, rings or rays along the ſtem; ſuch as thoſe of hoar-hound, clary, *&c.*

FLOWERS (with *Chymiſts*) are the fineſt and moſt ſubtil parts or fine mealy matter of dry bodies, raiſed by fire into the head and aludels; and adhering to them in the form of a fine powder to duſt.

Perfect

Perfect FLOWERS (*flores perfecti*, L.) are ſuch as have a *Petala*, *Stamen*, *Apex* and *Stylus*; and whatever flower wants any of theſe is accounted imperfect. Theſe are divided into *ſimple* or *compound*, which are not compoſed of other ſmaller ones, and which uſually have but one ſingle ſtile; and compounded, which conſiſt of many *Floſculi*, all making but one flower.

Perſonated FLOWER (*flos perſonatus*, L.) a flower that ſomewhat reſembles a mouth, as the *Snap-dragon*, *Toad-flax*, &c.

Planifolious FLOWER (*flos planifolius*, L.) ſuch as is compoſed of plain flowers ſet together in circular rows round the center, and whoſe face is uſually indented, notched, uneven and jagged, as the *Hieracbia*, *Sonchus*, &c.

Polypetalous FLOWER (*flos polypetalus*, L.) ſuch as has diſtinct *Petala*, and thoſe falling off ſingly and not altogether, as the ſeeming *Petala*, of the monopetalous always do: both monopetalous and polypetalous are either uniform or difform; the former have their right and left-hand parts, and the forward and backward parts alike; but the difform have no ſuch regularity.

Polypetalous anomalous FLOWER (*flos polypetalus anomalus*, L.) an irregular polypetalous-flower.

Leguminous FLOWER, the flower of leguminous plants, which bear ſome reſemblance to a flying butter-fly, and thence are called *Papilionaceous*.

Radiated FLOWER (*flos radiatus*, L.) a flower whoſe leaves grow in the manner of rays, as the *Helietropium* or *Sun-flower*.

Spicated FLOWER (*flos ſpicatus*, L.) when the flowers grow thick together length-ways at the top of the ſtalk, as an ear of corn.

Stamineous FLOWER (*Flos ſtamineus*, L.) a flower that only conſiſts of the *Caliæ* with ſmall threads, &c.

Sterile FLOWER (*Flos ſterilis*, L.) *i. e.* barren flower.

Rotated FLOWER (*Flos rotatus*, L.) ſuch whoſe flower-leaves grow like the ſpokes of a wheel.

Roſaceous FLOWER (*Flos roſaceus*, L.) a flower whoſe leaves grow in the form of a roſe, as the *Ranunculus*, &c.

Semiflofular FLOWER (*flos ſemiflofularis*, L.) is ſuch an one whoſe upper part reſembles a pipe cut obliquely, as in the *Ariſtolochia*, &c.

Galeated FLOWER (*flos galeatus*, L.)
Galericulate FLOWER } a flower that reſembles an helmet or hat. In this flower the upper top is turned upwards, and ſo turns the lower part downwards as in the *Cœnœciſſus*, &c. but moſt uſually the upper lip is convex above, and turns the hollow part down to its brow below, and ſo repreſents a monk's hood, and thence is called *cucullate*, as the flowers of the *Lamium* and moſt *verticillate* plants.

FLOW'ERINESS, fulneſs or plenteouſneſs of flowers.

FLOW'ERING (*fleurant*, F. *flores producens*, L.) producing or opening into flowers; alſo mantling as drink.

FLOW'ERS (in *Architecture*) repreſentations of ſome imaginary flowers, by way of crowning or finiſhing on the top of a dome.

FLOWERS (in *Rhetorick*) are figures and ornaments of diſcourſe.

FLOWERS (in the *Animal Oeconomy*) are women's *Menſes*.

FLOW'ING (of Fleopan, *Sax. fluus*, L.) running in a ſtream as water; abounding.

FLUCTI'FRAGOUS (*fluctifragus*, L.) wave-breaking.

FLUCTI'GEROUS (*fluctiger*, L.) born by the waves.

FLUCTI'SONOUS (*fluctiſonus*, L.) ſounding or roaring with waves or billows.

FLUCTI'VAGOUS (*fluctivagus*, L.) floating or toſſed on the waves.

FLUC'TUATING (*fluctuans*, L.) floating; alſo wavering in mind.

FLUEL'LIN, an herb, called alſo Speedwell.

FLUIDITY, is when the parts of any body being very fine and ſmall, are ſo diſpoſed by motion and figure, that they can eaſily ſlide over one another's ſurfaces, all manner of ways.

FLUIDITY, ſtands in direct oppoſition to *firmneſs* or *ſolidity*; and is diſtinguiſhed from *liquidity* and *humidity*, in that humidity implies *wetting* and *adhering*; thus melted metals, air, æther and even ſmoak and flame itſelf are fluid bodies, but not liquid ones, their parts being actually dry, and not leaving any ſenſe of moiſture.

FFUTES } (in *Botany*) uſed in de-
FLU'TINGS } ſcribing the ſtems and fruits of certain plants, which have furrows analogous to thoſe of columns.

FLUTES (in *Architecture*) hollows made in the body of a column or pillar.

FLUTES (in *Pillars* of the *Corinthian*, *Compoſite*, *Dorick* and *Ionick Orders*) are commonly made all along the body of the pillars from 00 to 24 flutes in each column, each figure being hollowed in exactly a quarter of a circle.

FLUTES (in the *Dorick Order*) join together without any interſpace.

FLUTES (in the *Compoſite*, *Corinthian* and *Ionick* columns) have a liſt running between every two of them.

FLUT'TERING (of Flozepan, *Sax.*) making a quick motion with the wings, in trying to fly, as young birds.

FLUVIAT'ICK (*fluviaticus*, L.) that is in or of the river.

FLUVIATIL'E (*fluviatilis*, L.) belonging to a river.

FLUX (in *Phyſick*) an extraordinary iſſue or evacuation of ſome humour.

FLUX (in *Hydrography*) a regular periodical motion of the ſea, happening twice in 24 hours, wherein the water is raiſed, and driven violently againſt the ſhores.

FLUX'IBLENESS, capableneſs of being made to flow, or rendered fluid.

FLUX'ING, a method of curing the venereal diſeaſe by raiſing a ſalivation in the patient.

FLUX'ION, a flowing, *F. of L.*

FLUXIONS (with *Mathematicians*) is the arithmetick or analyſis of infinitely ſmall, variable quantities; or the method of finding an infinite ſimal or infinitely ſmall quantity, which being taken an infinite number of times, becomes equal to a given quantity.

FLUXUS *Chyloſus* (with *Phyſicians*) a purging, when the meat is thrown out, and does not produce any of that humour called chyle, *L.*

A FLY (Fleȝe, *Sax.*) an inſect.

To FLY *the Heels* (with *Horſemen*) a term uſed of a horſe; when he obeys the ſpur.

Let FLY *the Sheets* (*Sea* phraſe) a word of command in caſe of a guſt of wind, leſt a ſhip ſhould overſet, or ſpend her top-ſails and maſts to have the ſheet go again, and then the ſail will hold no wind.

FLY'ERS (in *Architecture*) ſuch ſtairs as go ſtrait, but are of an oblong ſquare, and do not wind round, and whoſe ſteps are not made tapering; but the fore and the back-part of each ſtair, and the ends reſpectively are parallel one to the other, the ſecond of theſe flyers ſtands parallel behind the firſt, and the third behind the ſecond, and ſo of the reſt, if one flight carry them not to the intended height; then there is a broad half pace, whence they begin to fly again as at the firſt.

FLY'ING *bridge*, is made of two ſmall bridges laid one upon another, ſo that the uppermoſt, by the help of ropes and pullies, is forced forward till the end of it points to the place deſigned.

FLYING *fiſh*, a fiſh like a herring, that has wings like a bat, which to avoid being made a prey by the greater fiſh, will riſe 20 feet above water, and fly an 100 paces, and then drop into the ſea.

FLYING *tiger*, an inſect in *America* ſpotted like a tiger, that has ſix wings, and as many feet; it feed on flies, and a nights ſits on trees and ſings.

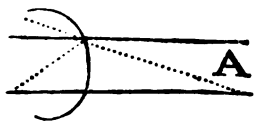
FOCILS (*Anatomy*) the two bones of the leg and of the arm below the elbow, *Ulna* and *Radius*, *Tibia* the *Major* and *Tibia* the *Minor*.

FOCUS, a fire hearth, *L.*

FOCUS (with *Anatomiſts*) a certain place in the meſentery and other parts, from whence the original of fevers were derived by the ancients.

FOCUS (in *Geometry* and *Conick ſections*) is applied to certain points in the *Parabola*, *Ellipſis* and *Hyperbola*, wherein the rays reflected from all parts of the curve do concur or meet.

Virtual FOCUS, is the ſame as a point of divergence in a concave-glaſs as the point A in the following figure.



FOD'DER } (prob. of *foder*, Teut. a
FOTH'ER } burden) a weight of lead containing eight pigs, every pig weighing three ſtone and a half, reckoned at 2600 pound in the book of rates, 22 hundred and an half at the mines, 19 hundred and an half by the *London* plummers.

FOECUN'DITY (*fœcunditas*, L.) fruitfulneſs.

FOED'ERAL (*fœderalis*, L.) belonging to a covenant.

FOENERA'TION, uſury, *L.*

FOEM'INA (with *Chymiſts*) ſulphur.

FOETI'FEROUS (*fœtifer*, L.) fruitful, or bringing fruit.

FOETIFICA'TION, a bringing forth fruit, *L.*

FOETIFICK (*fœtificus*, L.) making fruitful.

FOE'TORS ariſe from ſtagnant, extravaſated, corrupted or poiſonous humours; as alſo from any thing capable of attenuating and volatiliſing the oil and ſalts.

FOETOR (with *Phyſicians*) ſtinking or fœtid effluvia, proceeding from the body or any parts of it, as a ſtinking breath, proceeding from filthineſs about the teeth and gums.

FOE'TUS (of *fovendo*, L. cherißhing, or as others of φοιτᾶν, Gr. *Coire*, or rather *fetus* of *feo*, L. to produce according to *Voſſius*) the child while yet contained in the womb of the mother, but particularly after it is perfectly formed, till which time it is properly called *Embryo*; alſo the young of other animals in general but in the ſame ſtate.

FOG (of Foȝ, *Sax.*) a miſt.

FOGS (by *Nature'iſts*) are ſaid to conſiſt of aqueous particles rarefied; as is plain, in that they mightily bedew every thing that lies open to them. It may be obſerved in a hot day, when there is no wind ſtirring, that ſuch a company of vapours riſe out of moiſt ground as make thick fogs, which are ſometimes higher and ſometimes lower, as the multitude and motion of the vapours happen to be. Theſe fogs riſe out of all places mountainous or campaign, and continue till they be diſpelled by wind or heat; but they continue longer in loweſt grounds, becauſe thoſe places are fulleſt of moiſture, and are not ſo much expoſed to the winds: but when the wind riſes upon them, wherever they be, they are diſſipated and driven away till we ſee no more of them. So likewiſe the heat of the ſun, putting them into a briſker motion, either diſſipates them by rarefaction, or raiſes them higher, and

i them into clouds.
hereas ſometimes fogs ſtink, it is not
hey come from ſtinking water, but
ne vapours are mixt with ſulphureous
is which ſmell ſo.
INESS (Foggicneſſe, *Sax.*) foggy
or being foggy.
GY (of Foggig, *Sax.*) miſty, *&c.*
(prob. of *poindre*, F. to prick)
encing.
ING (Fealdian, *Sax.*) doubling up,
including in a ſheep-fold.
AGE, a cluſter or aſſemblage of
anches, flowers, *&c.*
ACLES, the keys or buds of maples.
OWER (of Folgian, *Sax.* to follow)
ollows or waits upon.
Y (*folie*, F.) fooliſhneſs, ſimplicity;
underſtanding; a drawing falſe con-
rom juſt principles, by which it is
ed from *madneſs*, which is a drawing
luſions from falſe principles. Mr.

ENTA'TION, (of *foveo*, *L.* to
he external application of any warm
dicine.
FOMENTATION, one made with
n milk, water, oil, oxicrate, or other
quor, and with other ingredients.
nd FOMENTATIONS, are decoc-
erbs, roots, flowers, ſeeds in water
proper liquor, and with other in-
.
ENT'ED (*fomentatus*, *L. fomenté*,
ed, encouraged, nouriſhed, ſet on foot,
, cheriſhed.
EAU', is the bottom or end of a
bit-mouth, *i. e.* the part of the bit
it to the banquet.
NESS, (probably of Funbian, *Sax.*
our to gape after) over great, affec-
eſs, love, indulgence, alſo fooliſhneſs.
T (prob. of *fonder*, F. of *fundere*, *L.*)
: or rather fount of letters, a name
Letter-founders and *Printers* to a ſet
of one ſize, both great and ſmall,
ſtops, points, *&c.* to enable them to
and print a work in that character,
es called *Engliſh*, *Pica*, *Long-Primer*,
&c.
T (of *Fons*, L. a fountain) a baptiſtry
partitioned off in a church, or a large
marble, *&c.* in which water is kept
e infants.
TANA'LIA } (among the *Romans*)
TINA'LIA } the feaſt of fountains,
d with garlands of flowers, lamps,

TI'GENEOUS (*fontigena*, *L.*) grow-
eeding about wells.
L (*fol*, F. *folle*, It.) an ideot or
incapable of diſtinguiſhing between
wrong; alſo an indiſcrete, paſſionate,
perſon, one who acts contrary to
ſe and reaſon he is endowed with.

To FOOL (of *fol*, F.) to make a fool of, to deceive, bubble, play upon, *&c.*

Him over weaning
To over reach; but with the ſerpent meeting,
Fool'd and beguiled.
Milt. Par. Loſt. b. x.

When I conſider life, 'tis all a cheat;
For *fool'd* with hope, men favour the deceit,
I am tir'd with waiting for this chemick gold,
Which *fools* us young, and beggars us when old. *Dryden.*

If men loved to be deceived and *fooled* about their ſpiritual eſtate, they cannot take a ſurer courſe than by taking their neighbour's word for that, which can be known only from their own heart. *South's Sermons.*

A FOOL (*Hieroglyphically*) was repreſented by a ſheep, becauſe no beaſt is counted more ſimple.

FOOL'ERY (*folie*, F.) fooliſh or ſilly actions or ſayings.

FOOLHAPPY, lucky without contrivance or judgment.

As when a ſhip, that flies fair under ſail,
An hidden rock eſcaped unawares,
That lay in wait her wreck for to bewail;
The mariner, yet half amazed, ſtares
At perils paſt, and yet in doubt he dares
To joy at his *foolhappy* overſight.
Fairy Queen, b. i. *Cant.* 6.

FOOL-*hardineſs* (of *fol* and *hardieſſe*, F.) raſhneſs, temerity, a thoughtleſs venture-ſomeneſs.

FOOL-*hardy* (of *fol* and *hardi*, F.) raſh, temerarious, unthoughtfully daring, or venturesome.

FOOL'ISH (*fou*, F.) ſilly, wanting reaſon, impertinent, trifling.

FOOL'ISHNESS (*folie*,) F. ignorance, ſillineſs, want of reaſon, diſcretion, experience, *&c.*

FOOT (*Fortif.*) the ſixth part of a fathom, and the fifth of a geometrical ſpace.

FOOT *of verſe* (with *Grammarians*) a certain number of ſyllables, 2, 3, or more, which ſerve for the meaſuring of ſuch a verſe. Among the *Greeks* and *Latins* thoſe of two ſyllables are the *Spondee*, *Trochee*, *Iambus*, *&c.* thoſe of three, the *Dactyl*, *Anapeſt*, *Moloſs*, *Tribrach*, *&c*, thoſe of four, the *Coriambus*, *Metritus*, *&c.*

FOOT *Pace* (in *Architecture*) is a part of a pair of ſtairs, on which, after four or ſix ſteps, you arrive to a broad place, where you may take two or three paces before you aſcend another ſtep, thereby to eaſe the legs in aſcending the reſt of the ſteps. Some call it a half-pace.

FOOT-*buſks* (in *Botany*) are ſhort heads out of which flowers grow.

To put a horſe upon a good FOOT. See *to gallop*.

To FOOT *it*, to walk or travel on foot.

FOOT'MANSHIP, the performance, quality or capacity of a footman.

To be on the ſame FOOT *with another*, to be under the ſame circumſtances.

FOP, a whimſical fooliſh empty fellow, one whoſe mind is totally taken up with modes and faſhions, and by the effeminateneſs of his behaviour, comes nearer to a woman than a man.

FOP-*doodle*, a ſilly, vain, empty perſon; alſo ſuperſtitious, vain ceremonies, in religious worſhip.

FOP'PISH, vainly affected, fantaſtical in dreſs, ſpeech, behaviour.

FOP'PISHNESS, vain affection, overnicety and ſtarchneſs in apparel, demeanour, language, *&c.*

FOR'AGE (*fourrage*, F.) food, *&c.* for horſes; proviſion of hay, ſtraw, oats, *&c.*

To FOR'AGE (*fourrager*, F.) to go out a foraging, or to get forage.

FOR'AGER (*fourrageur*, F.) one that goes to get proviſion for horſes.

FORBEAR'ANCE (of Forbæran, *Sax.*) a letting alone, putting off for a time, giving over, leaving off, *&c.*

FORBORN' (of Forbæran, *Sax.*) let alone for a time, *&c.*

FORCE (with *Gram.*) ſomething that ſtands in lieu of, or has the ſame effect of another.

Simple FORCE (in *Law*) is that which hath no other crime adjoined to it; as if one enters another man's poſſeſſion, but does no manner of unlawful act.

FOR'CED (*forcé*, F.) conſtrained, obliged by force, raviſhed, alſo taken as a city, *&c.* by force, ſtorm, *&c.*

FOR'CIBLENESS (*force*, F.) violence, forcible or forcing quality.

FORCE'LESS, without force, weak, feeble.

FORD (Forda, *Sax.*) a ſhallow place in a river, that may be waded through, or paſſed in a ferry-boat, by puſhing it along with a pole ſtuck in the ground.

FORD'ABLENESS, capableneſs of being forded or paſſed over, as above.

To FORE-*appoint* (Fore, *Sax.* before, and *appointer*, F.) to appoint beforehand.

FORE-*armed* (of Fore, *Sax.* and *armé*, F. of *armatus*, L.) ready armed or prepared againſt beforehand.

To FORE-BODE (Fore bodian, *Sax.*) to ſignify or portend beforehand, to preſage.

FORE-CAST (of Fore, *Sax.* and *kaſter*, *Dan.*) contrivance beforehand.

To FORE-CLOSE (of Fore and clyſan, *Sax.* or *forclorre*, F.) to ſhut beforehand, *&c.* (in *Law*) to bar, to exclude.

To FORE-DEEM (Fore-deman, *Sax.*) to think, judge or determine before.

FORE-DOOR (Fore-dora, *Sax.*) a door in the fore-part of a houſe.

FORE-FEET (Fore-fotaſ, *Sax.*) the foremoſt feet of a four-footed animal.

FORE-FINGER (Fore fingel, *Sax.*) the foremoſt or firſt finger.

FOR'EIGNER, an outlandiſh perſon; alſo one that is not free of a city, corporation, *&c.*

To FOREJUDG'E (of Fore, *Sax.* and *juger*, F. of *judiciare*, L.) to judge beforehand.

FORE-FRONT (of Fore, *Sax.* and *frons*, L.) a forehead.

FORE'HEAD (Fore-heafod, *Sax.*) the upper part of the face.

To FORE-KNOW (of Fore cnapan, *Sax.*) to know beforehand.

FORE-KNOWLEDGE, a knowing before.

FORE-MAN (Fore-man, *Sax.*) the preſident or chief man of a company, *&c.*

FORE *Maſt-men* (on *Ship-board*) are thoſe that take in the top-ſails, ſling the yards, furl the ſails, bend, trice, and take their turn at the helm.

FORE-MOST (Foremæſt, Sax.) the firſt.

FORE-NOON (Fore-noon, *Sax.*) that part of the day betwixt morning and noon.

To FORE ORDAIN (of Fore, and *ordonner*, F. or *ordinare*, L.) to ordain before, to predeſtinate.

FORE-PART (of Fore, *Sax.* and *part*, F.) the firſt or preceeding part.

To FORE-SAY (Foreſagen, *Sax.*) to ſpeak or ſay before.

To FORE-SHEW (Fore-ſceapian, *Sax.*) to ſhew, ſignify or betoken beforehand.

To FORE-SHORTEN (Fore-ſceorcian, *Sax.*) to ſhorten at the fore-end.

FOR'EST (of *ferarum ſtatio*, L. the reſidence of wild beaſts) a compaſs of ground, partly paſture and partly woody, ſet apart by law for the feeding of wild beaſts, and other particular uſes.

FOREST (in a *Law Senſe*) is a certain compaſs of woody land and paſture ground, privileged for wild beaſts and fowls of foreſt, chaſe and warren, to reſt and abide in under the kings protection, and for his diverſion, bounded with unmoveable bounds, marks, meers and boundaries, which are to be known either by matter of record or preſcription, ſtock'd with wild beaſts of venery or chaſe, and with great coverts of vert for paſture, *&c.* for theſe wild beaſts.

The way of making a tract of ground a foreſt is as follows: There are certain commiſſioners appointed under the great ſeal, to view the ground deſigned for a foreſt, and to fence it round; they make a report of this in chancery, upon which the king cauſes it to be proclaim'd throughout the country where the land lies, that it is a foreſt, and from that time to be governed by the foreſt law, prohibiting all perſons from hunting therein without his leave.

For the preſervation and continuation of which place for the vert and veniſon, there are certain peculiar laws, privileges and officers: as

erſon can be owner of a foreſt but

erſon can act in the foreſt courts; s are appointed by the king's com-

: but the king's officers can do any ting to a foreſt.
re in *England* 68 foreſts, 13 chaſes, 780 parks.
ients had a great reverence for ſo- pining a great many of their Gods re; from whence and the natural ſilence of the place, inſpiring well- and giving opportunity to deſigning greateſt part of the ſuperſtition that and is in the world, took its riſe. *bens* and idolatrous *Jews* choſe ſuch acrifice in to their falſe deities.

STER (*forêtier*, F.) a foreſt-keeper, who is ſworn and appointed by the ers patents to walk the foreſt, and he *vert* and *veniſon*, and to attaint t all offences againſt both, within iliwick or walk.

TASTE (of Fore, *Sax.* and *tater*, r, Teut. or prob. of ꝥaꝛꝛan, *Sax.*) forehand.

TEETH (Foꝛe-ꝺoꝺaf, *Sax.*) the h grow before.

RETELL (Foꝛe-ꝥellan, *Sax.*) to atter before it happens, to predict.

E-THINK (Fore-ꝺinkan, *Sax.*) forehand.

THOUGHT (ꝓoꝛe-ꝺohꝛ, *Sax.*) beforehand.

E'-TOKEN (Foꝛe-ꝥacnian, *Sax.*) eforehand by ſome ſigns or tokens.

TOP (Fore-ꝺop, *Sax.*,) the up- higheſt forepart of any thing.

E-WARN' (Fore-ꝑarnian, *Sax.*) ning of beforehand.

E-WIND' (Fore-ꝑinꝺ, *Sax.*) a lows right forward.

ITABLENESS (of *forfait*, F.) r capableneſs of being forfeited.

ANG (of Fore, and ꝥanꝿen, *Sax.*) forehand, the taking up of provi- ſions or markets before the king's re ſerved.

ITED (*forfait*, F.) loſt by ſome omiſſion.

ITURE (*forfaiture*, F.) a treſ- penalty of the tranſgreſſion of a

ITURE, is the act either of com- omiſſing ſomething that is liable to ne, or loſs of ſome privilege, &c. ing or fine itſelf ſo forfeited.

ITURES (among the ancient *Ro-* to the emperor's exchequer by a in the reign of *Auguſtus Cæſar*, to e publick revenue which contain-

: all perſons who lived ſingle ſhould s of receiving any legacy, provided they did not marry within the time aſſigned by the law, in which caſe whatſoever was bequeathed to them by will, ſhould be eſtreated in the exchequer.

2. Thoſe who had no children ſhould loſe one half of what was left them by will.

3. All that was given by will to any perſon that died during the life of the teſtator or after his death before the will was opened.

4. Every heir who neglected to revenge the death of him whoſe eſtate he inherited forfeited his eſtate to the publick.

FORGET'FUL (ꝼoꝛꝿyꝥfull, *Sax.*) apt to forget.

FORGET'FULNESS (ꝼoꝛꝿyꝥfulneꝛꝛe, *Sax.*) aptneſs or readineſs to forget, deficiency of memory.

FORK'ED (of ꝼoꝛc, *Sax.*) having ſharp points like a fork.

FORK'EDNESS, the being pointed as a fork.

FOR'LET *Land*, ſuch land in the biſhoprick of *Hereford*, which was granted upon leaſe, for the term, *dum epiſcopus in epiſcopatu ſteterit*, that the ſucceſſor might have it for his preſent income.

FORLORN'LY (ꝼoꝛlorenlic, *Sax.*) after a forſaken, comfortleſs manner.

FORLORN'NESS (ꝼoꝛlornneꝛꝛe, *Sax.*) deſtitution, deſolateneſs, comfortleſneſs, &c.

FORM (*forma*, L. *forme*, F.) faſhion, figure, ſhape, manner.

FORM (with *Philoſophers*) is the manner of being peculiar to each body, or that which conſtitutes it ſuch a particular body, and diſtinguiſhes it from every other body; or it is the ſecond principle in philoſophy; which being joined to matter, compoſes all natural bodies.

FORM (in *Metaphyſicks*) ſignifies the ſame as *Being*, and is by its form as well as its *Eſſence*, what it is; yet there is in this term this reſpect involved, that philoſophers do more generally apply it to particular and determinate *Beings*.

FORM, is an internal cauſe, by which a material being is conſtituted what it is.

FORM *and* FI'GURE (with *Logicians*) is the exterior determination of qualities, as being round, ſpherical, ſquare, cubical, &c.

Eſſential FORMS, are thoſe forms whereby the ſeveral ſpecies of bodies become each what they are, and are diſtinguiſhed from all others, as a hammer, a knife, &c.

Accidental FORMS, are ſuch as are really inherent in bodies; but in ſuch manner that the body may exiſt in all its perfections without them, as whiteneſs in a wall.

Syllogiſtick FORM, is the juſt diſpoſition both of the terms in reſpect both of predicate and ſubject, and of the propoſitions in reſpect to quantity and quality.

Simple FORMS, are thoſe of ſimple bodies, *i. e.* of ſuch as have but few properties.

Natural FORMS, are thoſe which are inherent

herent in bodies, without any thing contributed thereto on the part of man, as the form of marble.

Artificial FORMS, are thoſe which ariſe from human induſtry, as a ſtatue.

FORM *of Corporeity* (according to the *Scotiſts*) is that which conſtitutes body in the general eſſence of body.

FORM (in *Theology*) is one of the eſſential parts of the ſacraments, being that which gives them their ſacramental *effect*.

FORM (in *Mechanicks*) a kind of mould, whereon a thing is faſtened or wrought.

Printer's FORM, a frame compoſed of divers pages of compoſed letters, to be printed off by the preſs-men.

FORM (in *a moral Senſe*) a manner of being or doing a thing according to rule.

FORM (in *Law*) certain eſtabliſhed rules to be obſerved in proceſſes or judiciary proceedings.

FORMS, long ſeats or benches to ſit on.

FOR'MA *Pauperis* (*Law* phraſe) is when any perſon has cauſe of ſuit, and is ſo poor, that he cannot diſpend the uſual charges of ſuing at law or equity.

FORM'ABLE, capable of being formed.

FORMAL'ITY (*formalitas*, L.) a form in law, ceremony or outward ſhew; alſo preciſeneſs, affectation.

FORM'ALLY (*avec formalité*, F. *formaliter*, L.) in form, according to form; with formality or ceremony.

FORMALLY (with *Schoolmen*) is uſed in various ſenſes.

1. *Formally* is uſed *really* in oppoſition to objectively: As a thing is ſaid to be *formally* ſuch, when it is ſuch in the proper notion of the thing ſpoken of.

2. *Formally* is uſed in oppoſition to *virtually* and *eminently*, in ſpeaking of the manner, wherein a thing is contained in another.

3. *Formally* is uſed in the ſame ſenſe with *adequately* and *totally*: Thus a ſyllogiſm taken *formally* requires 3 propoſitions.

4. *Formally* is underſtood of the ſubject, when a predicate is therein on account of ſome form: Thus white formally taken diffuſes the light; *q. d.* whiteneſs the form inherent in this ſubject, is the cauſe why the ſubject diſperſes the light.

5. *Formally* has alſo place in ſuppoſitions: A word being formally ſuppoſed, when it is taken for the thing it was intended to ſignify; as man is an animal.

6. *Formally* is ſometimes uſed for *quidditatively*; thus man formerly taken is a reaſonable animal.

FORM'ALNESS (*formalitas*, L. *formalité*, F.) ceremony, affectation.

FORME'DON (in the *Deſcender*) a writ that lies for the recovery of lands, &c. given to one and the heirs of his body, and to a man and his wife, being *couſin* to the donor in *frank Marriage*, and afterwards alienated by the donee: For after his deceaſe, his heirs may have this writ againſt the tenant or alliance.

FORMEDON (in the *Reverter*) a writ which lies for the donor or his heirs, where land intailed to certain perſons and their iſſue, with condition that for want of ſuch iſſue, it ſhall revert to the donor and his heirs, againſt him to whom the donee alienated after the iſſue extinct, to which it was entailed.

FORMEDON (in the *Remainder*) a writ which lies where a man gives lands in tail, the remainder to another in tail; and afterwards the former tenant in tail dieth without iſſue of his body, and a ſtranger abateth; then he in the remainder may have his writ.

FOR'MER (of Formæꝛe, *Sax.*) the preceding.

FOR'MERLY, in fore time, in ancient times.

FORM'ING (*formans*, L.) the art of giving form or birth to any thing.

FOR'MIDABLY (of *formidabilis*, L.) dreadfully, terribly.

FOR'MIDABLENESS (*qualité formidable*, F.) terribleneſs.

FORM'LESS (of *ſans forme*, F.) having no form, ſhapeleſs.

FORM'LESNESS, the having no form, ſhapeleſneſs.

FOR MO'SE (*formoſus*, L.) handſome, beautiful, comely.

FOR'MULA (in *Law*) a rule or model, an ordinance or certain terms preſcribed and decreed by authority for the form or manner of an act or inſtrument, &c.

FORMULA (in *Theology*, &c.) a profeſſion of faith; a formulary.

To FOR'NICATE (*fornicari*, L.) to commit fornication.

FORNICA'TION (in *Architecture*) an arching or vaulting, ſo called of *Fornix*, L.

FOR'NIX, an arch or vault, *L.*

FORSWORN' (ꝓoꝛꝑeꝛian, *Sax.*) one that hath taken a falſe oath, perjured.

FORTH-COMING (of Foꝛ'ð and coman, *Sax.*) ready to be produced or brought forth.

Ancient FORTIFICA'TION, was walls of defence made of trunks of trees, &c. mixed with earth to ſecure them againſt the aſſaults of an enemy. Theſe in time were alter'd for walls of ſtone, with little walls or parapets raiſed on the top of the other, behind which they made uſe of their darts in ſecurity, the parapets being cut into loop-holes, and theſe walls are flanked by round or ſquare towers.

Artificial FORTIFICATION, is works raiſed by the engineers, to ſtrengthen the natural ſituation of a place by repairing it and ſupplying its defects; ſuch as revelings, horn-works, half-moons, redoubts, &c.

Natural FORTIFICATION, conſiſts in a place being ſtrong by nature, as being ſituated on a hill or in a marſh, or any other way, that makes it of difficult acceſs; whether by rivers,

rivers, marſhes, ſtrong defiles or the like.

Offenſive FORTIFICATION, has regard to the ſeveral ways of annoying an enemy, and is the particular concern of the general of an army, who deſigns to lay ſiege to ſome town; it conſiſts in knowing how to take hold of all advantages in the manner of carrying on a ſiege, &c.

Defenſive FORTIFICATION, has reſpect to the precaution and induſtry by which a weak party oppoſes a ſtronger, and particularly concerns governors of places, who knowing the ſtrength and weakneſs of the place intruſted to them, ought to endeavour to ſecure it from ſurprizes, &c.

FORTIFIED (*fortifié*, F.) made ſtrong, ſtrengthened with fortifications.

FOR'TINS } are field-forts or ſmall for-
FOR'LINS } treſſes or ſconces, the flanked angles of which are generally diſtant 120 fathom one from another; they are different in their extent and figure, according to the nature and ſituation of the ground; ſome of them having whole baſtions, and others only demi-baſtions; the uſe of them is only temporary, and are either to defend the line of *circumvallation*, or to guard ſome paſſage or dangerous poſt.

FO'RTITUDE (*fortitudo*, L.) is one of the 4 cardinal virtues, and which by *Moraliſts* is defined to be a conſtant purpoſe of mind to undergo dangers, pain, labour, &c. with calmneſs and ſerenity, whenever we think them to be beſt; and its chief rules are to undertake and to endure. Yet by undertaking is not meant fool-hardineſs, running raſhly into dangers; but the knowledge of undergoing an action to overcome a danger, weighing it well before it be undertaken. *Moraliſts* alſo divide it into 4 ſpecies, *viz. Magnanimity*, *Magnificence*, *Conſtancy* and *Patience*, as to private evils, ſuch as impriſonment, poverty, &c.

FORTUI'TOUSNESS (of *fortuitus*, L. *fortuit*, F.) caſualneſs, accidentalneſs.

FOR'TUNATELY (*fortunatè*, L.) happily, proſperouſly, ſucceſsfully.

FO'RTUNATENESS (*fortunatio*, L.) luckineſs, ſucceſsfulneſs, proſperouſneſs.

FOR'TUNE (τύχη, Gr.) was not known in the earlier ages; we do not find in *Homer* or *Heſiod* any mention of her, the name not being then invented.

In after days it was introduced as a machine, and made to ſerve divers purpoſes in *Theology*, &c.

Men taking notice of a world of evils and diſorders which happened, and not daring directly to complain of providence, and withal being willing to excuſe themſelves from being the authors of their own misfortunes, had recourſe to the notion of *Fortune*, upon whom they might vent all their reſentments with impunity.

Plutarch obſerves, that before the name of *Fortune* had got into the world, men perceiving a certain arbitrary cauſe, which diſpoſ'd of matters in an irreſiſtable manner, called it God; but obſerving that the ſame cauſe did ſeem ſometimes to act at random, and without any rule or order at all, the ſupreme Being came to be diveſted of the attribute, and *Fortune* or *Deſtiny* acknowledged in its ſtead.

FORTUNE (*fortuna*, L. *fortune*, F.) 1. The power ſuppoſed to diſtribute the lots of life according to her own humour: 2. the good or ill that befalls man.

Rejoice, ſaid he, to day;
In you the *fortune* of *Great-Britain* lies:
Among ſo brave a people you are they
Whom heav'n has choſe to fight for ſuch a prize.
Dryden.

The adequate meaning of *chance*, as diſtinguiſhed from *fortune*, in that the latter is underſtood to befal only rational agents, but *chance* to be among inanimate bodies. *Bentley.* 3. The chance of life, means of living: 4. event, ſucceſs good or bad: 5. eſtate, poſſeſſions.

But tell me *Tityrus*, what heav'nly pow'r
Preſerv'd your *fortunes* in that fatal hour?
Dryd. Virg. Paſt.

The fate that governs poets thought it fit
He ſhould not raiſe his *fortunes* by his wit.
Dryden.

FORUM, a place of negotiation or merchandizing among the *Romans*, anſwering to our market-place; alſo the place where a governor of a province ſat to give judgement; alſo a publick ſtanding-place in the city of *Rome*, where cauſes were judicially try'd, and orations deliver'd to the people; it is alſo ſometimes uſed by the caſuiſts for juriſdiction.

FOR'WARDNESS (For peapdneſſe, *Sax.*) promptneſs, readineſs, eagerneſs, &c.

FOSS ((*foſſa*, L.) a trench, moat, ditch or pit.

FOSS (with *Anatomiſts*) a kind of cavity in a bone, with a large aperture, but no exit or perforation.

FOS'SA, a ditch in which in ancient times women committing felony were drowned.

FOSS-WAY, one of the four principal high-ways of *England*, made by the *Romans*, and ſo called on account of its being ditch'd in on both ſides; or becauſe in ſome places it was never perfected, but left as a great ditch. It leads from *Cornwall* thro' *Devonſhire*, by *Coventry*, *Leiceſter*, *Newark*, &c. and to *Lincoln*.

FOS'SIL-WOOD, trees dug deep out of the ground, ſuppoſ'd to have lain there ever ſince the univerſal deluge.

Native FOSSILS (by *Mineraliſts*) are ſtrictly defined to be ſenſible bodies, generated and growing in and of the earth, whoſe conſtituent parts are ſo ſimple and homogenous, that there is no apparent diſtinction of veſſels and juices between the *part* and the *whole*.

Compound FOSSILS (with *Miners*) are ſuch as

as may be divided into different and ſimilar parts.

Adventitious FOSSILS } (in *Mineralogy*)
Foreign FOSSILS } are the ſubterraneous *exuvia* of ſea and land-animals; and even vegetables, as ſhells, bones, teeth, leaves, which are found in plenty in divers parts of the earth.

Simple FOSSILS, are all metals, ſalts, both common and precious; alſo earths.

A FOSTERING (of Fꝛꝛnian, *Sax.*) a nouriſhing, cherifhing, a bringing up.

FO'THER (of Foðꝛe, *Sax.*) any ſort of meat for cattle.

FOUGHT (of Feozan, *Sax.*) did fight.

FOUGHT'EN, that had been fought. *Milton.*

The Anchor is FOUL (*Sea* term) ſignifies *the cable is got about the flook.*

The Ship makes FOUL *Water* (*Sea* term) is when a ſhip under ſail comes into ſhole water, ſo as to raiſe the ſand.

To be FOUL *on each other*, is when ſhips come ſo cloſe as to entangle their rigging, and do one another damage.

The Rope is FOUL (*Sea* term) ſignifies the rope is entangled in itſelf, or hindered by another, ſo that it cannot run or be haled.

FOUL *Ship*, is one that has been long untrimmed, ſo that graſs, weeds, periwincles or barnacles ſtick or grow to her ſides under water.

FOULDS, folds. *Milton.*

FOUL'LY (Faulice *of* Faul, *Sax.*) filthily, alſo unfairly, fraudulently, baſely.

FOUL'NESS (Fylneꝛꝛe, *Sax.*) filthineſs, uncleanneſs; alſo unfairneſs, unjuſtneſs.

FOUND (of Finꝺan, *Sax.*) did find, was found.

FOUND'ERS were incorporated *anno* 1614, and are a maſter, two wardens, 24 aſſiſtants, and 96 on the livery, *&c.* the livery fine is 6*l.* Their armorial enſigns are *azure*, an ewer between two pillars, *Or*. Their creſt, a furnace, flames, and therein a pair of tongues held by two hands all proper.

FOUNDA'TION, a donation or legacy either of money or lands, for the maintenance or ſupport of ſome community, hoſpital, ſchool, lecture or other work of piety.

To FOUN'DER (*ad fundum ſubmergere, L. couler à fond*, F.) See *Foundering*.

FOUN'DERING, ſinking, a ſhip is ſaid to founder, when by a great leak or a great ſea breaking in upon her, ſhe takes in ſo much water, that ſhe cannot be freed from it; ſo that ſhe will neither veer nor ſteer; but lies like a log, and not being able to ſwim long, will at laſt ſink.

FOUNDERING (in *Horſes*) is an univerſal rheumatiſm, or a deflution of humours upon the ſinews of the legs, which cauſes ſo great a ſtiffneſs in them, that they loſe their wonted motion.

FOUN'DERING (in the *Body*) befals a horſe by eating too much provender ſuddenly, when too hot; as alſo by drinking too much upon travelling when hot, and riding him after it.

FOUN'DERINGS, clods of earth, rocks, *&c.* that fall down from mountains or any other precipices.

FOUN'DRY } the art of melting and
FOUN'DERY } caſting all ſorts of metals, particularly braſs, iron, *&c.*

FOUNT (of *fons*, L.) a fountain. *Milton.*

FOUNT (of *fundere*, *L.*) a ſet of printing letters or types.

FOUN'TAIN (*fontaine*, F.) an artificial ſpring of (or well to contain) water in a garden; whither the water is brought in pipes of lead, *&c.* and commonly made to ſpout out of the mouths or other parts of images.

Arch'd FOU'NTAIN, one whoſe baſon and jet are placed perpendicularly under an arch.

Baſon FOUNTAIN, a baſon having a jet, ſpout or perhaps a ſtatue, *&c.* in the middle.

Cover'd FOUNTAIN, a kind of pavilion built of ſtone, incloſing a reſervoir, and ſpouting forth the water at a pipe or cock.

Cup FOUNTAIN, one which beſides a baſon has a cup ſupported on a pedeſtal, *&c.* and receiving a jet or ſpout of water riſing out of the middle of it.

Marine FOUNTAIN, a fountain compoſed of equatick figures, as ſea divinities, naiades, tritons, dolphins, *&c.*

Naval FOUNTAIN, one made in the form of a ſhip or galley.

Open FOUNTAIN, is any ſpouting fountain, with a baſon, cup, or other ornaments.

Ruſtick FOUNTAIN, a fountain adorned or inriched with rock-work, ſhell-work, petrifactions, *&c.*

Satyrical FOUNTAIN, a ruſtick fountain in manner of a grotto, adorned with ſatyrs, ſylvans, fauns, *&c.*

Statuary FOUNTAIN, one which being open and inſulated is adorned with one or more ſtatues.

Symbolical FOUNTAIN, one whoſe principal ornaments are the attributes, arms or cogniſances of the owner or erector.

Pyramidal FOUNTAIN, one that is compoſed of ſeveral baſons or cups raiſed in ſtones over each other, each leſs than the other to the top, ſupported by a hollow ſhaft or ſtem.

Spouting FOUNTAIN, any fountain whoſe water is darted forth impetuouſly through one or more jets or ajutages, and returns in rain, net-folds, or the like

Spring FOUNTAIN, a kind of plain ſpout or ſtream of water, iſſuing out of a ſtone

F

w hole in the wall, without any decoration.

FOUNTAINS (*fontes* L. *fontaines*, *F.*) are of two ſorts, ſuch as dry up in winter, and ſuch as flow always: Moſt are of opinion that the former are produced by the rain. Thoſe perpetual ſprings may be defined to be collections of waters running down from the higher to the lower parts of the earth. Out of a great number of ſuch fountains, rivers are gathered which carry the waters into the ſea.

Some have imagined, that the perpetual ones are derived from the ſea, and that there are ſubterraneous tubes in the earth, through which the ſea-water is conveyed to the fountains. But this opinion is liable to theſe two difficulties, how it is poſſible for the ſea-water to be carried to the tops of the higheſt mountains, ſince by all experiments in *Hydroſtaticks* it appears, that the ſurface of any water contained in any veſſel always lies even, ſo that it is impoſſible for any one part of the ſurface to be higher than another; except it be made ſo by ſome external force. 2. How it come to paſs that fountain-water is not ſalt.

Others again diſlike this hypotheſis, and that for ſeveral reaſons, and aſſign rain as the cauſe of fountains; but if rain were the only cauſe, whence can it be, that thoſe fountains are never dry in the time of the greateſt drought, when there has been no rain for a long time? and therefore others to rain add vapours; which being by the heat of the ſun exhaled in vaſt quantities (as the learned Mr. *Edmund Halley* has proved) and they being carried over the low land by the wind to the ridges of mountains, where they preſently precipitate, and gliding down by the crannies of ſtone, and part of the vapours entering into the caverns of the hills, the water thereof gathers as in an alembick in the baſons of ſtone it finds; which being once filled, all the overplus of water runs over by the loweſt place, and breaking out by the ſides of the hills, forms ſingle ſprings, and many of theſe running down the valleys between the ridges of the hills, and coming to unite, form little rivulets or brooks; and many of theſe meeting again in one common valley, and gaining the plain ground, being grown leſs rapid, become a river; and many of theſe being united to one common channel, make the largeſt rivers, as the *Thames*, the *Rhine*, the *Danube*, &c.

FOURNEAU', a powder chamber, or chamber of a mine; a hole or cavity made under a work. The top of which is ſometimes cut into ſeveral points like chimneys, to make more paſſages for the powder, that it may have its effects on ſeveral ſides at the ſame time, *F.*

FOWL (Fugel, *Sax. fayl*, Dan.) a bird.

FOX (Fox, *Sax. fucks*, Dan.) a fourfooted animal, of the ſize of a middling dog, accounted the moſt ſubtil and cunning of all beaſts, runs ſwiftly, and uſes a great many turnings and windings to avoid his purſuers; he has a large buſhy tail, and is of a rank, ſtrong ſmell; a beaſt of chace.

A FOX (*emblematically*) may very properly denote a prudent commander, who to gain victories with leſs expence of blood, rather chooſes to prevail in his enterprizes by conduct and ſtratagem, than by downright dint of the ſoldier's courage.

A FOX (*hieroglyphically*) was uſed to repreſent a ſly, ſubtil fellow, full of wicked intentions; becauſe that animal is notable on account of its craftineſs.

A FOX (in *Coat Armour*) may repreſent thoſe that have done ſignal ſervice to their prince and country, by the adminiſtration of juſtice; or upon embaſſies or ſuch like negotiations, where wit and dexterity is of more uſe than ſtrength or va'our.

FOX'ES *Evil* (with *Phyſicians*) a diſeaſe when the hair falls off from the head by the roots; a ſhedding of the hair, caus'd by the *Lues Venerea* or otherwiſe.

FRAC'TION (in *Arithmet.*) a broken number, being a proportionable part of any integer or whole thing.

Vulgar FRACTION, is one always expreſſed by 2 numbers, the one written over the other, with a line between, as $\frac{1}{3}$.

Decimal FRACTION, is one that has for its denomination 1, with a cypher or cyphers, as $\frac{1}{10}$, $\frac{1}{100}$, $\frac{1}{1000}$, commonly for brevity ſake is ſet down thus, .5 .10

FRAC'TIOUS (of *fractus* or *fractio*, L.) quarrelſome, peeviſh.

FRAC'TIOUSNESS, quarrelſome temper, aptneſs to take offence, peeviſhneſs.

FRAC'TURED (of *fractura*, L. *fracture*, F of *fractus*, L. broken) crackt, broken.

FRA'GILENESS (*fragilitas*, L. *fragilité*, F.) brittleneſs, weakneſs.

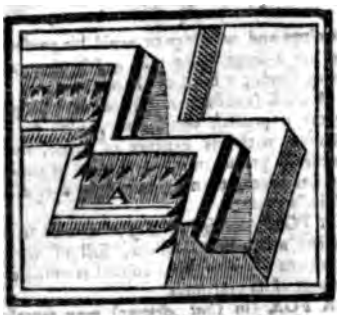
FRA'GRANCE (*fragrantia*, L.) ſweetneſs of ſmell.

FRA'GRANTNESS (*fragrantia*, L.) fragrancy.

FRAIL (*fragilis*, L.) weak of nature, feeble; alſo brittle.

FRAIL'TY } (*fragilitas*, L. *fragilité*,
FRAIL'NESS } F.) weakneſs of nature, brittleneſs, frailty.

FRA'ISES (in *Military Affairs*) are pieces of wood of ſix or ſeven feet long planted under the *Cordon*, in places which are not faced with ſtone or brick, they are planted at the baſe of a *Parapet*, being ſet about half way into the *Rampart*; they are not laid parallel to the *Baſe* of the *Rampart*, but a little ſloping downwards with their point, that men cannot ſtand on them; their chiefeſt uſe is to hinder the garriſon from deſerting, which would be eaſy without them, eſpecially in places with dry moats. They likewiſe prevent ſurprizes and eſcalades. See the figure following.



To FRAIZE *a Battalion*, is to line it every way round with pikes, that if they ſhould be charged with a body of horſe, the pikes being preſented may cover the muſketeers from the ſhock of the horſe, and ſerve as a barricade.

FRAME-WORK-KNITTERS were incorporated about the year 1664; they are a maſter, two wardens, 18 aſſiſtants, but no livery. Their arms on a ſeal (for I find them not in colours) are. On a chevron between two combs, and as many leads of needles in chief, and an iron jack, lead-ſinker in *Baſe*; a main ſpring between two ſmall ſprings, all which parts belong to a *Frame*. Their hall is ſituated in *Red-Croſs-Street*.

FRAME (with *Painters*) a kind of chaſſy or ſquare compoſed of four long pieces or ſlips of wood joined together, the intermediate ſpace of which is divided by little ſtrings or threads into a great number of little ſquares, like the meſhes of a net uſed in reducing figures from great to ſmall, or from ſmall to great.

To be out of FRAME, *i. e.* to be diſordered or diſcompoſed in body or mind.

FRAM'POLE *Fence* (in the manor of *Writtle* in *Eſſex*) a privilege belonging to the inhabitants, to have the wood that grows on the fence, and as many trees or poles as a man can reach from the top of the ditch with the helve of an axe, for the repairing of his fence.

FRAN'CHISE *of Quarters* (at *Rome*) a certain ſpace or diſtrict wherein the houſes of embaſſadors of the *European* princes are, and where they retire, where they cannot be arreſted, nor proſecuted at law.

To FRAN'CHISE (*affranchir*) to grant liberty, privileges, freedoms, immunities, *&c.*

FRAN'GIBLENESS (*frangibilitas*, L. of *frangere*, to break) capableneſs or eaſineſs to be broken.

FRANGIPANE, an exquiſite kind of perfume, frequently given to the leather wherewith gloves, *&c.* are made.

To FRANK *Letters*, to order them to be carried without paying the poſtage.

FRANKLY (*franchement*, F. plainly, ſincerely.

FRANKNESS (*franchiſe*, F.) fre pen-heartedneſs, ſincerity.

FRAN'TICKNESS (*phreneſis*, L. F. of φρένησις, Gr.) frenſicalneſs, madneſs.

FRATER'NALLY (*fraternellem* after the manner of or like a brothe

FRATERNITY *of arms*, an a aſſociation in arms, in ancient times between two knights, who thereby go together, ſhare their fortunes, a ally aſſiſt each other againſt all the

FRAT'RAGE, a partition amon or coheirs, coming to the ſame inhe ſucceſſion; alſo that part of the i that comes to the youngeſt brother

FRAU'DULENT (*fraudulentus*, ceitful, cheating, knaviſh, *&c.*

FRAU'DULENTNESS (*frau fraudulentus*, L.) deceitfulneſs, gu knaviſhneſs.

FRAYGHT (of *fracht*, Teut.) *i. e.* full laden.

FREAK'ISHNESS, capriciouſn gottineſs, *&c.*

FRE'CKLED } (*q. d.* ſpeckle
FRECKLY } many ſmall re in the ſkin.

FRECK'LES, a ſort of ſmall, h buboes or puſtules ariſing on the ſk face or hands, and moſtly in perſ faireſt and fineſt ſkins.

FREE (Freah, *Sax.* ory, Dut liberty, not a vaſſal, not enſlaved, ſoner, not dependant.

A *free* nation is that which has conquered, or thereby entered int ditions of ſubjection. *Temple.*

This wretched body trembles at yo
Thus far could fortune, but ſhe ca
Free to herſelf my potent mind re
Nor fears the victor's rage, nor feels

2. Uncompelled, unreſtrain'd: 3. by fate, not neceſſitated.

Freely they ſtood who ſtood, and fe
Not *free*, what proof could they
ſincere.
Of true allegiance, conſtant faith,
Where only what they needs muſt d
Not what they would? *Milt. Par.*
4. Permitted, allowed.

Defaming as impure what G pure; and commands to ſome, le all. *Milton.*

FREE-BORN (of Freah-beo born in freedom, with a right t and immunities.

To FREE (*Sea* term) when a ſ throws out more water than ſhe her, it is ſaid to free her.

To FREE (a *Boat*) is to bale o the water.

FREE *State*, a republick governed by magiſtrates elected by the free ſuffrages of the inhabitants.

FREE'DOM *of the Will*, a ſtate or faculty of the mind, wherein all the motions of the will are in our power, and we are enabled to determine on this or that; to do good or evil without any force or conſtraint from any foreign cauſe whatſoever.

FREEDOM *of Contradiction* (with *Schoolmen*) is that whereby we are at our choice to *will* or *nill*; to love or not love, *&c.*

FREEDOM *of Contrariety* (with *Schoolmen*) is that whereby we are at our own choice to do *good* or *evil*, to be *virtuous* or *vicious*, to make a horſe or a lion.

FREEDOM *of a City*, &c. a right of exerciſing a trade or employment, *&c.* in a city or town corporate, and a being elected to the dignities and offices of it.

FREE-STONE, a ſort of a ſtone that works up like alabaſter; uſed in building, and dug up in many parts of *England*.

FREE'NESS (Fɼheneſſe, *Sax.*) a being free, alſo liberality.

FREEZ'ING (in *Phyſiology*) congelation, is the fixing of a fluid; or the depriving it of its natural mobility, by the action of cold; or the act of converting a fluid ſubſtance into a firm, coherent, rigid one, called ice.

To FREEZ (Fɼyſan, *Sax.*) to congeal into ice.

FREEZ (in *Architecture*) is that part of the entablature of columns between the *Architrave* and *Cornice*.

Tuſcan FREEZ, *Vitruvius* makes it flat and plain, the higheſt 30 minutes, the leſſer 15. *Scammozzi* makes it plain, and 42, and *Palladio* convex or ſwelling, and in height but 26 minutes.

Doric FREEZ, both *Vitruvius* and *Vignola* makes this freez flat, only carved with triglyphs and metopes, and the height of it 30 or 45 minutes, and *Scammozzi* and *Palladio* 45 minutes.

Ionick FREEZ, *Vitruvius* makes this freez flat, but commonly carved with acanthus leaves, lions and men, *&c.* and in height 30 minutes, *Vignola* 45, *Scammozzi* 28, and *Palladio* convex or ſwelling, but 27 minutes.

Corinthian FREEZ, *Vitruvius* makes this like the *Ionick*, and in height 30 minutes 2 thirds; *Vignola* the ſame, but 45 minutes, *Scammozzi* and *Palladio* the ſame; but the former 31 and 3 fourths, and the latter 28 minutes in height.

Compoſit FREEZ, *Vitruvius* makes this freez flat; but beſet with cartouſes and carved between every cartouſe, and in height 52 minutes and a half; *Vignola* the ſame, but 45 minutes; *Scammozzi* but 32 minutes, *Palladio* convex or ſwelling, but in height 32 minutes.

A Convex FREEZ, *A Pulvinated* FREEZ, are thoſe whoſe profile is a curve.

Flouriſhed FREEZE, is one inriched with rings of imaginary foliages.

Hiſtorical FREEZE, is one adorned with baſs relievo's, repreſenting hiſtories, ſacrifices, *&c.*

Marine FREEZE, one repreſenting ſea-horſes, *Tritons*, and other things pertaining to the ſea, as ſhells of fiſhes, baths, grotto's, *&c.*

Ruſtick FREEZE, is one whoſe courſes are ruſticated or imboſſed.

Symbolical FREEZE, one adorned with things pertaining to religion, as the *Apparatus* of ſacrifices, *&c.*

FREN'DENT (*frendens*, L.) gnaſhing the teeth.

FREND'LESS *Man* (with the *Engliſh Saxons*) an out-lawed man.

FREN'ZICAL (*phrenitis*, L. of φρενῖτις, Gr. *freneſie*, F.) a ſort of madneſs or dotage.

FRE'QUENCY, FREQUENTNESS (*frequentia*, L.) oftenneſs; uſualneſs; commonneſs.

FRES'CO, a way of painting or plaiſtering (or rather both) upon walls to endure the weather, and repreſenting birds, beaſts, herbs, fruit, *&c.* in relief. It is done with a compoſt of the powder of old rubbiſh ſtones, mixt with burnt flint (or lime) and water, with which the wall is plaiſtered a good thickneſs, and painted with colours ground with lime-water, milk or whey, and laid on the plaiſter while it is wet, by which means they incorporate with the plaiſter, ſo as never to waſh out.

This was the ancient *Grecian* way of painting, and afterwards uſed by the *Romans*; there having been ſeveral whole towns of this work in *Germany*, and excellently well done, but now they are ruined by the wars.

There are three chambers in the pope's palace at *Rome*, done in *freſco* by *Raphael, Urbin* and *Julio Romano*, and likewiſe a moſt excellent *freſco* work at *Fontainbleau* in *France*, which was the work of *Bolamee, Martin Rouſe* a *Florentine*, and others, containing the continued travels of *Ulyſſes* in 60 pieces.

FRESH *the Hawſe* (*Sea* phraſe) or *veer out more cable*, is when part of a cable that lies in the hawſe, is fretted or chafed, and it is required that more cable be veered out, that ſo another part of it may reſt in the hawſe.

To FRESH'EN (*rendre frais*, F.) to make freſh that which has been ſalted; or that which is grown faint or diſcoloured.

FRESH'NESS (of *fraicheur*, F.) newneſs; a not being ſalted; alſo the being refreſhed from tiredneſs; alſo coolneſs of air.

FRET, an agitation or diſturbance of the mind cauſed by ſome diſappointment or miſcarriage of an affair.

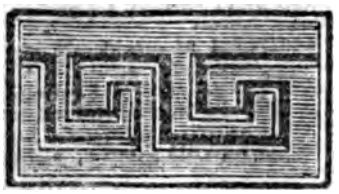
FRET (in *Muſick*) a ſtring tied round the finger-board of an inſtrument, to ſhew the proper diſtance upon the ſtring that each note ſhould be ſtruck at.

To FRET, to vex, teaſe, or perplex one's ſelf or another perſon, at or about any thing that happens to croſs ones inclination.

FRET'FULNESS, peeviſhneſs.

A FRET; a fume or heat of paſſion.

FRET } (in *Architect.*) is a knot or
FRETTE } ornament that conſiſts of two liſts, or ſmall fillets, variouſly interlaced or interwoven, and running at parallel diſtances equal to their breadth, every turn of which and interſection muſt be at right angles; they were uſed by the ancients on flat members, as the faces of the *Corona* or leaves of cornices, under the roofs, ſoffits, *&c.* as in the following figure.



FRET-WORK, a ſort of plaiſterer's work ſo called.

FRET-WORK (ſo called of *frette*, L.) it ſignified the timber work of a roof, and is an inſtrument of frets uſed to fill up and enrich flat empty ſpaces; principally uſed in roofs which are fretted over with plaiſter-work.

FRETS (with *Miners*) openings made in the banks of rivers made by land floods.

FRI'ABLENESS (*friabilitas*, L.) brittleneſs, aptneſs to crumble in ſmall particles.

Friableneſs is ſuppoſed to ariſe from that friable do not conſiſt wholly of dry parts, irregularly combined, and which are readily ſeparated, as having nothing glutinous, *&c.* to bind them together.

FRICA'TION } (with *Phyſicians*) a rub-
FRIC'TION } bing or chafing any part of the body, either dry with the hand or linen-cloths, or moiſt with oils, ointments, waters, *&c.*

FRICTION (in *Mechanicks*) is the reſiſtance that a moving body meets withal from the ſurface whereon it moves.

FRI'DEGAST, a certain idol of the ancient *Britons*.

FRITH'STOW (Fꝛiðꝛeop of Fꝛið, peace, and ꝑtop, *Sax.* a place) a ſeat, chair, or place of peace.

FRIEND'LINESS (Fꝛeonðlicneꝛꝛe, *Sax.*) kindneſs or kind behaviour, good nature, tenderneſs, courteouſneſs; the return of mutual benevolence, a readineſs to help a perſon as far as is in one's power, and comports with ſelf preſervation, *&c.* It is the very cement of ſociety.

FRIEND'SHIP (of Fꝛeonð and *ſhip*, *Sax.*) the quality or kindneſs of a friend.

FRI'ERS (*fratres*, L. *freres*, F. *i. e.* brethren) monks or religious perſons, of which there are 4 principal orders. 1. The *Friers minors* or *Franciſcans* or *Grey Fri Auguſtins*. 3. The *Dominicans ers*. 4. The *Carmelites* or *Whit*

FRI'ERY } (*confraire*, F.)
FRI'ARY } friers; alſo th habitation.

A FRI'GID *Stile*, is a low je of diction, wanting force, warm nation, figures of ſpeech, *&c.*

FRI'GIDNESS (*frigiditas*, impotency.

To FRIGHT'EN (Fꝛihtan, Dan.) to put into a fright, to ter

FRIGHT'FUL (Fꝛihtꝛul, S ſright or terror, alſo apt to be put

FRIGHT'FULNESS (Fꝛih *Sax.*) aptneſs to be affrighted; neſs of aſpect.

FRINGE (*frange*, F.) a ſort

To FRINGE (*franger*, F.) to fringes.

FRISK'INESS, ſkittiſhneſs, ſkipping and flirting to and fro,

FRISK'Y (probably of *friſque frizzare*, Ital.) leaping and jur down.

FRITH'GILD (in *ancient* ſame as is now called a gild, frate pany.

FRIT'ILLARY (with *Botan* that is very finely chequered, and ſhape of a dice-box, from whe name, *L.*

FRIV'OLOUSNESS (of *fri volé*, F.) triflingneſs, inſignificant

FRIZE. See *Freeze*.

FRIZ'ZLING (of *friſé*, criſped.

A FRIZ'ZLING (*friſure*, F or criſping, properly of the hair.

FROL'ICKSOME, diſpoſed full of merry pranks, whimſies,

FROL'ICKSOMENESS, th merry pranks, whimſies, *&c.*

FRONT (in *Proſpective*) the cal projection of an object upon a

FRONT *of a Battalion*, is of file leaders; it is alſo calle head of a battalion.

FRONT *of a Squadron*, is of troopers.

FRONT *of an Army*, is th tents in the firſt line, which (i are the quarter-maſters tents, *Foot*) thoſe of ſerjeants.

FRONT (of a *Place*) is the f or the *Tenaille*, *i. e.* all that is tween the flanked angles of two baſtions, *viz.* the two faces, th and the curtain.

To FRONT *every way* (*Mi* is when men are faced to all ſide

FRON'TAL (in *Architecture ton* or pediment, ſometimes pla tle door or window.

NTA'LES (in *Anatomy*) two muſcles, each ſide of the forehead; commonly d to ſpring from the ſcull; but now to ariſe from the occipital muſcles; *frontales* and *occipitales* are rather one ed digaſtrick muſcle on each, moving p and ſkin of the forehead and eye-

ONTATED (in *Botany*) ſignifies that *alum* or leaf of a flower growing broader ader, and at laſt perhaps terminates ght-line.

ONTI'ER, the border, confine or ry of a kingdom or province, which mies find in the *front* when they are to enter the ſame.

ST (Fꝛoſt, *Sax.* and *Dan.*) an ex- cold ſtate of the weather, whereby tion and fluidity of liquors is ſuſpended; ſtate of the air, *&c.* whereby fluids verted into ice. A hoar-froſt is gene- when the vapours near the earth are ed by the coldneſs of the night, which ppens in winter, when cold predomi- ſo that the difference between dew and oſt is, that miſts do turn to dew, if miſt of drops of water; but into hoar- when they conſiſt of vapours that are ed in their paſſage down to the earth. contracts metals, or rather the cold it; but on the contrary it dilates fluids, velve-foot tube of iron loſt two lines in , being expoſed to the air in a froſty but liquids are ſwelled and dilated by arly one tenth of their bulk, and by eans burſts not only veſſels of glaſs and but even of wood or iron or other , as has been found by many experi-

ST'ED, done or made in imitation of

OST'INESS (Fꝛoꝛzigneſſe, *Sax.*) quality.

OTH'INESS, fulneſs of froth, frothy ; the want of ſolidity and ſubſtance; ſs, emptineſs, windineſs.

OTH'Y, having or full of froth, vain, trifling; not ſubſtantial nor ſolid, *&c.*

OW'ARDLY (Fꝛampeaꝛ'olice, *Sax.*) rward manner.

OWARDNESS (Fꝛampeaꝛ'oneyꝛe, peeviſhneſs, fretfulneſs, ſurlineſs.

OW'EY (with *Carpenters*) timber is ſaid rowey, when it is evenly tempered all y, and works freely without tearing.

OWN'ING (*ſourcils fronceux*, F.) g the brows, wrinkling the forehead.

OWN'INGLY, with an air of diſ- e, *&c.*

O'ZEN (of Fꝛoꝛz, *Sax. froſt*, Dan.) led with froſt.

O'ZENNESS, congealedneſs by froſt or r.

U'GALNESS (*frugalitas*, *L. frugalité*, *F.*) thriftineſs, ſparingneſs in expences.

FRUGI'FEROUSNESS, fruit-bearing- neſs, fertility.

FRUGIV'OROUSNESS (of *frugivorous*, *L.*) fruit-devouring quality or faculty.

FRUIT (*fructus*, *L.*) in its general ſenſe includes whatſoever the earth produces for the nouriſhment and ſupport of human kind and animals, *F.*

FRUIT (with *Botaniſts*) is defined to be that, which ſucceeds to each flower, whether it conſiſts of one or more ſeeds; ſome reſtrain the word *fruit*, to ſignify only that which is eſculent.

Natural FRUITS, are ſuch as the earth produces of its own accord, without any culture.

FRUITS *of Induſtry*, are ſuch as tho' they are natural require ſome culture to bring them to perfection.

Civil FRUITS (in *Law*) are rents, ſala- ries, wages.

FRUITS (in the *Canon Law*) denotes every thing, whereof the revenue of a benefice conſiſts, as glebe, tithes, rents, offerings, *&c.*

FRUIT'AGE (of *fruit*, *F.*) all kinds of edible fruits.

FRUI'TERERS company were firſt incorpo- rated *Anno* 1604, and conſiſt of a maſter, two wardens, about ſeven- teen aſſiſtants; and 39 on the livery. Their ar- morial enſigns are *azure*. *The tree of* Paradiſe *between* Adam *and* Eve *all proper*. They have no hall, but ſome- time meet at the *Pariſh Clerks* in *Wood-ſtreet*.

FRUIT'FUL (of *fruit*, F. and ꝼull, *Sax. &c.*) fertile.

FRUIT'FULNESS (of *Fruit*, F. and Ful- neyꝛe, *Sax.*) fertility.

FRUIT'FULNESS (in *Hieroglyphicks*) is repreſented by an olive tree.

FRUITFULNESS (in *Sculpture*, *&c.*) was repreſented by a lady ſitting upon a bed, with two little infants hanging about her neck.

FRUI'TION (by *Moraliſts*) is defined to be the reſt or delight of the will in the end obtained.

FRUIT'LESS (of *fruit* and leaf, *Sax.*) unprofitableneſs.

To FRUS'TRATE (*fruſtrare*, *L.*) to make void, to deceive, to diſappoint.

FRUS'TRATIVE } of or belonging to
FRUS'TRATORY } fruſtration; alſo apt to fruſtrate.

FRUTES'CENT (*fruteſcens*, *L.*) growing ſhrubby, becoming a ſhrub.

FU'CATED (*fucatus*, *L.*) painted, co- loured.

FUCA'TION, a diſguiſing, a cloaking.

FUCUS, a paint for the face to heighten the complexion.

FU'EL

FU'EL (probably of *feu. F.* fire) firing, as wood, coals or any matter fit for burning for culinary or other uſes.

FU'ELIST, a maker of charcoal, ſmall-coal, *&c.*

FUGA'CIOUSNESS (*fugacitas, L.*) aptneſs to fly away.

FUGA *vacui* (in *ancient Philoſophy*) a principle whereby various effects were produc'd ariſing from an averſion (which they ſuppoſ'd) in nature to a *vacuum*. But moſt of theſe *phænomena* modern philoſophers have demonſtrated to ariſe from the gravity and preſſure of the air.

FUGA'LIA, feſtivals obſerved by the ancient *Romans* on account of the expulſion of their kings. From which pattern the *Engliſh* ſeem to have taken their *Hock-Tide*, and having cleared the lands of their inſolent neighbours the *Danes*, inſtituted the annual ſports of *Hock-Tide*, conſiſting of ſuch paſtimes, as throwing at cocks.

FUL'GENTNESS (*of fulgentia, L.*) ſhiningneſs, brightneſs, fulgidity.

To FULL *Cloth* (*fullare, L. fouler, F.*) to mill it in order to thicken it.

FUL'LERY, a work houſe or place where cloth is fulled.

FUL'LY (Fullice, *Sax.*) to the full.

FUL'NESS (Fylneſſe, *Sax.*) plenty.

FULMIN'EOUS (*fulmineus, L.*) of or belonging to thunder.

FU'LSOMNESS (*q. d. foulſomneſs, i. e.* ſomewhat foul and neſſe, *Sax.*) loathſomneſs, naſtineſs, *&c.*

FU'MED (*fumatus, L.*) ſmoaked, fumed.

To FUME (*fumare, L. fumer, F.*) to ſmoak or ſteam.

FU'METORY, an herb.

FU'MIDNESS, ſmoakineſs; the being ſmoaky.

FUMIF'ICK (*fumificus, L.*) making ſmoak, perfuming.

FUMIGA'TION, a perfuming with the ſmoak of ſweet wood or other matter, either for qualifying the air, or fumes of *Mercury*.

FUMIGATION (with *Surgeons*) a ſalivation raiſed by *Mercury*.

FUMIGATION (with *Chymiſts*) a fumigating or ſmoaking, an eroſion or eating away of metals by ſmoak or vapour.

FU'MOUS (*fumoſus, L. fumeux, F.*) ſmoaky.

FUMOS'ITY (*fumoſitas, L.*) ſmoakineſs.

FUN, ſport, game, banter, *&c.*

To FUN *one*; to ſooth, cajole, coaks, wheedle.

Animal FUNC'TION, is that without which we cannot perceive, will, remember, *&c.* ſuch are *feeling, ſeeing, imagining, judging, paſſions, voluntary motions*, &c.

FUNCTION (in a *Phyſical* ſenſe) is the ſame as action; an effective motion produced in any part of an animal by the proper aptitude or fitneſs of ſuch a part for the uſes appointed by the author of nature.

Natural FUNCTIONS, are thoſe which change the food, *&c.* ſo as to aſſimilate it to our own nature; ſuch are the *viſcera* or bowels, and the veſſels that receive, retain, ſecern, *&c.* the humours.

Vital FUNCTIONS, are thoſe neceſſary to life; and without which it cannot ſubſiſt, as the action of the heart, brain, lungs, *&c.*

FUND *of the eye* (*Anat.*) the part poſſeſſed by the *Choroeides* and *Retina*.

FUNDAMENT (*fundamentum, L.*) ſerving for the foundation; that upon which the reſt is built, eſſential, important, not merely accidental.

Such we find they are, as can controul
The ſervile actions of our wav'ring ſoul,
Can fright, can alter, or can chain, the will;
Their ills are built on life, that *fundamental* ill. *Prior.*

FUNDAMENTAL, leading propoſition; important and eſſential part, which is the ground work of the reſt.

It is a very juſt reproach that there ſhould be ſo much violence and hatred in religious matters among men who agree in all *fundamentals*, and only differ in ſome ceremonies, or mere ſpeculative points. *Swift.*

FUNDAMENTALLY, eſſentially; originally.

Religion is not only uſeful to civil ſociety, but *fundamentally* neceſſary to its very birth and conſtitution. *Bentley.*

FUNDAMEN'TALNESS, fundamental quality; chiefneſs, principalneſs.

FUNE'BRAL *Staves*, torches, links, flambeaux.

FUNE'BREOUS (*funebris, L. funebre, F.*) belonging to a funeral, doleful, mournful.

FU'NERALS, burying of the dead.

FU'NERAL *Oration*, a ſermon or diſcourſe pronounced in praiſe of a perſon deceaſed, at the ceremony of his funeral.

FU'NERARY (*funerarius, L.*) pertaining to funerals.

FUN'GOUSNESS (*of fungoſus, L.*) ſpungineſs.

FUN'GOUS *Fleſh*, a ſpongious excreſcence, called *proud fleſh*, frequently growing on the lips of wounds, *&c.*

FUN'GUS, a fleſhy tumour or excreſcence, very ſpongious, ſoft and pale, ariſing on the membranes, tendons, and other nervous parts in conſequence of ulcers, wounds, *&c.*

FUNI'CULAR *Hypotheſis* (in *Mechanicks*) an hypotheſis produced by one *Francis Linus* againſt the ſpring and weight of the air, ſo as to explain the riſing and falling of quickſilver in a weather-glaſs or barometer, by means of a funiculus or little ſtring at the top, or a very fine thin ſubſtance, which is continually drawing

alf up, or is ſtretched out more or
ling to the different temperature of
d air.

CIOUS (*furax*, *L.*) thieviſh, in-
eal.

CIOUSNESS (*furacitas*, *L.*) thie-
ſ*c.*

URA'CEOUS (*furfuraceus*, *L.*)
ade of bran.

USNESS (*furioſitas*, *L.*) furious
ality.

ED (*freſſé*, F.) tied up as ſails.

ING (with *Architects*) is the mak-
e rafters feet in the cornice, that
afters are cut with a knee, theſe
e pieces that go ſtrait along with
from the top of the knee to the

ING *a Ship*, a laying on double
the ſides of a ſhip, after ſhe is built,
upon Plank, or more properly the
the planks and putting new tim-
e former timbers, and alſo other
on them to make a ſhip bear the

THERANCE, a promotion, an

THERMORE (Fupꝺoꝛmaꝛe,
beſides what has been ſaid, *&c.*

THERMOST (Fupꝺoꝛmæſ't,
moſt diſtant.

THEST (Fupꝺæſ't, *Sax.*) the
at.

LO'LE (with *Architects*) a moulding
nt placed immediately under the
the *Doric*, *Ionick* and *Compoſite*

CTION, darkening or clouding, *L.*

LE (*fuſilis*, *L.*) that may be mel-

LENESS (of *fuſibilité*, *F.* of *fuſilis*,
ſ or readineſs to flow or melt, that
metals or minerals that diſpoſes
ſion.

IAN *Language*, an affected rum-
or bombaſt way of writing; uſed
writers to make themſelves appear
learning and parts to the ignorant.

ICK } a ſort of wood imported
OCK } from the *Antille* iſlands in
Indies, very uſeful in dying a beau-
colour; and is alſo uſed in dying black,
lſo another ſort brought from *Italy*,
&c. uſed in dying a dark brown or
our.

'I-LUGS, a dirty drab, a ſluttiſh
at ſmells rank.

INESS, rankneſs in ſmell, miſtineſs.

RE (*fuſura*, *L.*) a flowing or melt-
tals.

LENESS (*futilitas*, *L. futilité*, *F.*)
fillineſs, lightneſs, vanity.

URI'TION, the act of genera-

G

G g, *Roman*, *G g*, *Italick*, 𝔊 𝔤, *Engliſh*, are the 7th letters of the alphabet, Γ γ, *Greek*, and ג, *Hebrew*, are the third letters of their alphabets.

G, in *Latin Numbers*, ſignified 400.

$\overline{G}$, with a daſh at top ſignified 40000.

The letter G in *Engliſh* has a double ſound, a hard, as *gold*, *gorge*, *gore*, &c. and a ſoft ſound in *gorgeous*, as if it were written *gorjeous*; but when *a*, *e*, *i*, *o*, or *u* follow the latter ſound, inſtead of *g* muſt be *j* conſonant; as *James*, *Jane*, *jem*, *jewel*, *John*, *Jude*.

G is not heard in *phelgm*, *ſign*, *campaign*, *reign*, *deſign*, *feign*.

Gh ſounds like *ff* in *laugh*, *cough*; nor is it ſounded in *nigh*, *night*, *might*, *caught*, *bought*, *fought*, *thought*, &c.

GA'BEL (*gabelle*, F. Gaꝛel, *Sax.* which ſome derive of קבל he received, or קבלה a receipt, *Heb.* others of *Gabella* or *Gablum*, corrupt *Latin* for tribute; others from *Gavel*, an unjuſt law) an exciſe in *France* upon ſalt, which writers ſay, raiſes the king as much money as all the mines of *Chili*, *Peru*, *Poteſi*, and all the reſt of *America* yield to the king of *Spain*. The whole commerce of ſalt for the inland conſumption lying wholly in the king's hands, who ſells and diſtributes all of it to his farmers and officers appointed for that purpoſe. In our *Ancient Records*, &c. it is taken to ſignify a rent, cuſtom, duty or ſervice yielded or done to the king or to ſome other lord.

GA'BIONS, are baſkets of five or ſix feet high, and four or five broad, equally wide at top and bottom; they are made of pieces of willow of about ſix feet long, ſtuck in the ground in a circle which they work round with ſmall branches, leaves and all, and afterwards fill them with earth, to make a cover or parapet betwixt them and the enemy; they are ſometimes uſed in making batteries.

GAD'DING (probably of *gaen*, Du. to go, or *ganging*, *Scotch*) rambling roving, ranging, ſtraggling about.

GAFFELETS. See *Gablocks*.

GAF'FER (Gob, good, and Faꝛeꝛ, a father, *Sax.*) a country appellation for a man.

GAFFOLD-*Land*, land that pays a certain cuſtom or tribute, called *Gaffold Gold*.

GAGA'TES (ſo called of *Gagas* a city of *Lyſia* in *Aſia*, where it was plenty) a ſort of ſtone, which, when rubbed ſmells like brimſtone, and that will take fire immediately.

Mort

Mort GAGE, is that which is left in the hands of the proprietor, ſo that he reaps the fruits of it; in oppoſition to *vif gage*, where the fruits or revenues are reaped by the creditor, and reckoned as part of the debt paid.

TO GAGE *Deliverance* (*Law term*) to give ſecurity that a thing ſhall be delivered; the ſame as to wage deliverance.

A GAGE (with *Joiners*) is an inſtrument made to ſtrike a line truly parallel to the ſtraight ſide of any board.

GAG'GED (prob. of ȝeagl, *Sax.* the cheek bone) having an inſtrument or piece of wood put into the mouth to keep it from ſhutting.

GAG'GLING, the noiſe made by a goose.

GAI'NESS (*gaieté*, F. chearfulneſs, of temper; alſo gallantry or fineneſs in apparel.

GAIL'LARD, briſk, merry, blithe, jolly, pleaſant, light-hearted, chearful.

GAIN'FUL (of *gain*, F. and Full, *Sax.*) profitable, advantageous.

GAIN'FULNESS, profitableneſs, advantageouſneſs.

GAIN'LY, cleverly, handily, dexterouſly.

GAIN'NESS, handineſs, dexterity.

GAIT (probably of ȝangan, *Sax.* to go) a particular motion or air of walking, *&c.*

GAIN-STANDING (of ȝean-ȝeanðan, *Sax.*) reſiſting, oppoſing, reſiſtance oppoſition.

GALACTI'TES (γαλακτίτης, Gr.) a precious ſtone, ſo called becauſe it is as white as milk; alſo a ſort of earth called *Milk-marle*.

GALAC'TOPOTE (*galactopota*, L. of γαλακτοπότης, Gr.) a milk-drinker.

GALACTO'PHAGIST (*galactophagus*, L. of γαλακτοφάγος, Gr.) a milk-eater, a milk-ſop.

GALAX'Y (γαλαξίας, of γαλα, Gr. milk) a long white luminous tract, which ſeems to encompaſs the Heavens like a ſwathe, ſcarf or girdle; eaſily perceivable in a clear night, when the moon does not ſhine.

Before the invention of teleſcopes, the learned were divided in their opinions about what it was; *Ariſtotle* and others affirming it to be a collection of vapours; but it is now found by obſervation to be an innumerable company of ſtars, not viſible to the naked eye.

GAL'BANUM, a gum iſſuing from the inciſion in the root of the ferulaceous plant, called *ferula Galbaniſera*, *L.* growing in *Arabia*, &c.

Loom GALE (*Sea Phraſe*) is when the wind blows gently, ſo that the ſhip may bear her top ſails a trip.

A freſh } GALE, { (*Sea Phraſe*) is uſed of
A ſtiff } { the wind when it is very high.

To GALE *away* (*Sea Phraſe*) is ſaid of a ſhip that ſails faſter than another, finding more wind than the other in fair weather, when there is but little wind.

GA'LEA (with *Phyſicians*) a pain in the head; ſo called, becauſe it takes in the whole head like an helmet.

GALEA (with *Anatomiſts*) a term uſed of the head of an infant that is newly born, when it is covered with part of the membrane or ſkin called *Amnios*.

GALEAS', a heavy low built veſſel, with both ſails and oars; it carries three maſts, but they cannot be lowered as in a galley, *viz. Main-maſt*, *Fore-maſt*, and *Mizzen-maſt*. It has 32 ſeats for rowers, and 6 or 7 ſlaves to each. It carries 3 tire of guns at the head; the lowermoſt has 2 pieces of 36 pounders each; the ſecond 2 pieces of 24 pounders each; the third 2 pieces of 18 pounders each. At the ſtern there are 2 tire of guns, each of 3 pieces, and each piece 18 pounders.

GALEA'TUS, *a*, *um* (in *Botan. Writ.*) hooded, whoſe upper part reſembles a kind of helmet or hood, as in the flower of ſage, *&c.*

GALEN'ICAL } of or pertaining to *Ga-*
GALEN'ICK } *len* the phyſician, as *Galenical Phyſick*, that which is founded upon the practice of *Galen*.

GA'LEONS } thoſe *Spaniſh* ſhips that
GAL'LIONS } are ſent to *Vera Crux* in *New Spain*, and if they are employed to any other part, they are not called by that name.

GALERICU'LATED (*galericulatus*, L.) having brims like or reſembling an hat.

GALL-*Bladder*, a membranous receptacle, in figure reſembling a pear, ſituate at the lower margin of the liver, in which the humour called *Gall* is contained.

A GALLANT *Man*, one ſomewhat gayer, brighter, and more agreeable than men in common are.

To GALLANT *a Woman*, to court her in the way of a gallant; alſo to lead her.

GAL'LERY *for paſſing a Moat*, is a covered walk made of ſtrong beams, and covered over-head with planks, and loaded with earth; it was formerly uſed for putting the *miner* to the foot of the *rampart*: ſometimes the *Gallery* is covered over with *raw hides*, to defend it from the artificial fires of the beſiged. The *Gallery* ought to be very ſtrong, of double planks on that ſide towards the *flank*, to make it muſket proof. It is made in the *camp*, and brought along the *trenches* in pieces, to be joined together in the *foſs*; it ought to be eight foot high, and ten or twelve wide: the beams ought to be half a foot thick, and two or three foot aſunder; the

ıks or boards nailed on each ſide, and
ith earth or planks in the middle; the
; to riſe with a ridge, that what is
upon it by the beſiegers with a deſign
it, may roll off. See the figure.

LERY (with *Architects*) a covered
a houſe, much longer than broad,
ich is uſually on the wings of the
, ſerving to walk in; alſo a little
alk, ſerving as a common paſſage to
ooms placed in a line or row.

'LEY, is a low built veſſel, that hath
s and oars, and commonly carries two
viz. a main-maſt and a fore-maſt,
be ſtruck or lowered at pleaſure.
e generally about 130 feet long, and
broad in the middle. They have
rom 25 to 30 benches of oars, and
ves to each bench, who are commonly
rho have offended againſt the ſtate.

LEY-*Men*, merchants of *Genoa*,
nciently arrived in *Eng. and* in gallies,
heir goods at a key near the *Cuſtom-*
thence called *Galley-Key*.

LEY (with *Printers*) a wooden frame
ch the compoſitor empties his com-
ick as often as it is filled.

EY-*Slave*, a perſon condemned to
he galleys.

EY-*Worm*, an hairy inſect, whoſe
ach ſide reſemble the oars of a gal-

mation to the GALLEYS (in *France*)
impoſed on criminals and delinquents,
they are adjudged to ſerve the king
s ſlaves on board the galleys; either
life-time, or for a limited time.

IA'RDISE (*galliardiſe*, F.) gaiety,
neneſs.

IMATH'IAS, a dark perplexed diſ-
here ſeveral things are huddled to-
as to make an inconceivable jargon,
h. our *Galliimaufry*.

LION } a ſort of ſhip or large gal-
EON } ley, having four decks,
ning ſails; in which the *Spaniards*
me, convey their bullion and plate
s in the *Weſt-Indies*.

IOT, is a little galley, or a ſort of
built very ſlight and fit for chaſe.
hat one maſt, and two or three pat-
It can both ſail and row, and has
r twenty ſeats for the rowers, with
to each oar. All the ſeamen on
re alſo ſoldiers, and each has a muſ-
ready when he quits his oar.

LOWSES, contrivances made of
d hooks and eyes, worn over the
by men to keep their breeches up.

OWAY (prob. of *gallopade*, F. a
op) an eaſy gentle pad-nag.

OW-*Graſs*, an herb.

OW-*Clappers* (of galga, a gallows,
en, *Sax.*) thieves.

GALLS, commonly call'd *Aleppo Galls*; are a ſort of vegetable or excreſcences ſomething reſembling nuts but of a round, which grow upon the hardeſt ſpecies of oaks, and uſed in making ink, dying black, *&c.* which altho' they are as hard as ſhells, are nothing but the caſes of inſects that are bred in them, and which when grown to maturity gnaw their way out, which cauſes thoſe little holes we ſee in them.

GA'MA } the firſt or graveſt note in
GAM'MOT } the modern ſcale of muſick.

GAMBEZO'N, a kind of coat or doublet of canvas, anciently worn by military men under their cuiraſs, to make it ſit eaſy and hinder it from hurting the body.

To GAM'BOL (*gambader*, F.) to ſhew tricks by tumbling, and ſuch like exerciſes, wantonly.

GAME'SOM (of gamian and ſom, *Sax.*) full of play, wanton frolickſome, *&c.*

GAME'SOMNESS (of gamenung, ſom and neſſe, *Sax.*) wantonneſs, frolickſomeneſs, *&c.*

GAME'STER (gamereſne, *Sax.*) one that plays at games.

GAM'MER (of God, good, and Moder, *Sax.* a mother, or of *grand* and *mere*, F.) a country appellation for a woman.

GAM'MOT, gameſomeneſs, banter.

To go a GANDERING (of gandſna, *Sax.*) to go a whoring in the month that the wife lies in.

GANE'FISH, a ſort of fiſh.

GANGS (with *Seamen*) are the ſeveral companies belonging to a ſhip, and employ'd in executing their ſeveral watches, works, *&c.* as the *Boatſwain's Gang*, &c.

To GAN'GRENE (*ſe gangrener*, F. *gangrænum corripere*, L. of γαγγρος, *inde*, γαγγραινα, Gr.) to contract a cadaverous corruption, attended with a ſtench, blackneſs and mortification.

GANT'LET (with *Surgeons*) a ſort of bandage for the hand.

GAO'LER, the keeper of a jail, a priſon-keeper.

To GAPE (gapan, *Sax.*) 1. To open the mouth wide; to yawn.

She ſtretches, *gapes*, unglues her eyes,
And aſks if it be time to riſe. *Swift.*

2. To open the mouth for food, as a young bird.

As callow birds,
Whoſe mother's kill'd in ſeeking of the prey,
Cry in their neſt, and think her long away;
And at each leaf that ſtirs, each blaſt of wind,
Gape for the food which they muſt never find.
Dryden.

As in a drought the thirſty creatures cry,
And *gape* upon the gather'd clouds for rain,
Then firſt the martlet meets it in the ſky,
And with wet wings joys all the feather'd train.
Dryden.

3. To deſire earneſtly; to crave; with *for*.

To her grim death appears in all her ſhapes;
The hungry grave *for* her due tribute *gapes*.
Denham.

To thy fortune be not thou a ſlave;
For what haſt thou to fear beyond the grave?
And thou who *gap'ſt* for my eſtate, draw near;
For I would whiſper ſomewhat in thy ear.
Dryden.

GA'PING (gɜpeung, *Sax.*) opening wide.

GAPE *ſeed*, ſtaring, gaping, loitering, idling in going on an errand.

GAR'BEL, a plank near the keel of a ſhip, called alſo a gar-board.

GAR'BLING (prob. of *garbolare*, Ital. or *garbeller*, O. F.) cleanſing of ſpices from droſs, *&c.*

GARD } (*garde*, F.) protection or de-
GUARD } fence; eſpecially the life-guard, or yeomen of the guard to a prince; alſo the hilt of a ſword or hem of a garment.

GARD (in a *Law Senſe*) guardianſhip, or management of children under age; alſo of ideots.

GAR'DIAN (*gardian* of *garder*, F. to keep, take care of, *&c.*) one that has a cuſtody or charge of any perſon or thing; eſpecially of the bringing up ſuch as are not of age and diſcretion to manage their own affairs, as children or ideots.

GARDIAN *of the Spiritualities*, he to whom the ſpiritual juriſdiction or government of any dioceſe is committed, during the vacancy of a biſhop's See.

GARDIAN *of the Cinque-Ports*, a principal magiſtrate of the havens in the *Eaſt* part of *England*, *i. e.* of the five ports or harbours. See *Cinque-Ports*.

A GAR'GLE, a waſh for the mouth, *&c.*

GA'RISHNESS, gayneſs, glaringneſs, gorgiouſneſs in attire, ſhowineſs.

GAR'LAND, an ornament for the head, in the nature or form of a ring or crown made of flowers, boughs or other decorations among the *Pagans*. The poets, prieſts and even the victims that were to be ſacrificed were crowned with garlands; and in *England* it is now a cuſtom to dreſs may-poles with garlands at *Wakes*; and the *London* milk-maids dreſs up their milk-pails with flowers, plate and ribbons, and go a dancing at the doors of their cuſtomers the 4 firſt days of *May*.

GAR'NISH (in *Cookery*) the adorning of diſhes.

GAR'NISHER (*celui qui garnit*, F.) he that adorns, ſets off, *&c.*

GARRETE'ER, one who lives in a garret or upper room of a houſe.

To GAR'RISON (*mettre garniſon*, F.) to furniſh a garriſon with ſoldiers.

GAR'RULOUSNESS (of *garrulitas*, L.) talkativeneſs, pratingneſs.

GAR'TER (*jarettiere*, F.) a bandage for the leg.

GARTER, the moſt noble order of the garter was inſtituted in the year 1350, by King *Edward* the III. as ſome ſay on acc of his many ſignal victories, particularly wherein it is ſaid the king's garter wa for the token. But others ſay on the fo ing account, that the king dancing one with his queen and other ladies, took garter which one of them had dropt; wh ſome of the lords preſent ſmiling, the ſaid, that he would make that garter of reputation; and ſoon after erected the of the *Blue Garter*, with this motto, *ſoit qui mal y penſe*, i. e. *Evil to him tha thinks*. The latter of theſe motives is generally believed to have been the grou the inſtitution of this order of knight However both theſe motives might conc the ſame end; and it has ever ſince eſteemed a great addition of honour beſt on the nobleſt perſon of the *Engliſh* na and many foreign princes have thought th ſelves honoured in being admitted int The number of the knights is 26, inch the king, and that is one thing that enh the value of it, that never any more ar mitted, whereas all or moſt other orders been ſo freely beſtowed, that they hav much of their eſteem by it. The fa warrior St. *George* of *Cappadocia*, is mad patron of this order; and every knight o to wear as his badge, the image of St. G on horſeback, trampling on a dragon, his ſpear ready to pierce him, the whole niſhed with precious ſtones appendant to a ribbon about their necks; becauſe that is ſaid to have ſlain ſuch a monſter, th his days ravaged the country.

They are alſo obliged to wear a gart the left leg, ſet with pearls and precious ſt having this motto, *Honi ſoit qui mal y* i. e. *Shame to him that evil thinks*; wit which two ornaments they are never to a abroad; and alſo King *Charles* I. or ed, that every knight ſhould always we ſtar of ſilver, embroidered on his clos coat, with the eſcutcheon of St. *George* in the garter, in the centre of it. Se *George*.

To GARTER (*attacher les jarrieres*, to tie or bind with a garter.

GASCONA'DE, a boaſting or vaunti ſomething very improbable; ſo termed the *Gaſcoons*, a people of *Gaſcony* in *Fr* ſaid to be much addicted to bragging and domontade.

GA'SE-HOUND (*agaſæus*, L.) a dog hunts by ſight, ſo as to make excellent with the fox and hare.

GAST'LINESS (ɣɜꝑtɣelicneſſe, of ɣ a ghoſt) ghoſtlikeneſs, frightfulneſs of a

GAS'TRICK *Juice*, the juice of ſtomach.

GASTRO'LATER (of γαςήρ, and τρέω, Gr. to worſhip) a glutton, a b god.

GASTRIL'OQUOUS (of γαςήρ, Gr.

belly, and *loqui*, L. to ſpeak) ſpeaking out of the belly.

GATE (with *Hunters*) a term uſed when they endeavour to find a hare by his ſlot, &c.

GATE *of the Sea* } (with *Sailors*) is when
Sea GATE } two ſhips lie aboard one another in a wave or billow, and by that means become rib-broken.

A GATH'ERING (ȝaȝeꝛunge, *Sax.*) a collection; alſo what is collected at one time.

GAU'DINESS (of *gaudium*, L.) affected gayneſs in apparel; ſhewineſs.

GA'VEL (ȝafel, *Sax.*) tribute, toll, or cuſtom; yearly rent, payment or revenue.

GAVEL-*kind* (of ȝife eal cyn, *Sax. i. e.* given to all the kin) *William* the conqueror, after paſſing thro' *Kent* towards *Dover*, was ſuddenly ſurrounded by the *Kentiſh* men, each of them bearing a bough in his hand; but ſoon throwing down their branches, they diſcovered their arms, proffering to give him battle, if he would not let them enjoy their ancient liberties and cuſtoms of *Gavel-kind*, &c. which he, then compelled by his ill circumſtances, ſwore to do; and now they only of all *England*, enjoy the ancient *Engliſh* liberties.

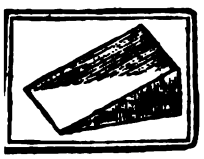
Gavel-kind, ſignifies in law a cuſtom, whereby the land of the father was equally divided at his death among all his ſons, or the land of the brother at his death, equally divided among all his brethren, if he have no iſſue of his own. This cuſtom, with ſome difference is ſtill obſerved in *Urchanfield* in *Herefordſhire*, and elſewhere; and all *Gavel-kind* land in *Wales* are made deſcendable to his heirs, according to the common law. In *Gavel-kind* tho' the father be hanged, the ſon ſhall inherit; for their cuſtom is, *the Father to the Bough, the Son to the Plough.*

GAUNT'NESS, learneſs, the having ſoft fleſh.

GAY'NESS, airineſs, briſkneſs, merrineſs, &c.

GA'ZING (of ȝeꝑan, *Sax.* or *ἀγαζωμαι*, Gr. to admire, according to *Minſheu*) ſtaring, looking about, or earneſtly.

GAZET'TE (ſome derive it of *Gazetta*, a coin anciently current at *Venice*, the common price of the firſt news papers printed there; others from גזד *Izgad*, *Heb.* a meſſenger) a news paper or book.



GA'ZONS, are ſods or pieces of freſh earth covered with graſs about a foot long, and half a foot broad, cut in form of a wedge, to line the *Parapet*; if the earth be fat and full of herbs, it is the better; they are ſide ſo, that their ſolidity makes a triangle; to the end, that being mixt and beat with the reſt of the earth of the *rampart*, they may eaſily ſettle together, and incorporate in a maſs with the reſt of the *rampart*. The firſt bed of Gazons is fixed with pegs of wood; the ſecond bed ought to be laid to bind the former, that is, over the joints of it, and ſo continued till the *rampart* is finiſhed; betwixt theſe beds there is uſually ſown all ſorts of binding herbs to ſtrengthen the *rampart*.

In his GE'ERS (of ȝearcunge, *Sax.* preparation) in order, furniſhed, dreſſed, ready prepared to act.

GEESE (of ȝoꝛ, *Sax.*) fowls well known.

GE'LABLE (*gelabilis*, L.) capable of being frozen or congealed.

GEL'IDNESS (*geliditas*, L.) coldneſs, frozenneſs.

GELD'ABLE (of *gaelder*, Dan.) capable of being gelded.

GELD'ED (of ȝylze, *Sax.* or *gaelder* Dan.) having the teſticles or ſtones cut out

GELD'ING (ȝylze, *Sax.* or *gaelder*, Dan.) a gelded horſe,

GEMELLI'PAROUS (*gemellipara*, L.) bearing twins.

GEMEL'LUS (with *Anatomiſts*) a muſcle of the elbow, ſo called from its double riſe, *viz.* from the upper part of the ſhoulder blade inwardly, and from the upward back part of the ſhoulder-bone.

To GEMM (of *gemma*, L.) to put forth buds.

GEM'INI (with *Aſtronomers*) twins, one of the ſigns of the zodiack, *Caſtor* and *Pollux*.

GEMO'NIÆ *Scalæ*, a place at *Rome*, to which the bodies of malefactors that were executed were dragged and thrown down. It was in the *Aventine*, near the temple of *Juno, Argiva*.

GEM'OTE (ȝemoꝛ, *Sax.*) a court holden on any occaſion.

GENS D'ARMES, theſe were formerly only the *French* king's guards; but now the companies of the king's *guards de Corps*, among which the muſqueteers and light horſe are reckoned. There is a company of about 260 gentlemen of which the king himſelf is the captain, one of his principal noblemen *Lieutenant Captain*, who are particularly called the *Gens d' armes*, who when the king marches with all his houſhold troops cloſe the march.

GEN'DER *of Nouns* (among *Grammarians*) is founded on the difference of two ſexes *male* and *female*, and they are called from the *Latins maſculine* and *feminine*, and few languages have any more genders but theſe two; but the *Greeks* and *Latins* have another gender, which the *Latins* call *Neuter*, that is as much as to ſay *Neither* (*maſculine* or *feminine*) as *Homo* a man is *maſculine*, and *Mulier* a women, is *feminine*, and *Saxum* a ſtone, is *neuter*.

This *Gender* is in *Latin* diſtinguiſhed by the articles *hic*, *hæc* and *hoc*, but it is a difficult thing to diſtinguiſh the *Gender* in the

Engliſh tongue; and there is ſcarce any language in the world, but the *Engliſh* tongue, that does not admit of a difference of gender in its articles or nouns; all the diſtinction that it has conſiſts in the pronouns, *he*, *ſhe*, *&c.* The adjectives of either *Gender* in the *Engliſh* tongue have no difference in their termination. As for inſtance, as the adjectives *good* and *white* have no difference in their termination, whereas the *Latins* have *bonus*, *bona*, *bonum*, and the *French* have *bon* maſculine, and *belle*, feminine for *good*, and the *Latins* have *albus*, *alba*, *album*, for white, and the *French blanc* and *blanche*.

GENDER (with *Geometricians*) geometrical lines are diſtinguiſhed into genders, claſſes, or orders, according to the number of the dimenſions of an equation, expreſſing that relation between the ordinates and the abſciſſæ.

GENERABLENESS, capableneſs of being generated.

GENE'RALNESS, the generality or being general.

GEN'ERANT (*generans*, L.) begetting, generating, or bringing forth.

GENERA'TION (with *Schoolmen*) a total change or converſion of a body into a new one, which contains no ſenſible part or mark of its former ſtate.

GENERA'TION (with *Philoſophers*) is defined to be a real action, whereby a living creature begets another like it of the ſame kind.

GEN'ERATIVENESS (of *generatif*, F. *generativus*, L.) generative or begetting quality or faculty.

GENERO'SA (*Law Term*) a gentlewoman, ſo that if a gentlewoman be termed ſpinſter in any original writ, appeal or indictment, ſhe may abate or quaſh the ſame, *L.*

GENEROS'ITY } (*generoſitas*, L. *ge-*
GEN'EROUSNESS } *neroſité*, F.) generous diſpoſition, bountifulneſs.

GE'NESIS (with *Geometricians*) the forming of any plain or ſolid figure by the motion of ſome line or ſurface is called the *Deſcribent*, and that according to which the motion is made is called the *Dirigent*. Thus a right line moved parallel to itſelf, is ſaid to generate a *Parallelogram*, and a *Parallelogram* turned about one of its ſides as an axis, generates a *Cylinder*.

GENIAL (*genialis*, L.) a term applied by the ancients to certain deities, who (as they imagined) preſided over the affairs of generation.

GENIA'LES *Dii*, the four elements, the twelve ſigns, and the ſun and moon, ſo called by the ancients.

GENIAL'ITY } feſtivalneſs, merrineſs at
GE'NIALNESS } meat.

GENIOG'RAPHY, conſiders or treats of the nature of angels and intelligences.

GENITAL *Bodies*, the beginning of all things, the elements.

GENITAL (in *Medicine*) ſomething relating to genitals.

GENITALS } (*genitalia*, L.) the p
GENITORES } parts of a male, v
the ſpermatick veſſels, the *Teſtes*, and the *P*

GENI'TES } ſuch perſons among the *J*
GENITE'I } who deſcend from *Abrah*
without any mixture of foreign blood; or ſ
who iſſued from parents, who, during
Babyloniſh captivity, had not married v
any *Gentile* family.

GEN'ITIN (*q. Junetin*, of *June*) is a k
of apple that is earlieſt ripe of any others

GENITU'RA, a name by ſome given
the ſemen, both of the male and female,

GE'NIUS (among the *Ancients*) was
to ſignify a ſpirit either good or evil; w
they ſuppoſed did attend upon every per
they alſo allowed *Genii* to each province, c
try, town, *&c.* alſo a man's natural diſp
tion, inclination, *&c.*

GE'NIUS, the force or faculty of the ſ
conſidered as it thinks and judges; alſo a
tural talent or diſpoſition to one thing r
than to another.

GEN'NET, an animal not much unlik
cat, as well for bigneſs as ſhape; but
noſe and ſnout is long and ſlender like a we
it is extraordinary light and ſwift; and
ſkin as fine and ſoft as down. There are
ſorts of them, the moſt common is g
mottled or full of black ſpots, the othe
black as jet, and as gloſſy as the fineſt vel
but ſpeckled with red, and their ſmell is m
like that of a Civet-cat.

GENT'LEMAN (*gentilhomme*, F. *ge*
ſus, L.) is properly, according to the an
notion, one of perfect blood, who had
deſcents of gentility both by his father
mother, *viz.* whoſe father's grandfather
great grandfather, his grandfather, and
father on both ſides were all gentlemen.

Gentlemen have their beginning either
blood, as before, as they are born of pa
of worth; or for having done ſomethin
peace or war, for which they are worth
bear arms, and be accounted gentlemen.

Formerly ſuch gentlemen had many p
leges, as firſt, That if one gentleman de
ted from another, combat was allow'd;
if a peaſant or mean perſon did ſo, he h
remedy in law.

2. In crimes of an equal nature a ge
man was puniſhed more favourable than a
ſant, *&c.*

3. Gentlemen might expect a peculiar
nour and reſpect to be paid them by m
perſons.

4. The evidence of a gentleman was
counted more authentick than that o
peaſant.

5. In chuſing of magiſtrates, *&c.* the
of a gentleman was preferred before that o
ignoble perſon.

6. A gentleman was to be excuſed fi
ſervices, impoſitions and duties.

7.

7. A gentleman condemned to death, was not to be hanged but beheaded; nor was his ſummination to be taken with torture.

8. It was a puniſhable crime to take down the coat armour of a gentleman, to deface his monument, or to offer violence to the enſign of any noble perſon deceaſed.

9. A gentleman was not to accept a challenge from a peaſant; becauſe there was not a parity in their conditions.

The ancient *Saxons* admitted none to the degree of gentlemen that lived by trades or buying or ſelling; except merchants and thoſe that follow huſbandry; which was always eſteem'd a creditable way of livelihood, and preferable to trading to ſea.

The reaſon why thoſe that are ſtudents in the inns of court are eſteemed gentlemen is, becauſe anciently none but the ſons of gentlemen were admitted into them.

But the ſtudents of law, grooms of his majeſty's palace, ſons of peaſants made prieſts or canons; or thoſe that have receiv'd dignity in the ſchools, or borne offices in the city, tho' they are ſtiled gentlemen, yet they have no right to the coat armour.

If a man be a gentleman by office only, and loſe that office, then he alſo loſes his gentility.

In our days all are accounted gentlemen that have money; and if he has no coat of arms, the king of arms can ſell him one.

GENT'LEMANLY } like a gentle-
GENT'LEMANLIKE } man, after the manner of a gentleman.

GENT'LEMEN *of the Chapel*, officers, in number thirty-two, whoſe duty and attendance is in the royal chapel; of which twelve are prieſts, and the other twelve are called *Clerks of the chapel*, who aſſiſt in the performance of divine ſervice.

GENT'LEMANRY } (of *gentilitas*,
GENT'LEMANSHIP } q. d. *bona gente*, L. man, *Sax.* and ſhy or ſcip, *Sax.*) termination) the dignity of a gentleman.

GENTLENESS (*gentilis*, L.) 1. Dignity of birth, goodneſs of extraction: 2. ſoftneſs of manners, ſweetneſs of diſpoſition, meekneſs, tenderneſs.

Still ſhe retains
Her maiden *gentleneſs*, and oft at eve
Viſits the herds. *Milton.*

Women ought not to think *gentleneſs* of heart deſpicable in a man. *Clariſſa.*

GENTLY. 1. Softly; meekly; tenderly; inoffenſively; kindly.

My miſtreſs *gently* chides the fault I made. *Dryden.*

The miſchiefs that come by inadvertency, or ignorance, are but very *gently* to be taken notice of. *Locke.*

2. Softly, without violence.

Fortune's blows,
When moſt ſtruck home, being *gently* warded, craves
A noble cunning.
Shakſp. Coriolanus.

GENTRY. 1. birth, condition: 2. claſs of people above the vulgar, thoſe between the vulgar and nobility.

GEN'UINENESS (of *genuinus*, *L.*) and ne[ɣ]ye, *Sax.*) naturalneſs, trueneſs, realneſs, as to what it is ſaid or taken to be, or appears to be.

GE'NUS (among *Logicians*) is the firſt of the univerſal ideas. And is when the idea is ſo common, that it extends to other ideas, which are alſo univerſal, as the *Quadrilater* is *Genus* with reſpect to the *Parallelogram* and *Trapezia*; *Subſtance* is *Genus* with reſpect to *Subſtance* extended, which is called *Body*, and the ſubſtance which thinks, which is called *Mind*.

GENUS *Summum* (with *Logicians*) is that which holds the uppermoſt claſs in its predicament; or it is that which may be divided into ſeveral *ſpecies*, each whereof is a *genus* in reſpect to other *ſpecies* placed below, *L.*

Subaltern GENUS (with *Logicians*) is that, which being a *Medium* between the higheſt *genus* and the loweſt *ſpecies*, is ſomtimes conſidered as a *genus*, and ſometimes as a *ſpecies*, L.

GENUS *Remotum* (with *Logicians*) is when there is another *genus* between it and its *ſpecies*, L.

GENUS *Proximum* (in *Logick*) the next or neareſt *genus*, is where the ſpecies is immediately under it, as *man* under *animal*, L.

GENUS (in *Algebra*) this art by the ancients was diſtributed into two *genera*, logiſtick and ſpecious.

GENUS (with *Anat.*) an aſſemblage or ſyſtem of ſimilar parts, diſtributed throughout the body, as the *genus nervoſum*, the nerves ſo conſidered.

GENUS (in *Botany*) is a ſyſtem or aſſemblage of plants agreeing in ſome one common character, in reſpect to the ſtructure of certain parts, whereby they are diſtinguiſh'd from all plants.

GENUS (in *Muſick*) a certain manner of ſub-dividing the principles of melody, *i. e.* the conſonant intervals into their concinnous parts.

GENUS (with *Rhetoricians*) is diſtributed into *demonſtrative*, *deliberative* and *judiciary*.

The *Demonſtrative* GENUS or *Kind*, to this belongs *Panegyricks*, *Genethliacks*, *Epithalamiums*, *funeral Harangues*, &c.

Deliberative GENUS or *kind*, to this belong *perſuaſions*, *diſſuaſions*, *commendations*, &c.

Judiciary GENUS or *kind*, to this belong *accuſations*, *defences*.

GEOCEN'TRICK (of γῆ, the earth, and κέντρον, Gr. a centre) the earth being ſuppoſed to be the centre.

GEOCEN'TRICALLY, according to that ſyſtem of the world, that ſuppoſes the earth to be the centre of the univerſe.

GEODÆT'ICAL (of γῆ and δαίω, Gr. to

to meaſure) pertaining to ſurveying.

GEODÆT'ICALLY, by way of ſurvey of the earth.

GEOGRAPHICALLY, according to the art of geography.

GEOMET'RICALLY (of *geometrice, L. geometriquement, F.* γεωμετρικῶς, Gr.) according to the geometrical art.

GEOMET'RICAL *Line*, is that wherein the relation of the abſciſſæ to the ſemi-ordinates may be expreſſed by an *algebraick* equation.

GEOMET'RICAL *Proportion*, is a ſimilitude or identity of ratio's, as 8, 4, 30 and 15 are in geometrical proportion.

GEOMETRICAL *Progreſſion*, a ſeries of quantities in continued geometrical proportion, *i. e.* increaſing in the ſame ratio, as, 1, 2, 4, 8, 16, 32, and ſo on.

GEOMETRICAL *Conſtruction of an equation*, is the contriving and drawing lines and figures, whereby to demonſtrate the equation, theorem or canon to be geometrically true.

GEOM'ETRY (γεωμετρία, of γῆ, the earth, and μετρέω, Gr. to meaſure) geometry originally ſignified the art of meaſuring the earth, or any diſtances or dimenſions on or within it; but it is now uſed for the ſcience of quantity, extenſion or magnitude abſtractedly conſidered, without any regard to matter.

It is very probable that it had its firſt riſe in *Egypt*, where the river *Nile* every year overflowing the country, and leaving it covered with mud, laid men under a neceſſity to diſtinguiſh their lands one from another by the conſideration of their figure; and to be able alſo to meaſure the quantity of it, ſo that each man after the fall of the waters might have his portion of ground allotted and laid out to him. After which, it is very likely, a farther contemplation of thoſe draughts and figures, helped them to diſcover many excellent and wonderful properties belonging to them, which ſpeculation continually was improving, and ſtill is to this day.

Out of *Egypt Thales* brought it into *Greece*, and there it received its chiefeſt perfection. For the geometry of the ancients was contained within narrow bounds, and extended only to right lines and curves of the firſt kind or order; whereas new lines of infinite orders are received into geometry, which orders are defined by equations, involving the ordinates and abſciſſes of curves.

The ſubject of *Geometry* is the length, breadth and height of all things. It is divided into *Speculative* and *Practical*. The former treats of the properties of *lines* and *figures*, ſuch as *Euclid's Elements*, *Apollonius's Conicks*, &c. and the latter ſhews how to apply theſe ſpeculations to uſe in life.

Geometry may alſo be divided into theſe three ſubordinate parts. *Altimetry*, which is the art of meaſuring ſtrait lines. *Planimetry*, or the art of meaſuring of ſurfaces. *Stereometry*, the art of meaſuring ſolids or bodies.

Geometry is painted as a lady with a ſallow face, clad in a green mantle, fringed with ſilver, and holding a ſilver wand in her right hand.

GEOMETRY, is the ſcience or doctrine of extenſion or extended things, *viz.* lines, ſurfaces and ſolids, which diſcovers the magnitude or greatneſs of things preciſely, with their capacities, *&c.*

Theoretical GEOMETRY, is a ſcience which treats of magnitude or continued quantity, with its properties conſidered abſtractedly without any relation to meterial beings, it contemplates the property of continuity, and demonſtrates the truth of general propoſitions called *Theorems*.

Practical GEOMETRY, is the method of applying *theoretical* to practice; as the meaſuring of land or ſolid bodies, navigation, fortification, dialling.

Elementary GEOMETRY, is that which is employed in the conſideration of right line and plain ſurfaces and ſolids generated from them.

GEOPON'ICS (γεωπονικά, of γῆ, the earth, and πόνος, Gr. labour) books treating of huſbandry.

GEOR'GE (of γεωργός, Gr. an huſbandman) a proper name of men; the moſt noted of that name was *George* of *Cappadocia*, a tribune or colonel under the emperor *Diocleſian*, who is ſaid to have killed a huge ſerpent in *Africa*, to whom a virgin was expoſed to be devoured. This champion by ſome is taken for our St. *George*, the patron ſaint of *England*, of whoſe chivalry and exploits ſo many romantick ſtories are told.

GEOSCOPY (of γῆ and σκοπέω, Gr. to view) a knowledge of the nature and qualities of the earth or ſoil, obtained by viewing and conſidering it.

A GERMAIN', a kind of long and pretty large pear.

GER'MAN (*germanus*, L.) come of the ſtock.

Couſin GERMANS, are couſins in the firſt or neareſt degree, being the children of brother or ſiſter.

GEROCO'MICA, phyſick preſcribing diet for old men.

GE'RUNDS, *in the* Engliſh *Tongue*, Gerunds and participles are the ſame in termination, and have no other diſtinction but the *Particle* and the *Noun ſubſtantive*, which always follow and precede the one the other: As *loving* is both a participle and a gerund; as a *loving Man*, *loving* is here a participle; *in loving him*, *loving* is a gerund.

GESTUOS'ITY (*geſtuoſitas*, L.) apiſhneſs in geſtures.

GET'TINGS (of gezan, *Sax.* to get) acquiſitions; things gotten by labour, traffick *&c.*

GHAST

GHAST'LINESS, ghoſtlineſs, frightful aſpect.

GHAST'LY (ȝaſtlic, *Sax.*) like a ghoſt.

GHOST'LINESS (ȝaſtȝelic and neſſe, *Sax.*) likeneſs to a ghoſt; alſo ſpiritualneſs, in oppoſition to carnalneſs.

A GI'ANT (ȝiganz, *Sax. gigas*, L. of γίγας Gr. *geant*, F.) a perſon of a large and uncommon ſize and ſtature.

GI'ANTESS (*une geante*, F.) a gigantick woman.

GIBBEROS'ITY (*gibberoſitas*, L.) crumpſhoulderedneſs, crookedneſs in the back.

GIB'BLE-*Gabble*, prating, nonſenſical fooliſh talk.

GIB'BOUSNESS (*gibboſitas*, L.) the hunchingneſs or ſticking out moſt commonly in the back.

GIB'BOUS *ſolid* (with *Mathematicians*) is that which is comprehended of gibbous ſuperficies, and is either a ſphere or various. A ſphere is a gibbous body abſolutely round and globular.

Avarious GIBBOUS *Body*, is a body which is comprehended by various ſuperficies, and a circular baſe, and is either a cone or a cylinder.

GID'DINESS (ȝiddiȝneſſe, *Sax.*) inconſiderateneſs, raſhneſs; alſo vertiginouſneſs.

GIF'TED (of ȝift, *Sax.*) endowed, qualified, furniſhed with gifts or endowments, as a *gifted brother*.

A GIG, a wanton woman; alſo a horntop for boys to whip.

GIGAN'TICKNESS (of γιγάντιος, Gr.) giant-like ſize.

GIG'GLING (probably of ȝeaȝliȝc, *Sax.* giechen, Dutch.) laughing out, wantonly, childiſhly or ſillily.

GILD (of gildan, *Sax.* to pay) a contribution; alſo a ſociety or fraternity.

To GILD (of ȝyldan, *Sax.*) to waſh plate, or do over with gold, *&c.*

GIL'DER, one who does over with gold, *&c.*

GIMP, a ſort of mohair thread covered with the ſame, or a twiſt for ſeveral works formerly in uſe.

GIN (a contraction of *Genevre*, F.) a ſpirit made of juniper-berries.

GIN'GERNESS, tenderneſs, niceneſs.

GING'LING (*q. d. tingling*, probably of *tinnire*, L.) a noiſe like that of bells, *&c.* alſo chiming in ſound.

GIN'SENG (in *Tartary*) a wonderful plant, which in effect makes the whole *Materia Medica* for people of condition, being too dear for the common people.

GI'RASOL (of *girare* and *ſol*, L.) the ſun-ſtone, a precious ſtone of a whitiſh, ſhining colour, which when placed towards the ſun, ſends forth a golden luſtre.

GIRD'ERS (in *Architecture*) the largeſt pieces of timber in a floor, whoſe ends are uſually faſtened into the ſummers or breaſtſummers, and the joiſts are uſually framed into the girders.

GIRD'LER (of ȝyrdle, *Sax.* a girdle) a maker of girdles, but now chiefly a maker of bridles for horſes, *&c.*

GIRLE (*Hunting Term*) a roebuck of two years old.

GIRD'LERS, were incorporated *Auguſt* 6, *anno* 1448. They are a maſter, 3 wardens, 24 aſſiſtants, and 84 liverymen, *&c.* Their armorial enſigns are *per Feſs azure* and *or* a pale counter-changed, each piece of the 1ſt, charged with a gridiron of the 2d. The creſt is the demy-effigy of St. *Laurence*, holding in his right hand a gridiron, in the left a book, the firſt of the colour, the latter of the metal aforeſaid. The motto, *Give thanks to God.* Their hall is in *Baſingball-ſtreet*.

GIRLISH, like a girl, after the manner of a girl.

GIRL'ISHNESS, girliſh diſpoſition or behaviour.

GIRN'ING, grinning.

GIV'EN (of ȝifan, *Sax.*) beſtowed, afforded, produced.

GIVEN *to*, propenſe or addicted to

GIZ'ZARD. See *Ghizzard*.

GLAB'RITY (*glabritas*, L.) ſmoothneſs, bareneſs of hair.

GLA'CIS *of a Corniſh* (in *Architecture*) an eaſy, imperceptible ſlope in the cymaiſe of a corniſh, to promote the deſcent and draining off the water.

GLADE (*glod*, Dan.) a lawn or opening in a word. *Lucus.*

O might I here
In ſolitude live ſavage, in ſome *glade*
Obſcur'd, where higheſt woods, impenetrable
To ſtar or ſun-light, ſpread their umbrage broad,
And brown as evening.
Milt. Par. Loſt, b. ix.

When any, favour'd of high *Jove*,
Chances to paſs thro' the adventurous *glade*,
Swift as a ſparkle of a glancing ſtar,
I ſhoot from heav'n to give him ſafe convoy.
Milton.

For noon day's heat are cloſer arbors made,
And for freſh ev'ning air the op'ner *glade*.
Dryd. Innocence.

There, interſpers'd in lawns and opening *glades*,
Thin trees ariſe that ſhun each other's ſhades.
Pope.

By the heroes armed ſhades,
Glitt'ring thro' the gloomy *glades*;
By the youths that dy'd for love,
Wand'ring in the myrtle grove,
Reſtore, reſtore *Eurydice* to life!
O, take the huſband, or reſtore the wife!
Pope's St. Cecil.

GLAD-

GLAD'NESS (ȝlæ̆dneyꝛe, *Sax.*) joy, mirth.

GLAD'SOM (ȝlæ̆ꝛome, *Sax.*) merry, joyous.

GLADIATORS (among the *Romans*) ſword-players, who fought in the *Circenſian* games, and at the funerals of great men, one againſt another, even to the loſs of their lives; either to divert the people, or to pacify the ghoſts of their kindred. Theſe exerciſes in the amphitheatres were very extravagant, for according to the greatneſs of him that gave theſe paſtimes to the people, there were to be ſeen many hundred combatants appearing upon the ſand one after another.

GLANDS (*glandes*, L. and F.) fleſh-kernels, a ſort of ſubſtance in an animal body of a peculiar nature, the uſe of which is to ſeparate the fluids or ſome particular humour from the maſs of blood.

Conglomerate GLAND } an irregular aſſem-
Compound GLAND } blage of ſeveral ſimple glands, ty'd together and wrapt up under one common membrane.

Vaſcular GLANDS, are only cluſters of little veſſels, which unite together from the canal or excretory duct, thro' which their ſecreted juice is diſcharged.

Veſicular GLANDS, are aſſemblages of *veſiculæ*, communicating with each other, and all terminating in two or three larger veſſels, by the prolongation of which the excretory duct is formed.

GLAN'DULA } (with *Anatomiſts*) a ker-
GLAN'DULE } nel in the fleſh, a ſoft, fat, ſpungy ſubſtance of a peculiar nature, ſerving to ſtrengthen the veſſels, to ſuck up ſuperfluous humours, and to moiſten other parts.

GLANDULA *Guidonis*, (*Anat.*) a kind of ſwelling like a glandula, ſoft, moveable without roots, and ſeparate from the parts about it.

GLANDULÆ *Sebacea* (with *Anatomiſts*) a large number of glands lying under the ſkin of the *auricula* of the ear, and which, becauſe they ſeparate a greaſy matter, are ſo called by *Valſalva*, the firſt diſcoverer, *L.*

GLANDULÆ *Myrtiformes* (with *Anatomiſts*) the contraction of the fibres of the broken hymen upon the firſt coition, *L.*

GLAN'DULE (*glandula*, L.) a kernel in the fleſh.

GLAN'DULES *Adventitious* (with *Surgeons*) are thoſe kernels which are ſometimes under the arm-holes, in the neck, as the king's evil, *&c.*

Perpetual GLANDULES } (with *Sur-*
Natural GLANDULES } *geons*, &c.) are the *Pancreas* or ſweet-bread, the *Glandula pinealis*, &c.

GLANDULO'SA *Tunica Inteſtinorum* (with *Anatomiſts*) ſmall glandules, or kernels, of which the innermoſt coat of the inteſtines or guts is full; whoſe uſe is to ſoak in the ſtrained juice call'd chyle, and to diſtribute it to the *lacteal* veins, *L.*

GLANDULOSA *Corpora* (with *Anat.* two glandules or kernels, lying under the ſeminal bladders, near the common paſſage of the *ſemen* and *urine*, which they ſerve to lubricate or make ſlippery; alſo affording a kind of vehicle to the ſeminal matter, *L.*

GLAN'DULOUSNESS, fullneſs of glandules.

GLAN'DULOUS (*glandoloſus*, L.) full of kernels; alſo full of maſt.

GLAN'DULOUS *Fleſh* (with *Anat.*) is ſuch fleſh as that of the almonds of the ears, breaſts, ſweet-breads, *&c.*

GLA'RING (prob. of *eſclairant*, F.) dazling, blazing out, apparent.

GLA'SIERS were incorporated in the reign of queen *Elizabeth*. They conſiſt of one maſter, 2 wardens, 21 aſſiſtants and 75 liverymen, *&c.* the fine for which is 3*l.* 6*s.* 8*d.* Their arms are *argent*, 2 groſſing irons ſalterwayes between 4 cloſing nails *ſable* on a chief *Gules*, a lion of *England*, creſt a lion's head eras'd *Or* between two wings *Azure*, ſupporters 2 ſiſcals (or Boys) each holding a torch proper. The motto, *Laus tuam da nobis, O Deus*, they have no hall ſince the fire, but meet at *Lorimers* hall.

To GLASE (of ȝlæ̆ꝛ, *Sax.* glaſs) to do over with glaſs; alſo to ſet a gloſs upon linen, ſilk, *&c.* alſo make glaſs lights for windows.

GLASS (ȝlæ̆ꝛ, *Sax.*) an artificial tranſparent ſubſtance, ſaid to have been firſt invented by the inhabitants of *Sidon*; the firſt of it in *Rome* was in *Tiberius*'s time. It was firſt brought to *England* in the year 662, by *Benault*, a foreign biſhop.

In *anno* 1610, the *Sophy* emperor of *Perſia*, ſent to the king of *Spain* ſix glaſſes that were malleable, *i. e.* would not break by being hammered.

An artiſt in *Rome*, in the time of *Tiberius*, made veſſels of ſuch a temper, that being thrown on the ground, they did not break, but only bruiſe, which the author with a hammer ſmoothed and ſtraightened again before the emperor; but the emperor is ſaid to have put him to death, for fear glaſs ſhould detract from gold or ſilver; and they ſhould loſe their repute.

GLASS, is a tranſparent, brittle, factitious body, made of fine ſand and aſhes of Kali and Fern; the aſhes of which herbs are moſt proper, becauſe they abound with abundance of fixt ſalts, which are very porous or ſpongy; or of a ſort of ſtone called *Tarſo*, found in ſome parts of *Italy*, theſe aſhes being put into a violent fire, their corners are conſumed by it, and by this means the ſurface of their parts are made ſo ſmooth and even, that they touch in more

points than they did before, and afford a free paſſage to the beams of light, and cannot be rendered dark and opaque without the mixture of ſome foreign matter.

Chymiſts affirm, that glaſs is the ultimate proceſs of all productions wrought by fire, and that all bodies in the univerſe may be reduced to glaſs.

Glaſs is alſo made of flints and other ſuch like materials.

GLASS *Drops or Bubbles*, are ſmall parcels of coarſe green glaſs taken out of a pot in fuſion at the end of an iron pipe, and being exceeding hot, are dropt into a veſſel of cold water, and let to lie there till they are cold. Theſe are called *Prince Rupert's Drops*, and do exhibit this ſurpriſing phænomenon, that as ſoon as you break off the leaſt bit from the ſtem, or piked end of them, the whole bulk of the drop, or great part of it, flies into ſmall atoms or duſt with a briſk noiſe.

GLASS *of Anatomy* (with *Chymiſts*) the moſt fixt and hardeſt matter of that mineral, that is found at the bottom of the crucible cleared from the fæces or dregs.

Jealous GLASS, a ſort of wrinkled window glaſs, of ſuch a quality, that a perſon cannot diſtinctly ſee what is done on the other ſide of it, but yet admits the light to paſs thro' it. It is caſt in a mould, and is compoſed all over its ſurface with oblong circular figures, in the form of a weaver's ſhuttle, concave on one ſide and convex on the other.

Hour GLASSES, were firſt made by the *Sicilians*.

GLASS (ȝlæſſiȝ, *Sax.*) of the nature of, or like glaſs.

GLAV'ERING, fawning, flattering.

GLAY'MOUSNESS, muddineſs, clammineſs.

GLA'ZED (of ȝlazen, *Sax.*) done with glaſs; alſo having a gloſs ſet upon it.

GLEAM'ING (ȝleomian, *Sax.*) ſhining or caſting forth beams of light.

GLEAN'ING (prob. of *glanant*, F.) gathering ears of corn after reaping.

GLEBO'SE (*glebeſus*, L. of *gleba*) full of clods.

GLE'BOUSNESS } (*glebeſitas*, L.) ful-
GLEBOS'ITY } neſs of clods.

GLEE'FULNESS, fulneſs of joy, mirth, *&c.*

GLIB'NESS (prob. of ȝlidenð and neſſe, *Sax.*) ſlipperineſs.

GLIT'TERING (ȝlizenunȝ, *Sax.*) ſhining, bright, ſparkling.

GLOA'RINESS (*gloeren*, Du.) fulneſs of gloar fat.

GLO'ARY, a fulſome fat.

GLO'BATED (*globatus*, L.) made round or like a ball.

GLOBE (*Hieroglyphically*) repreſented the world. On this globe were delineated the ſigns of the zodiack, the ſigns and a multitude of ſtars, and was ſupported on the back of a man upon his knees, which were covered with his long garment; intimating that the world was upheld by the power of God, who ſeems to be covered to the lower ranks of creatures, with divers emblems and dark ſhadows.

Terreſtrial GLOBE, is one which has all the lines and principal places of the earth, ſet on it after the manner that geographers have invented, for the more eaſy ſhewing or finding the bearing and diſtance of places, the length and ſhortneſs of days in every climate, kingdom and particular places, and various other matters.

The Celeſtial GLOBE has deſcribed on it the general lines or circles, which aſtronomers have imagined in the heavens, and then in the proper places of thoſe lines and circles, the ſeveral conſtellations, *&c.* are ſet down according to the general ſyſtems or obſervations of particular perſons, by which may be known what and when any ſtar or number of ſtars are above the horizon of the place where a perſon is, and the time of eclipſes, *&c.*

They are made ſome ſolid of wood, others hollow of braſs, *&c.* but moſt commonly of paſte-board and paper plaiſtered over, and ſet into frames with horizons and braſs meridians, *&c.*

GLOBO'SENESS (*globoſitas*, L.) roundneſs in form, globular form.

GLOB'ULAR (*globularis*, L.) round like a globe.

GLOBULAR *Chart*, is the repreſentation of the ſurface, or ſome part of the ſurface of the terraqueous globe upon a plain, wherein the parallels of latitude are circles nearly concentrick; the meridian curves bending towards the poles, and the rhumb lines alſo curves.

GLOB ULARNESS (of *globularis*, L.) the ſame as *globoſeneſs*.

GLO'MERATED (*glomeratus*, L.) wound round in a bottom, as yarn, *&c.*

GLO'MEROUS (*glomeroſus*, L.) round like a bottom of thread, yarn, *&c.*

GLOO'MINESS (of ȝlomunȝ, *Sax.*) duſkineſs, darkneſs, cloudineſs.

GLORIA PATRI, *i. e.* glory be to the father. A ſet form of praiſe to the holy Trinity, appointed by the church to be repeated after many parts of the liturgy, and particularly the pſalms; ſo called becauſe when the offices are performed in *Latin*, thoſe are the two firſt words of that *Hymn*, *Concluſion* or *Doxology*, as it is frequently called. There have been great conteſts about the antiquity, manner of wording, and other particulars of this hymn; ſome contending that it was uſed in the apoſtles time; but tis generally allowed to have remained as a token of *Orthodoxy*, ever ſince it was appointed by pope *Damaſus*.

GLORIA *in Excelſis*, (*i. e.* Glory in the higheſt) a kind of hymn alſo rehearſed in the divine office, *L.*

GLO'RIQUSNESS (*l'eſtat glorieux*, F.) glorious eſtate, quality, *&c.*

GLO'RY (in a *Stage Play*) is a repreſentation of heaven.

A GLOSS (*gloſſa*, L. γλῶσσημα, Gr.) a comment, expoſition or interpretation; alſo a literal tranſlation or interpretation of an author in another language, word for word; alſo a ſhininguefs or luſtre ſet upon ſilk, cloth, ſtuff, &c.

GLOSSING *upon* (of *gloſſare*, L. *gloſſer*, F.) commenting briefly upon.

GLOS'SINESS (of *gleſſ'n*, Teut.) ſhininguefs, ſhewineſs.

GLOSSOCATO'CHOS (of γλῶσσα, the tongue, and κατέχω, Gr. to repreſs) an inſtrument to repreſs the tongue.

GLOSSOCO'MON (of γλῶσσα and κομέω, Gr to guard) a cradle for a broken leg or thigh.

GLOSSOGRA'PHICAL, according to the art of gloſſography.

To throw the GLOVE, a practiſe or ceremony anciently uſed, being a challenge to a ſingle combat.

GLOV'ER (glofere, *Sax.*) a maker of gloves.

GLO'ZING (of glerung, *Sax.*) flattering, colloguing, &c.

GLOVERS, they are compoſed of a maſter, 4 wardens, and aſſiſtants not exceeding 24, and the livery fine 12 *l.* Their arms party per feſs *Sable* and *Argent*, a pale counterchang'd on every piece of the firſt, a ram ſpringant of the ſecond. Their hall is in *Beech-lane*.

GLU'INESS (of *glutinoſus*, L.) ſticky quality.

GLU'ISH (*glutinoſus*, L.) ſticking, clammy, gluey nature or quality.

GLUTIN'AMENT, paſte or gluiſh matter, *L.*

GLUTINATIVENESS (of *glutinatif*, L. or *glutineux*, F.) gluey quality.

GLU'TINOUSNESS (of *glutineus*, L.) gluiſh or ſticking quality.

GLUTTON (a certain animal ſaid to be found in *Lithuania*, *Muſcovy*, and other *northern* countries) this gluttonous beaſt ſtuffs itſelf with carrion, till its paunch ſticks out like a drum, and then getting in between two trees, &c. it preſſes out the ordure backwards and forwards, and afterwards returns to the carcaſs to gorge itſelf again.

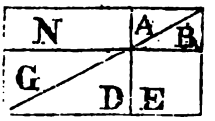
GLU'EY (*glutinoſus*, L.) ſticking, or like glue.

GLYCO'NIAN *Verſe*, a verſe conſiſting of two feet and a ſyllable; or, as others ſay, of three feet, a ſpondee and two dactyls, or rather a ſpondee, choriambus and a pyrrhic.

GLY'PHICE (γλυφικὴ, of γλύφω, Gr. to crave or engrave) the art of carving, cutting or caſting the images or reſemblances of natural things in metal.

To GNA'SH (prob of gnæzan, *Sax.* to gnaw) to grate or make a great noiſe with the teeth.

GNO'MON (in *Parallelograms*) a figure made of the two complements, together with either of the parallelograms about the figure; as in this parallelogram, the *Gnomon* is N added to A, A added to B, or N added to G, added to D, added to E.



GNOMON'ICAL (of γνωμονικὸς, of γνώμων, Gr. the ſile-pin or cock of a dial) belonging to a dial, or the art of dialling or *Gnomonicks*.

GOA, the arched fig-tree; a tree in ſome parts of *Aſia*, of one of which comes a whole wood; for the boughs reaching to the ground take root.

To GOAD (of gaad, *Sax.*) to prick with a goad.

GOAL (*geole*, F.) a priſon or jail.

GOAL'ER (*geolier*, F.) the keeper of a jail or priſon.

GOAT, an animal well known.

GODHEAD: 1. godſhip, deity, divinity, divine nature.

At the holy mount
Of heaven's high ſeated top, the imperial throne
Of *godhead*, fix'd for ever firm and ſure,
The filial pow'r arriv'd.
Milt. Par. Loſt. b. vii.

GODLESS, without ſenſe of duty to God, atheiſtical, wicked, irreligious, impious.

For faults not his, for guilt and crimes
Of *godleſs* men, and of rebellious times,
Him his ungrateful country ſent,
Their beſt Camillus into baniſhment.
Dryden.

GODLIKE, divine, reſembling a divinity, ſupremely excellent.

Thus Adam his illuſtrious gueſt beſought,
And thus the *godlike* angel anſwer'd mild.
Milt. Par. Loſt.

Muſing and much revolving in his breaſt,
How beſt the mighty work he might begin
Of Saviour to mankind, and which way firſt
Publiſh his *godlike* office now mature.
Par. Regained.

GOD'LINESS (godlicneſſe, *Sax.*) pious or religious quality or diſpoſition.

GOD-*Father* (god-fæder, *Sax.*) a man that is ſurety for a child in baptiſm.

GOD-*Fathers* (of *Duels*) in ancient time were a kind of advocates choſen by the parties, to repreſent the reaſons of their combat to the judge.

GOD-*Mother* (god-moder, *Sax.*) a woman that is ſurety for a child in baptiſm.

GOD-*Child* (god cyld, *Sax.*) the child

for

for whom foreties undertake.

GOD-*Son* (ɣoꝺ-ſunu, *Sax.*) a man-child, for whom ſureties have undertaken.

GOD-*Daughter* (ɣoꝺ-ɣahzoꝛ, *Sax.*) a woman child, for whom ſponſors have anſwered in baptiſm.

GOLD (ɣo'ꝺ, *Sax.*) is the richeſt and heavieſt metal, and the moſt ſolid or leaſt porous; it is ſuppoſed to be compoſed of a more pure and red ſubtile *Sulphur*, and pure *Mercury*, but the freeſt from ſulphur of all others, which is the cauſe of its extraordinary ductility, as appears from the operation of the wire-drawers and gold-beaters, for if but one thouſandth part of ſulphur be mixt with any maſs of gold it loſes its malleability.

Its extraordinary fixity appears from its being able to reſiſt the greateſt force of any artificial fire; but there are burning glaſſes which collect the heat of the ſun ſo intenſely that it volatilizes therein, conſiſting of particles ſo thin, and ſo firmly interwoven, that it is ſcarce poſſible to ſeparate them one from another. The parts being ſo cloſely connected, that it will not ſuffer any diminution or loſs by fire. It is not ſubject to ruſt, and being heated or melted, preſerves its heat longer than any other metal, and in weight is ten times heavier than earth, and there is ſeven times as much matter in a piece of gold, as in one of glaſs of the ſame magnitude.

It is of ſo durable a nature, that no body can be extended ſo much as gold, one ounce of it being (as is reported) capable of being beat out into 750 leaves, each four fingers breadth ſquare; nay, ſome affirm, that one ounce of it may be beaten out ſo, as to cover ten acres of ground; and by wire-drawers it is extended to that length, that one ounce will afford a thread of 230,400 feet long.

GOLDILOCKS (ɣol'ꝺi-locca, *Sax.*) a flower.

GOLD-*Finder* (of ɣoꝺ and ɣinꝺan, *Sax.*) one who empties privies or houſes of eaſement.

GOLD-*Pleaſure*, the name of an herb.

GOLDEN *Ring*, a worm that gnaws the vine, and wraps itſelf up in its leaves.

GOLDEN-*Rod*, the name of an herb.

GOLDEN-*Rule*, (is ſo called by way of excellency) which is either ſingle or compound, direct or inverſe. The ſingle *Golden-Rule*, is when three numbers or terms are propoſed, and a fourth proportional to them is demanded; as the queſtion following: if four horſes eat eighteen buſhels of corn in a certain number of days, what will eight horſes require in the ſame time, *viz.* thirty-ſix buſhel.

The compound *Golden-Rule*, is when 5 terms are propounded, in order to find out a ſixth, as if four horſes eat eight buſhels of corn in three months, how much will ſerve eight for nine months.

The *Golden-Rule direct*, is when the ſenſe or tenour of the queſtion requires the fourth number ſought, to bear ſuch proportion to the ſecond, as the third has to the firſt? So in the firſt queſtion, as eight is the double of four, ſo ought the fourth number to be the double of eighteen, *i. e.* thirty ſix.

The *Golden-Rule inverſe*, is when the fourth term required ought to proceed from the ſecond term, according to the ſame rate or proportion, that the firſt proceeds from the third; as for example; if four horſes do require a certain quantity of corn ſix days, how many days will the ſame quantity ſerve eight horſes. Here four is half eight, ſo ought the fourth term required to be half ſix. This is called alſo the *Rule of three indirect* or *backward*.

Burniſh'd GOLD, is gold ſmooth'd and poliſhed with a ſteel inſtrument called a burniſher.

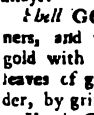
Million of GOLD, a phraſe uſed to ſignify a million of crowns.

Moſaick GOLD, gold applied in pannels on a proper ground, diſtributed into ſquares, lozenges and other compartments, part whereof is ſhadowed to raiſe or heighten the reſt.

Fine GOLD, is that which is refined and purged by fire, of all its impurities and all alloys.

Shell GOLD, is that uſed by the illuminers, and with which perſons may write in gold with a common pen. It is made of leaves of gold reduced to an impalpable powder, by grinding on a marble.

Virgin GOLD, is gold juſt taken out of the mines, before it hath paſſed under any action of fire, or other preparation. It is ſaid to be ſo very pale and ſo ſoft, that it may be moulded into any figure with the hand, and that it will take the impreſſion of a ſeal like warm wax, to harden which and to highten its colour they mix emery with it.



Standard GOLD, is that which has 22 parts pure gold and two parts copper; chymiſts, who characterize metals by the names of the planets, call it *Sol*, and its ſymbol or character is this.

A Tun of GOLD, with the *Dutch*, is in value 100,000 florens; a tun of gold, at 4 *l.* the ounce, amounts to 96000 *l.*

GOD-*Foil* (of *feuille*, a leaf) leaf-gold.

GOLDSMITHS, they were incorporated in the 16th of king *Richard* II. *Anno* 1392. They are four wardens, about 90 aſſiſtants, 294 on the livery. Their livery fine is 11 *l.* 5 *s.* They are the 5th of the 12 companies. Their patron is St. *Dunſtan*. Their arms are *gules*, a leopard's head *Or*, quartered with *azure*, a covered cup between two bucklers of the third; creſt a dainty lady holding in her right hand a balance (with her arms extended proper) in the left a touch ſtone of the third.

The ſupporters two unicorns *Or*. Their hall is in *Foſter-Lane*.

GOLGOTHA } (of גולגולתא, *Heb.*)
GOLGOLTHA } ſome think ſo called from its form, others becauſe the firſt man's head was buried there; others becauſe criminals were executed there; it is commonly known by the name of mount *Calvary*. Our Saviour was crucified and buried there in a garden belonging to *Joſeph* of *Arimathea*.

GO'NAMBUSH (in *Braſil*) a bird not much bigger than a fly, with ſhining wings, that ſings ſo ſweetly, that it is not much inferior to a nightingale.

GOOD (ꝺꝛꝺ, *Sax.*) beneficial, *&c.*

GOOD'NESS, good quality, *&c.*

GOOD'LINESS (ꝺoꝺlicneſſe, *Sax.*) goodly appearance, quality, nature, *&c.*

GOOD-LACK! an interjection or admiration.

GOOD'NESS, is whatever tends or conduces to preſerve or improve nature or ſociety; in oppoſition to evil, which tends to deſtroy or impair it.

GOOD (in *Metaphyſicks*) is the eſſential perfection and integrity of a thing, whereby it has every thing that belongs to its nature.

Natural GOOD } is that whereby a thing
Phyſical GOOD } poſſeſſes all things neceſſary to its *bene eſſe*, i. e. to its well being or ſecond perfections; and to the performance of its functions and uſes.

Moral GOOD } is the agreement of a
Ethick GOOD } thinking, reaſonable being, and of the habits, acts and inclinations of it, with the dictates of right reaſon, and the will of the creator, as diſcovered by natural right.

Relative GOOD, ſuch as is in foods, which may be good for one and bad for another.

GOODY (*q. d.* ꝺoꝺꝺiſe, *Sax.* i. e. goodwife) a common appellation of a woman.

Adventitious GOODS (in *Law*) are ſuch as arite otherwiſe than by ſucceſſion from father or mother, or from anceſtor to deſcendant.

Dotal GOODS, are ſuch as accrue from a dowry, and which the huſband is not allowed to alleniate.

Paraphernal GOODS (in *Law*) are thoſe which the wife gives the huſband to enjoy, on condition of withdrawing them when ſhe pleaſes.

Proventitious GOODS (in *Law*) are ſuch as ariſe by direct ſucceſſion.

Receptitious GOODS (in *Law*) are ſuch as the wife might reſerve a full or intire property of to herſelf, and enjoy them independent of her huſband, in diſtinction from *Dotal* and *Paraphernal*.

Vacant GOODS (in *Law*) are thoſe abandoned and left at large, either becauſe the heir renounces them, or becauſe the deceaſed has no heir.

GOOSE (ꝺoꝺ, *Sax.*) a fowl well known.

GOOSE-BERRIES (ꝺoꝺ-beꝛꝛian, *Sax.*) a ſort of berries well known, pro called becauſe uſed as ſauce for green

Winchester GOOSE, a ſwelling in t

GORCE } (ꝺeoꝛꝛiꝛ, *Sax.*) furz,
GORZE }

GORE (ꝺoꝛe, *Sax.*) corrupt or blood.

GORGE *of a Reveling*, is the ſp tained between the two ends of the next the place.

GORGE *of a Chimney*, is that part the chambranle and the crowning mantle.

GOR'GED (of *gorge*, F.) filled, crammed, *&c.*

GORGED (with *Farriers*) ſwelle

GOR'GERIN, a part of the anc mour, being that which covered the t

GOR'GEOUSNESS, ſumptuouſne lineſs, ſplendidneſs.

GOS'SIP (of ꝺoꝺ, God, and ꝺy a kinſman or kinſwoman, *q. d.* a re God, a ſponſor in baptiſm) hence a talkative woman, that goes about fro to houſe, telling or hearing goſſiping ſt

GOS'SIPING, a ſpending the tim in gadding from place to place to tell news or tales concerning perſons or

GOTH'ICK *Building*, a manner o ing brought into uſe after thoſe b people the *Goths* and *Vandals* made thei tions into *Italy*, who demoliſhed the parts of the ancient *Roman* architect alſo the *Moors* and *Arabs* did the *Gree* inſtead of theſe admirable and regula and modes of building, introduced a li and fantaſtical mode, wild and chi whoſe profiles are incorrect, which, was ſometimes adorned with expenſi carvings; but lamentable imagery, that auguſtneſs, beauty and juſt ſym which the ancient *Greeks* and *Romans* had: however, it is often found very and appears rich and pompous, as par ly in ſeveral *Engliſh* cathedrals.

Ancient GOTHICK *Architecture*, which the *Goths* brought with them fr north in the fifth century. Thoſe built after this manner are exceeding heavy and coarſe.

Modern GOTHICK *Architecture*, delicate and rich to an extreme, full of fical and impertinent ornaments, as *W ſter-Abbey*, *Coventry-Croſs*, &c.

GOTHICK *Character*, is pretty like the *Roman*, only full of angles and bendings, eſpecially at the beginni endings of the letters.

GOTHICK *Column* (in *Architecture* round pillar in a *Gothick* building, either too ſmall or too thick for its he

GOTHS, an ancient people of *Got* iſland in the *Baltic-Sea*, 18 miles in l ſituated by *Denmark* and not far from *N* ſubject to the crown of *Sweden*. Th

of them came out of *Scythia*, in the northern part of *Europe*. From *Gothia* or *Gothland* they rambled into *Germany*, where an hundred thousand of them were slain before the year of Christ 314. But not long after they brought into subjection and barbarism a great part of the Christian world, and possess'd themselves of a part of *Italy*, now called *Lombardy*, whence they were called *Lombards*.

GOUD } the plant called woad, used
GAUD } by dyers in making a yellow colour.

GOT'TEN (of ȝeꝛan, *Sax.* to get) procured, possessed of, *&c.*

GOV'ERNABLENESS (of *gouverner*, F.) capableness, also disposition to be governed or ruled.

GOUST (*goûte*, F. *gusto*, It. *gustus*, L.) taste.

GOUT-WORT, the herb *Gerard*, *Ashweed* and *Jump-about*.

GOUT'INESS (of *la goute*, F. or *gouteux*) the state or condition of a gouty person.

GRABATA'RII (of γραβατος, Gr, a hanging bed or couch) such persons which anciently deferr'd the receiving baptism till they came to be on their death-bed.

Natural GRACE, the gift of being, of life, of such and such faculties, of preservation, *&c.*

Supernatural GRACE, a gift from above, conferred on intelligent beings in order to Union.

Actual GRACE, is that grace which is given to us by God, for the special performance of some particular good thing, as to enable us to resist a temptation.

Habitual GRACE, is that which resides statedly in us, is fixed in the soul, and remains till some engregious wilful sin erases it.

Justifying GRACE, is that which makes men appear righteous and innocent before God.

Sanctifying GRACE, is that which renders men holy and devoted to God.

Efficacious GRACE, is such as has the effect.

Sufficient GRACE, is such, as tho' it has not the effect, yet might have had it.

Expectative GRACE, are a sort of reversionary benefices, disposed of before they become vacant.

GRACE (in the *Formula* of patents of princes) which usually begins *A B by the grace of God*. It is also a title for princes of an inferior rank, and particularly dukes and archbishops, until the time of *King James* I. the kings of *England* were address'd to by that title; but now are address'd by the title of majesty only.

Days of GRACE (in *Commerce*) are a certain number of days, that the customs of particular nations, countries or cities allows for the payment of a bill of exchange, after the time agreed on for the payment of the bill is expired, which in *England* is three days, at *Rome* five, at *Roterdam* six, at *Paris* ten, at *Hamburgh* twelve, at *Antwerp* fourteen.

Act of GRACE, is an act of parliament, or law for the relief of insolvent debtors, in order to set them free from any restraint they at the present may lie under, by way of imprisonment, *&c.* upon their compliance with the conditions specified in the said act, and which the creditor is depriv'd of any power to prevent.

Reversionary GRACES (in *common Law*) are what are commonly call'd provisions, and sometimes benefices promised or granted before they are vacant.

GRACE'FULNESS (of *grace*, F. and ȝulneſſe, *Sax.*) comelineſs, decency, becomingneſs.

GRACE'LESNESS, graceleſs or wicked nature or disposition.

GRA'CILENESS, slenderneſs, leanneſs.

GRA'CILENT (*gracilentus*, L.) slender.

GRACIOUS (*gracieux*, F.) 1. Merciful; benevolent.

Common sense and reason could not but tell them, that the good and *gracious* God could not be pleased, nor consequently worshipp'd, with any thing barbarous or cruel. *South.*

2. Favourable; kind.

From now reveal
A *gracious* beam of light; from now inspire
My tongue to sing, my hands to touch the lyre. *Prior.*

3. Acceptable; favoured.

Doctrine is much more profitable and *gracious* by example than by rule. *Spenser.*

GRACIOUSLY, 1. Kindly, with kind condescension.

He heard my vows, and *graciously* decreed
My grounds to be restor'd, my former flocks to feed *Dryden.*

2. In a pleasing manner.

GRACIOUSNESS: 1. kind condescension: 2. pleasing manner.

GRADA'TION (*Architect.*) an artful disposition of several parts, as it were by steps or degrees, after the manner of an amphitheatre.

GRADA'TION (with *Chymists*) a kind of process belonging to metals, *&c.* and is the raising or exalting them to a higher degree of purity and goodness, so as both to increase their weight, colour, consistence, *&c.*

GRADATION (with *Logicians*) an argument consisting of four or more propositions, so disposed, as that the attribute of the first is the subject of the second, and the attribute of the second the subject of the third; and so on.

GRAD'UALNESS (of *graduel*, F. *gradualis*, L.) gradual procedure, going on step by step.

GRÆÆ. See *Gorgons*.

GRAD'UATED (*graduatus*, L.) having taken,

taken, or on whom is conferred a degree in the univerſity.

GRADUA'TION (with *Mathematicians*) the art of graduating, or dividing any thing into degrees.

GRAFT (*greffé*, F.) a ſcion of a tree, *&c.* to be ingraffed into another ſtock.

To GRAFT (*greffer*, F. to inoculate or graſe a ſcion of one tree into the ſtock of another.

GRAIN (*granum*, L. *graine*, F.) any fruit or ſeed growing in a *Spica* or ear, as wheat, *&c.* alſo a minute body or parcel of a body pulveriz'd, as a grain of *Salt*, *Sand*, &c.

GRAIN, the figure or repreſentation of grains on leather, ſtones, *&c.* as *Morocco* leather, *&c.*

GRAIN (with *Apothecaries*) 20 grains make a ſcruple ℈, 3 ſcruples a dram ʒ, 8 drams an ounce ℥.

GRAIN'ING *Board* (with *Curriers*) a board made with nicks or teeth like a ſaw, uſed in graining leather.

GRAMINIFO'LIOUS (of *gramen*, graſs, and *folium*, L. a leaf) having graſs-like leaves.

GRAMIN'EOUSNESS (of *gramineus*, L.) graſſineſs, or being full of graſs.

GRAM'MA (γράμμα, Gr. a letter) hence comes *Grammar*, becauſe it ſhews in the firſt place how to form articulate ſounds, which are repreſented by letters.

GRAM'MAR, an art of adjuſting words according to the idiom and flexion of any language, ſo that they may agree together in the moſt regular, clear and intelligible manner; from whence it will be eaſy to conclude, that the ſcience as ſuch is the ſame all over the world; and that the difference between the grammar or ſyſtem of one language and another is purely accidental, the eſſence being univerſally the ſame.

GRAM'MARIANS, perſons ſkilled in the art of grammar and the preſent ſtate of learning; it is frequently us'd to ſignify ſuch as ſpend their time, thoughts and pains upon the niceties and particularities of particular words and phraſes; by which means not duly attending to the ſenſe and intention of the ſpeaker or writer, renders both himſelf and the perſon whom he comments upon ridiculous.

The term grammarian is now almoſt confined to the little teachers of particular ſyſtems of the *Latin* and *Greek* tongues, whoſe general ignorance of almoſt all the other polite and uſeful parts of learning has brought the art, tho' in itſelf commendable, into contempt by their captious and ill-adapted criticiſms: anciently the title of *Grammarians* was given to the moſt eminent in all parts of literature.

GRAN'DAME (of *grand* and *dame*) a grandmother.

GRAM'MICK (*grammicus*, L. of γράμμα, Gr. a line) made by lines; demonſtrated by lines.

GRANDE'VOUSNESS (*grandævitas*, L.) greatneſs of age.

GRAND-DAUGHTER (of *grand* and dahzop, *Sax.*) a ſon or daughter's daughter.

GRANDEE', a peer or nobleman of *Spain*, eſpecially ſuch to whom the king has given licence to be covered in his preſence, of which there are ſeveral ſorts. Some for life only by the king's ſaying *be covered*; others are *Grandees* by deſcent made by the king's ſaying *be covered for thyſelf and Heirs*, which is much more honourable.

GRAND-FATHER (*grand*, F. of L. and fæðep, *Sax.*) a father's or mother's father.

GRAND-MOTHER (*grand* and Moðep, *Sax.*) a mother's or father's mother.

GRANDIFICK (*grandificus*, L.) doing great things.

GRANDI'SONOUS (*grandiſonus*, L.) that maketh a great ſound.

GRANIF'EROUS *Seed-pods* (in *Botany*) ſuch pods as bear ſmall ſeeds like grains.

GRANULA'TION (with *Chymiſts*) an operation performed on metals, by dropping them melted thro' an iron colander, *&c.* into cold water, that it may congeal or harden into grains.

GRAN'ULOUS *Root* (with *Botaniſts*) is a kind of grumous root with ſmall knobs, each reſembling a grain of wheat, as in *white Saxifrage*.

GRAPES (in a *Horſe*) arreſts or mangy tumours in his legs.

To GRAP'PLE (with *Horſemen*) is when a horſe lifts up one or both his legs at once, and raiſes them with precipitation, as if he were a curveting.

GRAS'SINESS (of gpæſ and nerre, *Sax.*) the having, or fulneſs of graſs.

GRAS'SY (gpæſicg, *Sax.*) full of, or having graſs.

GRATE (*crates*, L.) part of chimney furniture, convenience for a fire; alſo a ſort of iron, lattice-work, *&c.*

GRA'TED (*grate*, F.) fretted or made ſmall by rubbing on a grater; alſo vexed, galled, fretted; alſo done with grate-work.

GRATE'FULNESS (*gratitude*, F. of *gratitudo*, L.) grateful diſpoſition or temper.

GRA'TIA *Dei* (i. e. *the Grace of God*) a plaſter made of wax, roſin, ſuet, turpentine, maſtick and frankincenſe, *&c.*

GRATICULA'TION, the dividing a draught or deſign into ſquares in order to reduce it.

GRATIF'ICK (*gratificus*, L.) grateful, thankful.

GRA'TIOUSNESS (*gratioſitas*, L. *gratieuſeté*, F.) grace, favour, civility, kindneſs.

GRAT'ITUDE (*gratitudo*, L.) thankfulneſs, grateful diſpoſition or carriage. It is a virtue in the receiver of a benefit, by which he demonſtrates, that the kindneſs was acceptable to him, and upon that ſcore entertains a hearty reſpect for the author of it,

ccaſions to requite him, *B.*
'ITOUSNESS, free beſtowment,
ectation of reward or recompence.
(in *Grammar*) an accent oppoſ'd
ius (').
D'INOUSNESS (of *gravedinoſus*,
eſs; heavy-headedneſs.
ELLINESS (of *gravier* or *la gra-*
ulneſs of gravel.
EN (of ȝnaȝen, *Sax. groſ*, F.)

I'NESS (*gravitas*, L. *gravité*, F.)
ompos'd, quiet countenance; ſo-

ITATING, weighing or preſſing

TA'TION (with *Philoſophers*) is
e of gravity, or a preſſure that a
he force of its gravity, exerts on
ly under it.
ITY (*gravitas*, L. *gravité*, F.) is
by which bodies are carried or tend
e centre of the earth, or the natu-
y of one body towards another;
mutual tendency of each body and
le of a body towards all others.
ITY (*Mechanicks*) the *Conatus* or
f bodies towards the center of the

ſe GRAVITY, is the force of gra-
ered as growing greater, the nearer
attracting body or point.
GRAVITY, is the exceſs of
any body above the ſpecifick gravity
t is in.
ITY (in *Hydroſtaticks*) the laws of
itating in fluids.
ITY (in *Muſick*) an affection of
ereby it becomes denominated grave,

VY, the juice of meat.
'NESS (of ȝnaȝ, *Sax. graa*, Dan.
aſh-colouredneſs.
'ZIER (either of ȝnaſ, *Sax.* or
engraiſſer, F. to fatten) one who
ttle for ſale.
ZING, (of ȝnaſ, *Sax.* graſs) feed-
ſs.
ING (of *eſcraſer*, or *eſcraſant raſer*,
ng, paſſing lightly over a thing.
SE (with *Farriers*) a ſwelling and
of legs.
ASINESS (of *graiſſe*, F.) greaſy con-

ASY (*couvert de graiſſe*, F.) dawbed
ſe.
REAT'EN, to make great, to am-
enlarge, to augment.
AT'NESS, largeneſs, mightineſs,

(in *Law*) will, allowance, liking.
(in *Heraldry*) degree or ſtep.
the GREE *to parties* (in *Law*) is to
n ſatisfaction for injury done.
ED'INESS (ȝ,ɹeðiȝneſſe, *Sax.*) a
greedy, covetous, eager appetite or deſire after.

GREEKS, the natives of *Greece*.

Mountain GREEN, a ſort of greeniſh powder, found in little grains like ſand in ſome mountains in *Hungary*, &c.

GREEN *Hide*, is a ſkin not yet curried; but as it is juſt taken off from the carcaſs of a beaſt.

GREEN'ISH, inclinable to, or of a faint green.

GREEN'ISHNESS, a faint greenneſs.

GREEN'NESS (ȝnenneſſe, *Sax.*) green colour or quality.

GREET'ING (of ȝnetan, *Sax.*) ſaluting, ſalutation.

GREGA'ROUS *Birds*, ſuch as do not live ſolitary; but aſſociate in flights or coveys, a great many together in company.

GREGO'RIAN *Year*, a new account of time or year, the new account or new ſtile, eſtabliſhed upon the reformation of the calender, by pope *Gregory* XIII. *A. D.* 1582. according to which the year conſiſts of 365 days, 5 hours, 49 minutes and 12 ſeconds; whereas, according to the old ſtile, or *Julian* account of *Julius Cæſar*, the year did conſiſt of 365 days, 6 hours, whereby 10 days being taken out of the month of *October*, the days of their months go always 10 days before ours; as for inſtance, their 11th day is our firſt. Which new ſtile or account is now uſed in all part of *Europe*.

GREGORIAN *Calendar*, is one which ſhews the new and full moon, with the time of *Eaſter* and the moveable feaſts that depend upon it, by means of epacts diſpoſed through the ſeveral months of the *Gregorian* year, and is different from the *Julian* calender, in both the form of the year, and that it uſes epacts inſtead of golden numbers.

GREGORIAN *Epocha*, is the epocha, or time whence the *Gregorian* calender or computation took place.

GREVE (ȝeneꝑa, *Sax.*) a denomination of power and authority, ſignifying as much as count.

GREW (of ȝnopan, *Sax.*) did grow.

GRIEF (*grief*, F. or *gravis*, L. heavy) ſorrow of heart, trouble of mind.

GRIE'VANCE (of *grief*, F. of *gravis*, L.) an injury, loſs, or any thing that cauſes grief.

GRIE'VOUSNESS (*grief*, F.) heavineſs, burdenſomeneſs, afflictedneſs.

To GRILL *Oiſters*, the ſame as ſcolloping of them.

GRIM'NESS (of ȝhim, *Sax.*) ſeverity or crabbedneſs of countenance.

GRIME (*grime*, Du.) ſmut or dawb with ſoot.

GRIND'ER (ȝnindeꝑe, *Sax.*) one who grinds.

GRIND'ING (of ȝnindan, *Sax.*) ſharpening by grinding on a grindſtone; alſo breaking ſmall with a mill.

GRIND-

GRIND-STONE (ȝɼingſtan, *Sax.*) a round ſtone for grinding or ſharpening iron tools.

An Old GRIPE (ȝɼipe, *Sax.*) an old uſurer.

GRI'PE-STICK (with *Surgeons*) a ſtick uſed in cutting off an arm.

GRI'PINGNESS (of ȝɼipan, *Sax.*) griping quality.

GRIS'LINESS (of ȝɼiſlicneſſe, *Sax.*) hideouſneſs, frightful aſpect, ugline ſs.

GRIST'LINESS (of ȝɼiſtle, *Sax.*) fulneſs of griſtles.

GRIT'TINESS (of *gret*, *groet*, Brit. ȝɼeꝛta, *Sax.*) fulneſs of grit or duſt of ſtones, *&c.*

GRIZ'LED (prob. of *gris*, F. grey) variegated with ſtrakes, *&c.* of different colours, as black and white intermixt, *&c.*

GRIZ'LINESS, grizly colour, or being grizly.

GROAN'ING (of ȝnanian, *Sax.*) fetching deep or bitter ſighs, *&c.*

GRO'CERS were incorporated *Anno* 1344, by the name of Grocers, having been formerly call'd *Pepperers*. They are governed by a maſter, 4 wardens, 70 aſſiſtants, and there are about 277 on the livery; the livery fine is 20 *l.* they are the ſecond of the 12 companies, of which company there have been 108 Lord-Mayors.

Their armorial enſigns are *Argent*, a cheveron *Gules*, between 6 cloves in chief, and 3 in baſe *Sable*, creſt on a helmet and torſe, a camel trippant proper, bridled of the 2d, ſupporters 2 griffins per feſs *Gules* and *Or*. The motto, *God grant Grace*.

GROM'WELS, moſt ſervile perſons on ſhip-board.

GROOM (of *grom*, Du. a Boy, *&c.* formerly a ſervant in ſome mean ſtation, lads ſent on errands or lacqueys, but now it is uſually taken for one who looks after horſes.

GROO'VE (prob. of ȝnaȝan, *Sax.* to engrave) a hollow channel cut in ſtone, wood, *&c.*

GROOVE (with *Miners*) a deep hole or pit ſunk in the ground to ſearch for minerals.

GROSS (in the *Senſe of the Law*) abſolute or independent; as *Advowſon in Groſs*, is diſtinguiſhed from *Advowſon Appendant*.

GROSS, as *a Villain in Groſs*, a ſervile tenant, who was not appendant or annexed to the land or manor, and to go along with the tenure, as an appurtenance of it; but was like the other perſonal goods and chattles of his lord; at his lord's free pleaſure and diſpoſal.

GROS'SNESS (of *groſſiereté*, F. *groſſitas*, L.) thickneſs, fatneſs, dulneſs, baſeneſs, *&c.*

GROT } (*grotte*, F.) a hole in the
GROT'TO } ground, a cavern or den in a mountain or rock; alſo a little artificial edifice made in a garden, in imitation of a natural grotto.

GROTESK' (*groteſca*, Ital. *groteſque*, F.) figures in painting or carving, repreſenting odd or prepoſterous things; a ſort of antique work.

GROTES'KS, little fanciful ornaments of animals, compounded of fiſhes, foliages, fruits, *&c.*

GRO'VE ȝnove; *Sax.*) a ſmall wood or place ſet with trees.

GROULING (of *groellen*, Teut.) grumbling, muttering.

GROUND (of ȝnunban, *Sax.*) made or broken ſmall in a mill, *&c.* alſo ſharpened on a ſtone, *&c.*

GROUND *Ivy* (ȝnunb-ifig, *Sax.*) an herb.

GROUND *Pine*, the name of a plant.

GROUND *Plates* (with *Architects*) the outmoſt pieces of timber lying on or near the ground, and framed into one another with mortices and tenons of the joiſts, the ſummer and girders, and ſometimes the trimmers for the ſtair-caſe and chimney-way, and the binding joiſts.

To GROUND, to ſet or lay a thing on the ground; to lay a ground-work; to take for a foundation; to raiſe an argument upon.

GROUNDED (of ȝnunb, *Sax.*) founded, built or reſting upon, ſuſtained by.

GROUNDLESS (ȝnunblear, *Sax.*) without ground, foundation or reaſon.

GROUND *Timbers* (in a *Ship*) are the timbers which lie on her keel, and are faſtened to it with bolts thro' the keelſon.

GROUND (in *Painting*) is the ſurface, upon which the figures or other objects are raiſed or repreſented.

GROUP (in *Painting* and *Sculpture*) an aſſemblage or knot of two or more figures of men, beaſts, fruits, or the like, which have ſome apparent relation one to the other.

GROUP (in regard *to the Deſign*) are combinations of divers figures, which have relation to each other; either on account of the action, or of the proximity, or of the effect they have.

GROUP (In *Muſick*) is one of the kinds of diminutions of long notes, which in the working forms a kind of group, knot, buſh, *&c.* a group commonly conſiſts of four crotchets, quavers, *&c.* tied together.

GROUP (in *Architecture*) a term uſed of columns, as they ſay, a group of columns, when there are three or four columns joined together on the ſame pedeſtal.

GROUP (in regard of the *clair obſcure*) are bodies of figures, wherein the lights and ſhadows are diffuſed in ſuch manner, that they ſtrike the eye together, and naturally

onſider them in one view.
T-HEAD (ȝnuꝛ-heapoꝺ, *Sax.*)
ad.
'TING (of ȝnorpan, *Sax.*) encreaſ-
ng, waxing larger, *&c.*
'LING (prob. of *grollen*, Teut.)
making a noiſe like a dog.
WTH (ȝnopꝺe, *Sax.*) increaſe,

UB *up* (*groben*, Teut.) to delve or
roots of trees, *&c.*
i (with *Phyſicians*) a kind of white,
little pimples or tumors, riſing
:, chiefly on the *Ala* of the noſe.
'TING (of *gruger*, F.) thinking
rying.
NESS, ſurlineſs, churliſhneſs, ſour
.
'BLING (of *grommeler*, F. *grom-*
.) muttering between the teeth,
iſpleaſure, tho' unwilling to declare

'NESS (of ȝnim, *Sax.*) crabbed-
neſs of countenance.
IOUSNESS (of *grumus*, L.) full-
ls or lumps, grumoſity.
T'ING (*grunnicni*, L. *gruntzen*,
king a noiſe like a hog.
'A (in *Painting*, *Sculpture*, &c.)
e crowd of figures, as cherubims
. ſo cloſe, that the whole figures
nnot be diſcerned.
ANTEE' (in *Law*) he whom the
undertakes to indemnify or ſecure
ge.
'NTY, the office or duty of a

ARD (*garder*, F.) 1. To watch
defence and ſecurity: 2. to pro-
end.
graces *guarded* you from all
road, and now your thunder ſhall.
Waller.
r you never uſe, but for defence,
our own, or others innocence.
Dryden.
ARD, to be in a ſtate of caution or

) (*garde*, F. *ward*, Teut.) 1. A
dy of men, whoſe buſineſs is to
ay of defence or prevention.
w'n, from Paradiſe, with haſte,
k *guards* deſcended, mute, and ſad,
Milt. Par. Loſt, b. x.
hands, and gazing eyes,
ehold him ſoaring thro' the ſkies.
Dryden.
of caution, a ſtate of vigilance.
od collected and prepar'd,
and revenge had put him on his
Dryden.
GUARD (in a *Camp*) a ſmall
manded by a ſubaltern officer, and
t an hundred yards before every

Grand GUARD (in a *Camp*) conſiſts in three or four ſquadrons of horſe, commanded by a field officer, and poſted before the camp on the right and left wing, towards the enemy, for the ſecurity of the camp.

Standard GUARD, a ſmall guard of foot, which a regiment of horſe mounts in their front, under a corporal.

To GUARD (*garder*, F.) to defend or keep from, to ward off danger.

GUARD (in *Fencing*) an action or poſture proper to defend or ſcreen the body from the efforts or attacks of an enemy's ſword.

GUARD-*Cock.* See *Gardecaut.*

GUARDS (with *Aſtronomers*) a name ſometimes apply'd to the two ſtars neareſt the pole, being in the hind-part of the chariot at the tail of the little bear.

GUARDIAN (in *Law*) one who is intruſted with the education, tuition, *&c.* of ſuch as are not of ſufficient diſcretion to guide themſelves and their own affairs, as children and ideots.

GUARDIANSHIP (of *garder*, F. to defend, *&c.*) the office of a guardian.

To ſwallow a GUI'DGEON, to bear, put up or paſs by an affront.

GUD'GEONS, a ſort of rudder-irons, being the eyes drove into the ſtern-poſt, into which the hooks call'd pintles go to hang on the rudder.

GUELPHS, a famed faction in *Italy*, which drenched that country with blood, by a war of many years continuance, by oppoſing another faction called the *Gibellines*. The former faction is ſaid to have taken its name from *Welf* or *Welfo*, the 6th brother from *Henry* duke of *Bavaria*, from whom the emperor *Conrade* III. having taken the dukedom of *Bavaria*, he, aſſiſted by *Roger* king of *Sicily* and others, made war againſt *Conrade*.

GUER'DONLESS, unrewarded.

GUER'ITE, is a ſort o: ſmall tower of ſtone or wood, generally on the point of a *Baſtion*, or on the angles of the *Shoulder*, to hold a *Centinel*, who is to take care of the ſoſs, and to watch to hinder ſurprizes; ſome call *Echangate* thoſe that are made of wood, and are of a ſquare form, for the *Guerites* of ſtone are roundiſh, and are built half without the wall, and terminate at a point below, which ought to be at the *Cordon*, that the *Centinel* may diſcover along the *Faces*, *Flanks* and *Courtins*, and all along the *Foſs*; they ought to be a-

bout ſix foot high, and their breadth three and a half.

GUER'KINS, a ſort of pickled cucumbers.

GUESTS (ȝieſtꝛ or ȝeſtꝛ, *Sax.* and *Dan.*) people invited to an entertainment.

GUG'GLING (prob. of *gorgogliare*, Ital. making a noiſe, as liquor pouring out of a bottle that has a narrow neck.

GUI'DON, a kind of flag or ſtandard borne by the king's life-guard; being broad at one extreme, and almoſt pointed at the other, and ſlit or divided into two. Alſo the officer who bears it.

GUILDHAL'DA *Teutonicorum*, a title of the fraternity or ſociety of *Eaſterling* merchants in *London*, commonly called *Steel-yard* in *Thames-ſtreet*.

GUILD-*merchant*, a certain liberty or privilege, whereby merchants are enabled to hold certain pleas of land within their own precincts.

GUILE (probably of *guiller*, O. F. or begalian. *Sax.* to bewitch) fraud, deceit.

GUILE'FULNESS, fraudulentneſs, deceitfulneſs, craftineſs, wileneſs.

GUILE'LESS, free from guile or deceit.

GUILE'LESNESS, clearneſs of, or the being intirely free from guile or deceit.

GUILT, guiltineſs, conſciouſneſs of having committed a fault, crime, *&c.*

GUILT'INESS (probably of gilb, a tax, *&c.* of gilban, *Sax.* to pay a tax, *&c. q. d.* liable to make an amends or pay for a fault committed) culpableneſs, liableneſs to ſuffer for a crime proved to have been committed.

GUILT'LESS, free from crime, innocent.

GUILT'LESNESS, innocency.

GULE } (*Architect.*) the neck or nar-
GU'LA } roweſt part of the loweſt capital of a pillar; or wavy member, whoſe contour reſembles the letter *S*, called an *Ogee*.

GULF (*golfe*, F.) a depth in the ſea that cannot be fathomed, a whirlpool.

GUL'LING (*guiler*, F.) deceiving, cheating, defrauding, duping.

GUL'LERIES, cheating tricks.

GULLET (*gula*, L. *goulet*, F.) the windpipe.

GULLY-*gut*, a punch-belly.

To GUL'LY } (*gorgogliari*, It.) to make
To GOG'GLE } a noiſe, as liquor poured out of a bottle.

GULOS'ITY (*guloſitas*, L.) gluttony.

A GULPH (or *golfen*, Dutch) as much liquor as goes down the throat at one ſwallow.

To GUM (*gommer*, F.) to dawb with gum.

GUM'MINESS (of *gummoſus*, L. *gommeux*, F. *gummi*, L. *gomme*, F.) gummy nature or quality.

GUM'MY (*gummoſus*, L. *gommeux*, F.) full of gums

GUNNEL (of a *Ship*) the gun-wall.

GUNS'TER, one that goes a ſhooting with a gun or fowling-piece.

GUN'TER's-*Line* (ſo called of *ter*, formerly geometry-profeſſor o college) call'd alſo the line of nu the logarithms laid upon ſtrait line of which is for performing arithm rations, by means of a pair of com even without, by ſliding two of the numbers by each other.

GUNTER's *Quadrant*, a qu wood, *braſs*, &c. being partly of phical projection upon the plain of noctial, the eye being in one of where the tropick, ecliptick, ar are arches of circles; but the hour ail curves, drawn by means of the titudes of the ſun, for ſome partic tude, every day in the year. The is to find the hour of the day, ſun's *&c.*

GUNTER's *Scale*, that which the *Gunter*, is a large plain ſcale, lines of artificial fines and tangents laid off by ſtrait lines, and ſo con line of numbers that is on it, th help of this ſcale and pair of com the caſes of trigonometry, both ſpherical, may, to a tolerable ex ſolved, and of conſequence all qu *Navigation*, *Dialling*, &c. may be by it.

GUNS and POWDER, were inv found out by *Bartholdus Swartz*, *can Frier*, about the year 1380, *Richard* II. by his mixing ſaltpetre other ingredients in a mortar, on had placed a ſtone, and having o light a candle, in ſtriking fire a ſpar the mortar, and the compoſition ble great violence and noiſe. This ga dle for the invention of guns, and that uſed them were the *Venetians* a inhabitants of *Geneva*.

Gun-powder was had from foreign at dear rates, till queen *Elizabeth* to be made in *England*.

GUSH'ING (of geozunx, *Sax.* or running out ſuddenly and with fo

GUS'SET (*goſſet*, F.) a ſmall piece of cloth, uſed in ſhirts, *&c.*

GUST'FUL (of *guſtus*, L. taſte, palatable, having a good reliſh.

To GUT, to take out the guts, t

GUT'LING (of *Guts*) ſtuffing eating much or often.

GUT'TATED (*guttatus*, L.) ſpo ſpots or ſpeckles like drops.

GUT'TÆ, drops.

To GUTTER, to ſweal or run as

To GUT'TLE (of *gut*, F.) to e

GUTTURALNESS (of *gutter*, throat) the being pronounced in th ſpoken of letters.

GUT-*Wort*, an herb.

'E *de route* (in *Fortif.*) is the ſame as *taille*.

'-*Rope* (in a *Ship*) a rope made faſt to maſt at one end, and is reeved thro' block ſeized to the pennant of the tackle, and then again veered thro' , ſeized to the foremaſt. The uſe of s to hale forward the pennant of the tackle.

'YBE, to joke upon, banter, jeer, &c.

'NA'SIUM (γυμνάσιον, Gr.) a place iſe in any art or ſcience, a ſchool.

'NAS'TICE (γυμναστική, Gr.) the *lick art*, or the art of performing rciſe of the body.

'NAS'TICK (of *gymnaſticus*, L. μικός, of γυμνάζω, Gr. to exerciſe) of or ing to exerciſe.

'NIC (γυμνικός, Gr.) pertaining to rciſes of the body.

'NODISPER'MOUS *Plants* (of naked, δὶς, two, and σπέρμα, Gr.) s bear two naked ſeeds incloſed in a vithout any ſeed veſſel.

'NOPÆDI'A (γυμνοπαιδία, Gr.) a f dance in uſe among the *Lacedæmoni*rformed by young perſons dancing naıring the time of the ſacrifices, and a ſong in honour of *Apollo*.

'NOPOLYSPER'MOUS *Plants* (of , πολὺ, many, and σπέρμα, Gr.) s have many naked ſeeds incloſed in a vithout any ſeed veſſel.

'NOSPER'MOUS *Plants* (of γυμνὸς, , and σπέρμα, ſeed, Gr.) ſuch fruits r a naked ſeed incloſed by the calx only, ut any ſeed veſſel.

'NOTETRASPER'MOUS *Plants* μνὸς, τετρα, four, and σπέρμα, Gr.) s have four naked ſeeds incloſed in a ithout any ſeed veſſel.

'NÆCOMAS'TON (γυναικομαστὸν, a tumour or ſwelling in the fleſh aſts of women.

P'SUM *Parget*, white lime, plaiſter; ſort of plaiſter-ſtone, white and ſoft labaſter, which being lightly burnt, to make the chalk called plaiſter of

P'SY (*q. Ægyptii*, L. *Egyptians*) g beggers, who pretend to tell fortunes.

H

h, *Roman*; *H h*, Ital. 𝔥 𝔥, *Eng.* ℌ *Heb.* is expreſſed only by (') a note iration in *Greek*.

is not accounted properly a letter, but a *f* aſpiration before a vowel; and among ets it ſometimes obtains a power of a con- t. In *Latin* it never comes before a iant; but always before one of the five s and *y*; as *habeo*, *hebes*, *hiatus*, *homo*, *humus*, *hydra*, &c. but in *Engliſh* it does, as *bought*, *taught*, &c. Criticks have contended whether *h* be a letter or not, ſaying it is no more than a mere aſpiration or breathing; but in *Engliſh* it is as much a letter as any other conſonant. In the beginning of words it is always followed by a vowel, and in the end it is often followed by a conſonant; when ever it follows *p* it is pronounced together with it and ſounded like *f*.

H with a daſh at the top (with the *Ancients*) ſignified 200,000.

HABERDASH'ERS, were incorporated a brotherhood of St. *Catharine* their patroneſs *Anno* 1447, and were confirmed in the 17th of *Henry* the VII. *Anno* 1501, and named *Merchant Haberdaſhers*. They are a maſter, four wardens, 90 on the court of aſſiſtants, 320 on the livery. The livery fine is 25*l*. They bear for their arms barry nebule of ſix *argent* and *azure* on a bend *gules*, a lion paſſant guardant *or*. Creſt on a helmet and torſe, two arms ſupporting a laurel proper and iſſuing out of a cloud *argent*. Their ſupporters two *Indian* goats *argent*, attired and hoofed *or*. Their motto, *Serve and obey*.

They are the eighth of the twelve companies. There have been twenty-two lord-mayors free of this company. Their hall is in *Maiden-Lane*.

HAB'ITUDE (*habitus*, L.) an aptitude or diſpoſition either of mind or body, acquired by a frequent repetition of the ſame act.

HA'BIT (in *Metaphyſicks*) is a quality that is ſuperadded to a natural power, that makes it very readily and eaſily perform its operations.

HABIT (with *Logicians*) one of the ten predicaments.

The HAB'ITABLE, the earth. *Milton*.

HAB'ITABLENESS, a being capable of being inhabited.

HABITED (*habité*, F.) attired, dreſſed; alſo accuſtomed.

HABIT'UAL *Grace* (with *Divines*) is that which is conveyed to perſons by baptiſm, and afterwards augmented and improved by the euchariſt and other means.

To HABIT'UATE (*s'habiter*, F. of *habitus*, L.) to accuſtom to.

HAB'ITUDE (with *Schoolmen*) ſignifies the reſpect or relation that one thing bears to another.

HABITUDE (with *Philoſophers*) is uſed for what we popularly call habit, *viz.* a certain diſpoſition or aptitude for the performing or ſuffering certain things contracted by reiterated acts of the ſame kind.

HAB'ITUS (in *Metaphyſicks*) is the application of a body to that which is near it.

HÆCCASI'TY (with *Chymiſts*) the ſame

ſpecifick eſſence or active principle by which a medicine operates.

HÆ'MATOM'PHALOCE'LE (αἷμα, blood, ὀμφαλὸς, a naval, and κήλη a tumour, Gr.) a ſwelling of the navel turgid with blood.

HÆMOR'ROUS (αἱμορροὺς, Gr.) the hemorrhoid ſerpent; ſo called, becauſe thoſe that are bitten by it, blood iſſues out of all the paſſages of their body.

HÆMORRHOI'DES (αἱμορροΐς, of αἷμα, and ῥέω, to flow, Gr.) ſwelling inflammations in the fundament, the emerods or piles, a diſtemper proceeding from abundance of melancholy blood, by which the veins of the fundamen, being ſtretched, often ſend forth blood or matter.

HÆMOSTAT'ICKS (of αἷμα, blood, and ςατικὸς, Gr. cauſing to ſtop) medicines which ſtanch blood.

HAGIO'GRAPHA (ἁγιόγραφα, of ἅγιος, holy, and γράφω, to write, Gr.) the canonical books of holy ſcripture.

This name took its riſe from the cuſtom of the ſynagogues, which made a three-fold diviſion of the books of the old teſtament, *viz.* the *Law*, the *Prophets* and the *Hagiographa*, which laſt contains the books of *Pſalms*, *Proverbs*, *Job*, *Ezra*, *Chronicles*, *Solomon's Songs*, *Ruth*, *Eccleſiaſtes* and *Eſther*; to which the *Jews* add alſo *Daniel* and the *Lamentations*, not reckoning them among the prophets.

HAGIOGRAPHER (ἁγιογράφος, Gr.) a writer of holy things.

HA-HA (in *Gardens*) a ſmall canal of water.

HAIL (hægele, *Sax.*) a meteor formed of flocks of ſnow, which being melted by warm air, and afterwards meeting with cold air, is congealed and turn'd to hail, whoſe ſtones are of a different figure, according to the ſolution of the flocks, and fall rudely by reaſon of their weight.

HAIR'INESS (hæjicgneſſ, *Sax.*) being hairy.

HAIRY (hæjicg, *Sax.*) having, or covered with hair.

HALE (of heal, *Sax.*) healthful, &c.

Front HALF *Files* (with *Military Men*) the three foremoſt men of a battalion.

Rear HALF *Files*, the three hindermoſt men of a battalion.

HALF *Mark*, a noble, ſix ſhillings and eight pence.

HALIO'GRAPHER (of ἅλς, the ſea, and γράφω, to deſcribe, Gr.) a deſcriber of the ſea, an hydrographer.

HALL (with *Archit.*) a large room at the entrance of a fine houſe, &c.

To HAL'TER (of healrne, *Sax.*) to put a rope, &c. about the neck.

HAL'TER-*Caſt* (with *Farriers*) an excoriation of the paſtern, cauſed by the halter of an horſe being intangled about the foot, upon the horſe's endeavouring to rub his neck with his hinder foot.

HAL'YMOTE (halig-gemote, *Sax.*) the meeting of the tenants of one hall or manor; a court baron; alſo an aſſembly of citizens in their publick hall, ſo termed in ſome places in *Herefordſhire*; it may alſo ſignify an eccleſiaſtical or holy court.

HAM (ham, *Sax.*) either at the beginning or end of a name or place is derived from a *houſe*, *farm* or *village*.

Joining of HANDS, is a ſymbol of friendſhip and union.

Clapping of HANDS, is the general token of applauſe.

HAND'ICRAFT (of handiczeaꝛc, *Sax.*) a working trade.

HAND'LING (with *Cock-Fighters*) is the the meaſuring the girth of a fighting cock's body, by the graſp of the hand and fingers.

HAND'SOMNESS, comelineſs, beauty.

HAND'INESS, readineſs or aptneſs for buſineſs.

To HANG (hangan, *Sax.*) 1. To ſuſpend: 2. to place without any ſolid ſupport.

Thou all things haſt of nothing made,
That *hung'ſt* the ſolid earth in fleeting air,
Vein'd with clear ſprings, which ambient ſeas repair. *Sandys.*

3. To kill by ſuſpending by the neck.

4. To decline.

The beauties of this place ſhould mourn,
Th' immortal fruits and flow'rs at my return,
Should *hang* their wither'd heads; for ſure my breath
Is now more pois'nous. *Dryden's State of Innocence.*

The roſe is fragant, but it fades in time;
The violet ſweet, but quickly paſt the prime;
White lillies *hang* their heads, and ſoon decay;
And whiter ſnow in minutes melt away. *Dryden.*

5. To furniſh with ornaments or draperies,

If e'er any pious father for my ſake
Did grateful off'rings on thy altar make,
Or I increas'd them with my ſylvan toils,
And *hung* thy holy roofs with ſavage ſpoils,
Give me to ſcatter theſe. *Dryden's Æn.*

HANG'ER (of hangan, *Sax.* to hang) a broad, crooked, ſhort ſword.

HANG-*Man* (of hangan and man, *Sax. hanger*, Dan.) an executioner.

HANG'ING, *Drawing* and *Quartering*, is not found in hiſtory till the 26th year of the reign of king *Henry* III. when one *Willian Moriſe*, ſon of an *Iriſh* nobleman, was hang'd, beheaded and quartered for high treaſon.

Anciently the bodies of felons, who were executed, were not allowed to be buried, but hung on the gallows, till the parliament in the time of king *Edward* II. ordered that they ſhould be buried.

hanging in chains, this practice doth to be uſed in *England*, till the time *Richard* II. when ſome of the rebels, *yler*'s riot, having been taken down gallows at St. *Albans*, he com- he bailiffs to cauſe chains to be made, the bodies in them on the ſame gal- ere to remain as long as one piece ck by another.

K, a tie, obligation, *&c.* —

SE *Towns*, certain free towns of *Ger-* d the north, bordering on the ſea, iently infeſted with *Barbarians*, for ter defence entered into a mutual rd gave themſelves that name, either ſea on which they bordered, or from h, which to one another they had (with their hand *banſa*) or from the rd, which in their old language ſig- eague, ſociety or aſſociation.

famous aſſociation is ſuppoſed to have : *Bremen* on the *Weſer* in the year r as others ſay in 1260, immediately incurſions and pyracies of the *Danes*, , *&c.* at the firſt it conſiſted only of the *Baltick* ſea; but its ſtrength and n increaſing, there was ſcarce any city in *Europe*, but deſir'd to be ad- to it, ſo that in proceſs of time it of 66 cities; and at length they grew able as to proclaim war againſt *Wal-* ng of *Denmark* about the year 1348; ıſt *Erick* in 1428, with 40 ſhips and egular troops, beſides ſeamen; this brage to ſeveral princes, who gave ſeveral merchants of their reſpective s to withdraw their effects, and by ns broke up the greateſt part of the of the aſſociation.

at many towns in *Germany* ſtill re- name of *Hanſe* towns, tho' they are r governed by thoſe laws.

S *in Kelder* (*i. e.* jack in the cellar, hild in the belly of the mother.

, fortune, chance.

'LESS (of *happy* and *leſs*, neg.) un- nfortunate.

PINESS (probably of *happus*, Brit.) bleſſedneſs.

ANG'UE (*harangue*, F. derived, as ak, of *ara*, L. an altar) becauſe ha- were made before altars.

HARANGUE, a publick oration or a tedious or troubleſome diſcourſe; a pous, prolix or unſeaſonable diſcourſe nation.

H'BOURLESS (of he⅄ebeꝛga *and* *s.*) without, or having no harbour.

D'ISH (of hea⅄'bicg, *Sax.*) ſome- rd.

D'SHIP (of hea⅄'ꝺ, *Sax.* and *ſhip*) , circumſtances and ſufferings.

D *Horſe*, is one that is inſenſible of ſpur.

D'NESS (hea⅄ꝺneꝛ⅄e, *Sax.*) hard quality; that quality whereby the parts co- here firmly together, ſo as to reſiſt the touch.

HARD'INESS (of *hardieſſe*, F.) boldneſs, ſtoutneſs.

A HARE *(Emblematically)* denotes vigi- lancy, quick hearing, wantonneſs, fear, fruit- fulneſs and ſolitude.

HAR'IOTABLE (of ha⅄ꝛegaz, *Sax.*) lia- ble to pay hariots.

HAR'IOT-*Service* (*Law* term) is when a man holds land by paying hariots at the time of his death.

HAR'LEQUIN (*of Harlequino*, a nick- name given to a famous *Italian* comedian, on account of his frequenting the houſe of one Monſ. *Harley* in *Paris*) a buffoon, a merry- andrew, a jack-pudding.

HAR'LOTRY (either of *Arlotta*, concu- bine of *Robert*, farther to *William* the con- queror; or *Arlotta*, Ital. a proud whore, *q. d.* *whorelary*, or little *whoredom*) the practice of whores or harlots.

HARM'FUL (hearmꝼul, *Sax.*) hurtful, miſchievous.

HARM'LESS (hea⅄nmle⅄⅄e, *Sax.*) in- nocent, not apt to do harm.

HARM'LESNESS, harmleſs diſpoſition or quality.

HARMON'ICA (in *Muſick*) a term given by the ancients to that part which conſiders the difference and proportion of ſounds, with reſpect to acute and grave.

HARMONI'CAL *Arithmetick*, is ſo much of the theory and doctrine of numbers, as re- lates to the making the compariſons, reduc- tions, *&c.* of muſical intervals, which are expreſs'd by numbers, in order to the finding out the mutual relations, compoſitions and reſolutions.

HARMONICAL *Proportion* (in *Muſick*) three or four quantities are ſaid to be in an *harmonical Proportion*; when in the former caſe, the difference of the firſt and ſecond ſhall be to the difference of the ſecond and third, as the firſt is to the third; and the latter, the difference of the firſt and ſecond to the difference of the third and fourth, as the firſt is to the fourth.

If there are three quantities in an *harmo- nical Proportion*, the difference between the ſecond and twice the firſt, is to the firſt as the ſecond is to the third; alſo the firſt and laſt is to twice the firſt, as the laſt is to the middle one.

If there are four quantities in an *harmonical Proportion*, the difference between the ſecond and twice the firſt, is to the firſt as the third to the fourth.

HARMONICAL *Series*, is a ſeries of many numbers in continued harmonical pro- portion.

HARMONICAL *Compoſition*, in a general ſenſe, includes the compoſition both of har- mony and melody.

HARMONICAL *Interval*, is an interval

or difference of two ſounds, which are agreeable to the ear, whether in conſonance or ſucceſſion.

HARMONICAL *Sounds*, ſuch ſounds as always make a certain determinate number of vibrations in the time that ſome other fundamental ſound, to which they are referred, make one vibration.

HARMO'NIOUSNESS (of ἁρμονία, Gr. *harmonia*, L.) agreeableneſs in ſound, or muſical proportion.

HAR'MONY (in *Architect.*) an agreeable relation between the parts of a building.

HARMONY (in *Painting*) is a term uſed both in the ordonnance and compoſition, and in the colours of a picture: In the ordonnance it ſignifies the union or connection between the figures, with reſpect to the ſubject of the piece.

Simple HARMONY (in *Muſick*) is that, where there is no concord to the fundamental, above an octave.

Compound HARMONY, is that, where to the ſimple harmony of one octave, that of another octave is added.

HARMONY *of the Spheres* } (with *Phi-*
HARMONY *Celeſtial* } *loſophers*) a kind of muſick, ſuppoſed to be produced by the ſweetly tuned motions of the ſtars and planets. They attribute this harmony to the various and proportionate impreſſions of the heavenly globes upon one another, which, by acting under proper intervals, form a harmony. For, as they thought it not poſſible that ſuch large bodies, moving with great rapidity, ſhould be ſilent, and that the atmoſphere continually impelled by them muſt yield a ſet of ſounds proportionate to the impulſions it receives, and they not running all in the ſame circuit, nor with the ſame velocity, different tones muſt ariſe from this diverſity of motions; which being all directed by the hand of the Almighty, do form an admirable ſymphony or concert.

HARSH'NESS, ſharpneſs in taſte; ſeverity.

HART (heopt, *Sax.*) a ſtag in the fifth year.

HART *Evil* (with *Farriers*) the ſtag-evil, a rhume or defluction, that falls upon the jaws and other parts of the fore-head of a horſe, which hinders him from eating.

HART-*Wort*, *Hart's-Fodder*, *Hart's-Tongue*, ſeveral herbs.

HAR'VEST-*Work* (hæpreſt-peꝛc, *Sax.*) the gathering in the fruits of harveſt.

To HASP (hæſpian, *Sax.*) to faſten with a haſp.

To make HASTE (*haſten*, Du. *hâter*, F.) to be expeditious; to quicken, preſs or urge on.

HAST'INESS (of *haſte*, *Du. haâte*, F.) quickneſs, urgency.

HATCH, a veſſel or place to lay grain in; alſo a trap to catch weeſels.

HATCH'ING, the act whereby fecundated eggs, after ſeaſonable incubation, excluded their young.

HA'TRED (of hatian, *Sax.* to hate, and ꝛeꝺ, counſel, *&c.*) ill-will.

HATE'FUL (hatefull, *Sax.*) deſerving hate, odious.

HATE'FULNESS, odious quality.

HATMAKERS company, an ancient company, are a maſter and four wardens, 21 aſſiſtants; but no livery: Their armorial enſigns are a dexter hand, and hat. They have no hall ſince the fire; but now meet at Pewterers hall.

HAT'TOCK, a ſhock of corn containing twelve ſheafs, or, as others ſay, three ſheafs laid together.

HAUGH'TY (*hautain*, F.) proud, lofty, elated.

HAUNCH (of a *Horſe*, &c.) is the hip, or that part of the hind-quarter, that extends from the reins or back to the hough or ham.

To draw the HAUNCHES (with *Horſemen*) is to change the leading foot, in galloping.

A HAUNT'ER (of *hanteur*, F.) one that goes often to, or frequents a place, *&c.*

To make HAV'OCK (of haꝛoc, *Sax.* an hawk, being a bird of prey) to make waſte, deſtroy, *&c.*

HAU'RIANT (*hauriens*, L.) drawing in.

HAUT'GOUTS (*haut goût*, F.) high reliſhes.

A HAWK, a bird well known.

HA'WKERS, were anciently fraudulent perſons, who went about from place to place, buying braſs, pewter, *&c.* which ought to be uttered in open market; now pedlars, who go about the town or country ſelling wares.

Thwarts the HAWSE (*Sea Term*) the ſame as rides upon the hawſe, *i. e.* when a ſhip lies athwart with her ſtern juſt before the hawſe of another ſhip.

To dance the HAY, to dance in a ring.

HA'ZARD, alſo a term uſed at *Tennis*, when a ball does not rebound as uſual, ſo that no judgment can be made of it.

HAZ'ARDOUSNESS (of *hazardeux*, F.) dangerouſneſs.

HEAD (with *Anat.*) the extremity of a bone; alſo the extreme of a muſcle, that is inſerted into the ſtaple bone; alſo the head of a muſcle which is a tendon.

HEAD (in *Mechanick Arts*) the upper part of inanimate and artificial bodies, as the head of a nail, *&c.*

HEAD (in *Painting*, *Carving*, *&c.*) the picture or repreſentation of that part of a human body.

HEAD (with *Architect.*) an ornament of ſculpture or carved work, often ſerving as the key of an arch, plathand, *&c.*

HEADS (with *Bricklayers*) a term by which they mean half in length, but to the full breadth of a tile. Theſe they uſe to lay at the eves of a houſe.

HEAD *of a work* (in *Fortification*) the front of it neareſt to the enemy, and fartheſt from the body of the place.

Moor's HEAD (ſpoken of a *Horſe*) who has a black head and feet, and his body of a roan colour.

Moor's HEAD (in *Engineery*) a kind of bomb or grenado ſhot out of a cannon.

Moor's HEAD (with *Chymiſts*) a cover or cap of an alembick, having a long neck for the conveyance of the vapours into a veſſel that ſerves as a refrigeratory.

HEADI'NESS (of heaꝑ-biꝛ, *Sax.*) ſtrong quality in liquor; alſo obſtinacy, ſtubbornneſs, rafhneſs.

HEAD-STRONGNESS, obſtinacy, ſtubborneſs.

HEAL'ING (with *Bricklayers*) the covering of the roof of any building, either *Lead*, *Slate*, *Tile*, &c.

HEALING (of hælan, *Sax.*) ſanative, making ſound.

HEATH (of *bwyl*, Brit. hæl. *Sax.*) ſoundneſs in body, a due temperament or conſtitution of the ſeveral parts, whereof an animal body is compoſed, both in reſpect of quality and quantity or mind.

HEALTH'FULNESS (healꝑulneſſe, *Sax.*) ſoundneſs of conſtitution, &c.

HEALTH'INESS (of *bwyl*, Brit. hælðiꝛ, *Sax.*) healthfulneſs, the ſame as *Health*; or it may be defined to be that ſtate of the body whereby it is fitted to diſcharge the natural functions eaſily, perfectly, and durably.

HEALTH'LESS (hæl-leaꝑ, *Sax.*) wanting health.

HEALTH'Y (hælðiꝛ, *Sax.*) having health.

HEAR'ING (hyꝛnuꝛ, *Sax.*) is that ſenſation whereby, from a due motion of the ſmall fibres of the auditory nerves impreſſed upon the ears, and conveyed to the brain or common ſenſory, the ſoul perceives ſounds, and judges of them.

HEARK'ENER (of heoꝛnenian, *Sax.* to hearken) a hearer or liſtener.

HEART (heoꝛt, *Sax.*) the ſeat of life in an animal body, &c. A muſculous part in the animal body, ſituated in the *Thorax*; wherein the veins all terminate, and from which all the arteries ariſe; and which by its alternate contraction and dilatation is the chief inſtrument of the circulation of the blood, and the principle of vital action.

Three HEARTS concentred (*Hieroglyphically*) repreſent confederacy and courage.

HEART'INESS, healthfulneſs, ſoundneſs of conſtitution, ſincerity, cordialneſs.

HEA'RTLESS (hearꝛtleaꝑe, *Sax.*) wanting courage or hope, deſpairing.

HEAT (*in a hot Body*) has been commonly conſidered as an inherent quality in bodys, and thence call'd one of the primary ones, and the oppoſite to cold; but the experience of modern philoſophers hath determined that it is only the agitation of the parts of that body, and the fire contained in it; by which agitation a motion is produced in our bodies, exciting the idea of heat in our minds; and heat in reſpect of us is only that idea or ſenſation in our mind; and in the hot body is nothing but motion that occaſions it: and *Heat* (ſay our philoſophers) is no more in the fire that burns our finger, than pain in the needle that pricks it. No heat is ſenſible to us, unleſs the body, that acts upon our organs of ſenſe, has a greater degree of heat than that of our organs; for if it be faint and weak, it is ſaid to be cold.

That heat is the reſult of motion, appears plain from the following experiment. Let a grind-ſtone be turned ſwiftly about by the handle, without any water in the trough, and apply to it a piece of iron of a moderate thickneſs according to the diameter of the ſtone, and in a very few turns of the ſtone, the iron, ſo far of it as touched the ſtone, will be red hot, as if it had been heated in a ſmith's forge.

Actual HEAT (in *Phyſick*) is that which is an effect of real elementary fire.

Potential HEAT, is that which is found in wine, pepper, and ſeveral chymical preparations; as brandy, oil of turpentine, &c.

HEAT (in *Geography*) is diverſified according to the different climes, ſeaſons, &c. and ariſes from the different angles under which the ſame rays ſtrike upon the ſurface of the earth: For it is ſhown by *Mechanicks*, that a moving body ſtriking perpendicular upon another, acts with its whole force; and that a body that ſtrikes directly, by how much more it deviates from the perpendicular acts with the leſs force.

HEATS (of *Horſe-races*) the exerciſes that are given them by way of preparation.

HEALTHY (of hæðiꝛ, *Sax.*) being full of the ſhrub called heath.

HEA'THENISH, after the manner of heathens.

HEATH'ENISHNESS, heatheniſh manner, nature or diſpoſition.

HEATHENISM (of hæ'ðen, *Sax.*) the principles or practices of heathens.

HEAVEN (heoꝛen, *Sax.*) 1. The regions above, the expanſe of the ſky.

Thy race in time to come,
Shall ſpread the conqueſts of imperial *Rome*;
Rome, whoſe aſcending tow'rs ſhall *heav'n* invade,
Involving earth and ocean in her ſhade.
Dryd. Æn.

2. The habitation of God, good angles, and pure ſouls departed.

Theſe, the late
Heav'n baniſh'd hoſt, leſ. deſert utmoſt hell.
Milton.

Alſt

All yet left off that revolted rout,
Heav'n fall'n, in ſtation ſtood, or juſt array,
Sublime with expectation.
Milt. Par. Loſt, b. x.

3. The ſupreme pow'r; the ſovereign of heaven.

The will
And high permiſſion of all-ruling heav'n
Left him at large. *Milton.*

4. The pagan Gods, the celeſtials.

Heav'ns! what a ſpring was in his arm, to throw!
How high he held his ſhield, and roſe at ev'ry blow. *Dryden.*

HEA'VEN (with *Aſtron.* called alſo the ethereal or ſtarry heaven) is that immenſe region wherein the ſtars, planets and comets are diſpoſed.

HEAV'INESS (heapıgneyꝛe, *Sax.*) weightineſs, ſadneſs of mind.

HEBDO'MADARY } (of Ἑβδομας, Gr.
HEBDOMADEE'R } a week) the hebdomary or week's man, a canon or prebendary in a cathedral church, who took care of the choir offices of it for his week.

HEBETA'TION, a making dull or blunt, *L.*

HE'BREW (עברית *Heb.*) of or pertaining to the *Hebrew* language.

HE'CATOMB (of Ἑκατὸν βῦς, *i. e.* an hundred oxen; or as others, of Ἑκατὸν βάσεις, *i. e.* πόδες, *i. e.* an hundred feet) *Euſtathius* ſays, an hecatomb ſignifies a ſacrifice of an hundred oxen: but it is generally taken for an hundred animals of any ſort. Thoſe that derive it from Ἑκατὸν βάσεις make it conſiſt of 25 animals. Others are of opinion, that hecatomb is only a finite number put for an indefinite, and ſo ſignifies no more than a great many.

HECATOMBÆ'ON (Ἑκατομβαιὼν, of Ἑκατὸν, an hundred, and βῦς, Gr. an ox, becauſe an hundred oxen were then offered to *Jupiter*) the month of *June*.

HECATOMPHONI'A (of Ἑκατὸν, an hundred, and φονεύω, Gr. to ſlay) a ſacrifice offered by the *Meſſenians*, by ſuch as had ſlain an hundred enemies in battle.

HECTICA FEBRIS (of ἕξις, Gr. habit) a continual ſlow fever, as tho' it was riveted in the conſtitution.

HEDERA'CEUS (*hederaceus*, L.) of or belonging to ivy.

HE'DERAL *Crown* (among the *Romans*) a crown of ivy, worn in publick feaſtings and rejoicings.

HEDGE-HOG (hegge hoȝ, *Sax.*) a quadrupede all over defended with ſharp thorns.

To HEED (hedan, *Sax.*) to beware, to mind, to obſerve.

HEED'FUL (heopul, *Sax.*) careful, wary, *&c.*

HEED'FULNESS, warineſs, watchfulneſs, *&c.*

HEED'LEES (of heablear, *Sax.*) careleſs, *&c.*

HEEDLESNESS, want of heed.

HEIGHT (of *haut*, F. or heah, *Sax.* high) talneſs. The height of a well proportioned man, is equal to the diſtance from one end of the finger of one hand to the other, when his arms are extended as wide as may be.

HEIGHTS (in the *Military Art*) the eminences round a fortified place, on which the beſiegers uſually poſt themſelves.

HEIR *Apparent*, is he on whom the ſucceſſion is ſo ſettled that it cannot be ſet aſide, without altering the laws of ſucceſſion.

HEIR *Preſumptive*, the next relation or heir at law to a perſon; who is to inherit *ab inteſtato*, and who it is preſumed will be heir, nothing but a contrary diſpoſition in the teſtator being able to prevent him.

HEIR (in *Com. Law*) one who ſucceeds by right of blood to any man's lands or tenements in fee.

HEIR'DOM, heirſhip, or the right and title of an heir or heireſs.

HELI'CA (of ἥλιος, Gr. the ſun) ſacrifices and other ſolemnities performed in honour of the ſun.

HELICOI'D *Parabola* (with *Mathematicians*) is a parabolick ſpiral or a curve, that ariſes from the ſuppoſition of the axis of the common *Apollonian* parabola, being bent round into the periphery of a circle, and is a line then paſſing thro' the extremities of the ordinates, which do now converge towards the centre of the ſaid circle.

HELICOME'TES (of ἥλιος, the ſun, and κομήτης, Gr. a comet) a phenomenon ſometimes ſeen at the ſetting of the ſun.

HELICO'SOPHY (of ἕλιξ, the ſun, and σοφια, Gr. wiſdom) is the art of delineating all ſorts of ſpiral lines in plano.

HELIOCEN'TRICK *Place of a Planet* (in *Aſtronomy*) is that point of the ecliptick, to which the planet, ſuppoſed to be ſeen from the ſun, is referred, and is the ſame as the longitude of the planet ſeen from the ſun.

HELIOGRAPHICK (of ἥλιος, the ſun, and γραφικὸς, Gr. deſcriptive) belonging to the deſcription of the ſun.

HELIOGRAPHY (ἡλιογραφία, of ἥλιος, and γράφω, Gr. to deſcribe, a deſcription of the ſun.

HELIO'SCOPE (ἡλιοσκόπιον, of ἥλιος, the ſun, and σκοπεῖν, Gr. to view) is a ſort of teleſcope, fitted ſo as to look on the body of the ſun without offending the eye, which is done by making the object and eye glaſſes of it, of either red or green glaſs.

HE'LIX (in *Architecture*) the *Cauliculæ* or little volutes under the capital of the *Corinthian* order. A kind of ivy whoſe ſtalk is twiſted like the vine.

HELL (þalle, *Sax.* שאול *Heb.* is commonly underſtood to be a place of eternal puniſhment for the wicked after this life, and in

e is the direct oppoſite to heaven:
its entertained different notions of
and the heathen and poetical my-
ave dreſſed it up ſo ridiculouſly,
er it rather contemptible than cre-

ISH, of the nature of Hell, egre-
ked.
of the State, the chief place of
nt in a nation, *&c.*
(with *Chymiſts*) the head of a ſtill
k, ſo call'd for its bearing ſome re-
to an helmet.
g a thing over the HELM (with
s to force it by fire up to the top
el, ſo that it may diſtil down by
f the head into the receiver.
INTHAGO'GICK (of ἕλμινθος,
and ἀγωγὸς, of ἄγω, Gr. to draw
) expelling worms.
FUL (of helpful, *Sax.*) aſſiſting.
FULNESS, aiding or aſſiſting qua-

LESS (of helpleaſ, *Sax.*) deſtitute

LESNESS, deſtituteneſs of help.
ETICK, of or pertaining to the
i. e. the *Switzers* or *Swiſs Cantons.*
ID'IANS (ſo called of *Helvidius*)
guiſhing tenet was, that *Mary*
f *Jeſus* was not a virgin, but had
ren by *Joſeph.*
an oven in which *Lapis Calamina-*
d.
ROBI'OUS (of ἡμέρα, a day, and
, life) that lives but one day.
CYCLE (in *Architecture*) a vault
e form, alſo arches and frames, or
vaults conſiſting of a perfect ſemi-

SPHEROI'DAL (*Geometry*) ſome-
oaching the figure of an hemiſphere;
ſtly ſo.
OCK (heamleac, *Sax.*) a narco-
uſed in phyſick.
MED *in* (of *bemmen*, Teut.) in-
rounded.
RRHOIDS (αἱμοῤῥοΐδες, of αἷμα
ῥέω, Gr. to flow) a diſeaſe in the
t, commonly called the piles.
EFORTH' (heonon ꝑoꝛþ, *Sax.*)
time.
HEA'RTED, timorous, cowardly.
ECK'ED, cowed, kept under by a

T'ICK *Aloes*, the fineſt ſort of aloes,
f its being in colour ſomething like
e liver.
TOSCOPI'A (of ἱστὸς, of the
σκοπέω, Gr. to view) a ſort of di-
y inſpecting the entrails of beaſts.
ACAP'SULAR (of ἑπτὰ and *cap-*
having ſeven ſeed veſſels.
'ACHORD *Verſes* (of ἑπτὰ, ſeven,
, Gr. ſtring) verſes ſung or play'd
chords, *i. e.* in ſeven different tones
or notes, and probably on an inſtrument of ſeven ſtrings.

HEPTAG'ONAL *Numbers*, a ſort of polygonal numbers, wherein the difference of the terms of the correſponding arithmetical progreſſion is five.

HEPTAM'ERON (of ἑπτὰ and ἡμέρα, Gr.) a day) a book or treatiſe of the tranſactions of ſeven days.

HEP'TATEUCH (ἑπτάτευχος, of ἑπτὰ and τεῦχος, Gr. a work or book) a volume conſiſting of ſeven parts.

HEPHTHEMI'MERIS (ἑφθημιμερὴς, of ἑπτὰ, ſeven, and ἡμισύς, a half, and μέρος, Gr. a part) a verſe in *Greek* and *Latin* poetry, conſiſting of three feet and a ſyllable, *i. e.* of ſeven half feet.

HERAC'LEONITES (ſo called of *Heracleon* their leader) hereticks of the ſect of the *Gnoſticks.*

HER'ALD (of herje, an army, and healz a champion) becauſe it was his office to charge or challenge unto battle or combat.

HER'ALDRY (*l'art heraldique*, F. *ars heraldica*, L.) a ſcience which conſiſts in the knowledge of what relates to royal ſolemnities, cavalcades and ceremonies, at coronations, inſtalments, creation of peers, funerals, marriages, and all other publick ſolemnities; and alſo all that appertains to the bearing of coat armour, aſſigning thoſe that belong to all perſons, regulating their right and precedency in point of honour, reſtraining thoſe from bearing coat armour that have not a juſt claim to them, *&c.*

HERALDS, officers of a prince or ſovereign ſtate, at firſt form'd them into a college, and endow'd them with privileges, and *Edward* VI. declar'd them free from all ſubſidies, taxes and other offices; *Philip* and *Mary* enlarg'd theſe privileges and confirm'd them by letters patents, in which their title and order ſtands thus; *Garter* principal king at arms; *Clarencieux* king at arms by ſouth *Trent*, and *Norroy* king at arms by north *Trent.*

Their office is to declare war and to proclaim peace, to ſummon places to ſurrender, to aſſiſt at the ceremonies of coronations, chriſtenings, weddings and funerals of princes, at the general meeting of ſtates, the renewal of leagues, royal feaſts, publick ſhews and tournaments, entries of kings and queens, and all ſuch publick actions of ſtate.

Garter was inſtituted by *Henry* V. and his office principally reſpected the ceremonies and ſolemnities, which concern the moſt noble order of the *Garter*, and to marſhal the funerals of the knights of the *Garter*; the title of king added to their character, uſually meant no more but the principal or chief of the colledge or company, who in many ceremonies, where he repreſented the king's perſon, uſed to wear a crown, for which reaſon he was always a knight.

Clarencieux was inſtituted by *Edward* IV.

and his office is to regulate all ſuch ſolemn funerals of all degrees under peers, as happened on the ſouth of *Trent*.

Formerly there were but two of them in *England*, *Clarencieux*, and *Norroy*, but now there are 3, and under theſe are 5 others and 4 purſevants: In *Scotland* the chief herald is call'd *Lion* king at arms, and he has ſeveral under him.

HERALDS *College*, a corporation eſtabliſhed by king *Richard* III. conſiſting of kings of arms, heralds and purſuivants, who are employed to be meſſengers of war and peace; to martial and order coronations, funerals, interviews, of kings, cavalcades, *&c.* alſo to take care of the coats of arms and genealogies of nobility and gentry, *&c.*

HERB (with *Botaniſts*) is defined to be a plant that is not woody, and loſes that part which appears above ground every year, as *Parſley*, &c.

HERBS *Chriſtopher*, *Paris*, *Robert*, *two Peace*, ſeveral ſorts of herbs.

HERBA'CEOUS (*herbaceus*, L.) belonging to herbs or graſs.

HER'BA (in *French Academies*) a reward, or ſome good ſtuff given to a horſe that has worked well in the manage.

HERB'AL, the method of preparing an herbal is as follows; gather flowers, leaves, *&c.* when perfectly ripe, and in their true colours, ſpread them on brown paper with their parts all diſplay'd as diſtinctly as you poſſibly can. If the ſtem or body of the flowers, *&c.* be thick, pare away one half, that it may lie flat; and put another brown paper over them; and put all between two iron plates, ſcrew'd tight together, and ſet them in a ſlack oven for two hours; then take them out and waſh them over with brandy and *Aqua fortis*, and lay them on freſh paper to dry, and when dry ſmear the backſides over with a bruſh, dipp'd in a diſſolution of gum-dragon to make them ſtick, and lay them in a paper book prepared for that purpoſe, where they will be faſt and always look freſh.

HERBES'CENT (*herbeſcens*, L.) growing to be herbs.

HERB'ID (*herbidus*, L.) full of graſs or herbs.

HERBU'LENCY (of *herbulentus*, L.) fulneſs of graſs or herbs.

HER'CULES, prince of *Greece*.

To HERD *together* (of heo.ɔ. *Sax.* an herd) to live or keep together in herds.

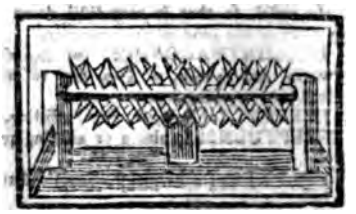
HEREDI'TARY *Right*, is a right or privilege, by virtue whereof a perſon ſucceeds to the eſtate or effects of his anceſtors.

HER'ETICKS (*Hieroglyphically*) were repreſented by ſerpents.

HER'IOT *Cuſtom*, was when the tenant for life was by cuſtom obliged to the payment of the beſt horſe, *&c.* at his death; which payment is to be made, not only by the next heir in blood, but by any of the next ſucceſſors.

HERIS'SE (in *Heraldry*) of *beriſſon*, an hedge-hog, ſignifies ſet with long ſharp points.

HERIS'SON, is a *Barrier* made of one ſtrong beam or plank of wood, ſtuck full of iron ſpikes; it is ſupported in the middle, and turns upon a *Pivot* or *Axis*; it is uſed in ſtopping a paſſage, in nature of a turn-ſtile, for it is equally ballanced upon the *Pivot*, which ſtands upright in the middle of the paſſage, upon which it turns round, as there is occaſion to open or ſhut the paſſage. See the figure.



HERMAPHRODE'ITY (of Ἑρμαφρόδιτος, of Ἑρμῆς *Mercury*, and Ἀφροδίτη, *Venus*) the ſtate or condition of an hermaphrodite; the being of both ſexes, male and female.

HERMAPHRODI'TICAL, of or pertaing to an hermaphrodite.

HERMET'ICK *Art*, a name given to *Chymiſtry*, upon a ſuppoſition that *Hermes*, *Triſmegiſtus* was the inventor thereof, or excellent therein. We know but little of this *Hermes*, but that he was an ancient king of *Egypt* 1000 years before *Æſculapius*. There are ſeveral pieces ſtill extant under his name; but all ſuppoſitious.

HERMET'ICAL *Seal*. See *Hermetically*.

HERMET'ICALLY (with *Chymiſts*) as a glaſs ſealed hermetically, is one, that having his neck heated, till it is juſt ready to melt, is cloſed together with a pair of red hot pincers.

HERMET'ICK *Science* (ſo called of *Hermes*, *i. e. Mercury*, whom the chymiſts aſſert to have been the firſt inventor of it) the art of chymiſtry.

HERMODAC'TYL (Ἑρμοδάκτυλος, Gr. *i. e. Mercury*'s finger) a round-headed root brought from *Syria*, that gently purges phlegm.

HERO (*heros*, L. ἥρως, Gr.) 1. A man eminent for bravery.

I ſing of *Heroes*, and of kings,
In mighty numbers, mighty things.
Crowley.

Theſe are thy honours, not that here thy buſt
Is mix'd with *heroes*, or with kings thy duſt.
Pope.

2. A man of the higheſt claſs in any reſpect.

:AL, befitting an hero; heroick.
:ALLY, after the way of an
bly to an hero.

ll meaning whether good or bad;
: word, *heroically* mad.
Dryden.

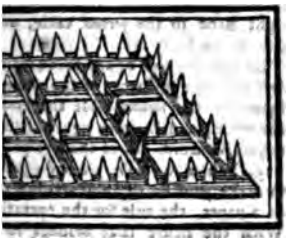
:K (*heroique*, Fr.) 1. productive
2. noble, ſuitable to an hero,
;nanimous, intrepid, enterpriſing,

ſe makes *heroick* virtue live,
you can life to verſes give.
Waller.

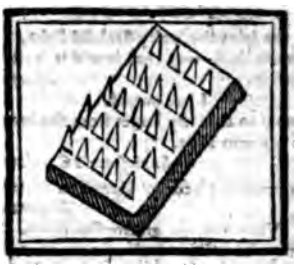
the acts of heroes.
heroick poeſy, 'till now,
fantaſtick fairy land did ſhow.
Cowley.

:CK *Age*, that age or period of
wherein the heroes lived.
:K *Poem*, a poem that treats of
ble actions or the atchievements
e; in *Engliſh* it commonly con-
that have in general ten ſyllables,
ryme or blank verſe, as in *Miltun's*
ſ.
ROICK *Poem*, may be divided in-
parts: 1. the fable: 2. the action:
ation: 4. the characters: 5. the
6. the thoughts and expreſſions.
ER'RINGS, ſuch as are caught
urteenth of *September*.
HERRINGS, ſuch as are caught
le of *Yarmouth* ſeas, from the end
o the middle of *October*, and ſerve
d herrings.
', a carriage for dead corps. See

, is likewiſe an engine like a har-
: full of iron ſpikes; it is uſed in
hevaux de Friſe, to throw in the
e horſe or foot are to paſs, to hin-
arch, and upon breaches to ſtop the
mmon harrows are ſometimes made
are turned with their points up-
e the figure.



L'LON, is for the ſame uſe as the
is made of one ſtrong plank of
t ten or twelve feet long, ſtuck full
or ſpikes on both ſides, as the figure



HERST (hyrſt, *Sax.*) in the names of places, intimates, that the places took their names from a wood or foreſt.

HES'ITANCY (*hæſitantia*, L.) heſitation; a being in doubt or uncertainty.

HETEROCLITES (with *Grammar.*) nouns which vary in their gender or declenſion, being either defective or redundant, *&c.*

HETERODOXNESS (of ἑτερόδοξία, Gr.) the being different in opinion from the generality of people, or the eſtabliſhed principles.

HETERO'DROMUS (of ἕτερος and δρόμος, Gr.) is a ſtatical term for the common *Vectis* or *Leaver*, which has the *Hypomoclion* placed below the *Power* and *Weight*. Of this kind of *Leaves* are the prong and dung-fork, whoſe *Hypomoclion* is the labourer's knee. And all pincers, ſheers, cutting knives, *&c.* faſtened to blocks are double ones.

Perpetual HETERODROMOUS *Leather* (in *Statics*) are the wheel, windlaſs, capſtan, crane, *&c.* and alſo the outermoſt wheels of all wind and water-mills, and all cog-wheels.

HETEROGE'NEAL } *Bodies* (in *Mechanicks*) thoſe
HETEROGE'NEOUS } bodies whoſe denſity is unequal in different parts of their bulk.

HETEROGE'NEAL *Light* (according to Sir *Iſaac Newton*) is light that conſiſts of rays of differing degrees of refrangibility: Thus the common light of the ſun or clouds is heterogeneal, being a mixture of all ſorts of rays.

HETEROGENEAL *Quantities*, are thoſe which are of ſuch different kinds and conſiderations, as that one of them taken any number of times, never equals or exceeds the other.

HETEROGENE'ITES (with *Chymiſts*) the parts and principles of different natures (ſuch as oil, ſalt, ſpirit, water and earth) that can be ſeparated from any body, being analiz'd by fire, are ſo called, becauſe they are all of very different natures and kinds from one another.

HETEROGE'NEOUSNESS (of ἑτερογένης, of ἕτερος and γένος, Gr. kind) heterogeneity; the being of a different nature, kind or quality.

To HEW, *hewn* or *hewed* (heapan, *Sax.* *hauwen*, Du.) 1. to cut with an edged inſtrument; to hack.

Upon the joint the lucky ſteel did light,
And made ſuch way that *hew'd* it quit in twain. *Spenſer.*

I had purpoſe
Once more to *hew* thy target from thy brawn,
Or loſe my arm for't.
Shakeſpear's Coriolanus.

He was *hewn* in pieces by Hamilton's friends. *Hayward.*

One Vane was ſo grievouſly *hewn*, that many thouſands have died of leſs than half his harts, whereof he was cured. *Haywo.*

2. To chop, to cut.

Scarce can I ſpeak, my choler is ſo great:
Oh! I could *hew* up rocks, and fight with flint. *Shakeſp.*

He from deep wells with engines water drew,
And us'd his noble hands the wood to *hew*.
Dryd. Fables.

3. To fell, as with an axe.

He that depends
Upon your favours, ſwims with fins of lead,
And *hews* down oaks with ruſhes.
Shakeſp. Coriolanus.

Brave followers, yonder ſtands the thorny wood,
Which, by the heav'n's aſſiſtance and your ſtrength,
Muſt by the roots be *hewn* up yet ere night.
Shakeſp. H. VI.

Yet ſhall the axe of juſtice *hew* him down,
And level with the root his lofty crown.
Sandys.

He from the mountains *hewing* timber tall,
Began to build a veſſel of huge bulk.
Milt. Par. Loſt.

We'll force the gate where Marcus keeps his guard,
And *hew* down all that would oppoſe our paſſage. *Addiſon.*

4. To form or ſhape with an axe.

Thou haſt *hewed* thee out a ſepulchre here, as he that *hewed* him out a ſepulchre on high. *Iſ.* xxii. 16.

Nor is it ſo proper to *hew* out religious reformations by the ſword, as to poliſh them by fair and equal diſputations. *K. Ch.*

This river riſes in the very heart of the Alps, and has a long valley that ſeems *hewn* out on purpoſe to give its waters a paſſage amidſt ſo many rocks. *Addiſon on Italy.*

Next unto bricks are preferred the ſquare *hewn* ſtone. *Mort.*

5. To form laboriouſly.

The gate was adamant; eternal frame!
Which, *hew'd* by Mars himſelf, from Indian quarries came,
The labour of a god. *Dryden's Fables.*

I now paſs my days, not ſtudious nor idle, rather poliſhing old works than *hewing* out new. *Pope to Swift.*

HEW'ER (of heapian, *Sax.*) a cutter of timber and ſtones.

HEXACAP'SULAR (of ἕξ, ſix, and *capſular* a little cheſt) a term applied to ſuch plants as have ſix ſeed veſſels.

HE'XAGON (*hexagone*, F. ἕξ, and γωνία, Gr.) a figure of ſix ſides or angles: the moſt capacious of all the figures that can be added to each other without any interſtice; and therefore the cells in honeycombs are of that form.

HEXA'GONAL (from *hexagon*) having ſix ſides or corners,

As for the figures of chryſtal, it is for the moſt part *hexagonal*, or ſix cornered.
Brown's Vulgar Errors.

Many of them ſhoot into regular figures; as chryſtal and baſtard diamonds into *hexagonal*.
Ray on the Creation.

HEXAGO'NALLY (of ἑξάγωνος, of ἕξ, and γωνία, Gr. a corner) after the manner of a hexagon, or a geometrical figure that has ſix equal ſides, and as many angles.

HEXAM'ETER (ἑξάμετρος, of ἕξ, ſix, and μέτρον, Gr. meaſure) conſiſting of ſix feet.

The following tables being a curious and admirable contrivance, not doubting but that they will be acceptable to the curious reader, I preſent them.

The uſe of the tables for making hexameter *Latin* verſes, and the manner of the operation.

Obſerve theſe ſeveral directions following.

1. Every verſe made by theſe tables, will be an hexameter verſe, and will be made up of juſt ſix *Latin* words.

2. Every one of theſe ſix words are to be produced out of theſe ſix tables reſpectively, *viz.* the *firſt* word out of the *firſt* table, the *ſecond* word out of the *ſecond* table, the *third* out of the *third* table; and ſo of the *fourth*, *fifth*, and *ſixth*.

3. When you are about to make any verſe by theſe tables, you muſt on a piece of paper write down any ſix of the nine figures at pleaſure.

4. That theſe ſix figures are ſo many reſpective keys to the ſix tables. The *firſt* figure towards the left hand is always to be applied to the *firſt* table, the *ſecond* figure towards the right hand to the *ſecond* table, and ſo every one of the ſix tables.

So that the *firſt* figure produces out of the *firſt* table the *firſt* word of the verſe, the *ſecond* figure by the *ſecond* table the *ſecond* word of the verſe; and ſo every figure of the ſix, their reſpective words out of their reſpective tables.

5. When you have pitched upon ſix figures to make your ſet of, and written them down on a paper, the rule for the operation is this: With the figure that belongs to its proper table, you muſt number on with the ſquares on the ſame table, till you come to nine in counting upon the ſquares, always reckoning the firſt ſquare of the table once more than the figure, except it be nine; and then you are always to count the firſt ſquare or letter, you muſt make a ſtop (for in the whole operation

you muſt never count paſt nine) and
that letter down on a paper, and that
be the firſt letter of the *Latin* word.
thence proceed till you come to the
ſquare or letter beyond, and ſet that
, and ſo on till the word is wrought out
e table, which you will know by this,
when the word is ended, if you number
ll the ninth ſquare, you will find it a
k. As for example: having choſen the
ber following, 1 3 2 4 3 6.
he *firſt* figure towards the left hand being
belongs to the firſt table, and therefore I
the firſt ſquare or letter of that table 2,
ſecond ſquare 3, the third 4, and ſo on,
I come to 9, at which I ſtop, and the
r being (*l*) I ſet it down; and becauſe it
be the *firſt* letter of the *firſt* word, I ſet
rn in a great letter: as follows.

da fiſtra, *puto producunt fœdera quædam.*

hen the next ſquare, wherein I found
letter (*l*) I reckon 1, and count till I
e to the 9th ſquare again from the ſaid
wherein I find the letter (*u*), which I put
n next to (*l*) as above; from thence I
nt to the 9th ſquare further, and find the
er (*r*), which having ſet down, I count
to the 9th ſquare beyond, and find the
er (*i*), which having ſet down, I count
again to the 9th ſquare farther, and find
letter (*d*), which having ſet down, I
nt on again to the 9th ſquare, and there
the letter (*a*), which having ſet down, I
nt on to the 9th ſquare farther, and there
a blank, by which I know the word is
ed, which is *Lurida*, as in the verſe.
To work the *ſecond* word out of the ſecond
e.
The *ſecond* figure being 3, I apply it to the
nd table, and call the ſquare thereof 4, the
nd 5, the third 6, and ſo reckon the
ares in order, as in the firſt table; and
ing therein the letter (*ſ*), which having
tten down on the paper in the ſame line
h *Lurida*, at a convenient diſtance, becauſe
is to begin another word, and beginning
m the ſquare, in which I found (*ſ*), I
nt the ſquares onward, till I come to the
ſquare, and finding the letter (*t*), having
it down, I count on to the 9th ſquare, and
ing the letter (*r*), which I ſet down, I
nt to the 9th ſquare, and finding the let-
(*q*), and counting on to the 9th ſquare, I
d it a blank, by which I find the word is
ded, which is *Siſtra*.

To work the *third* word out of the *third* table.

I apply to it the third figure in order, which is 2, and therefore call the firſt ſquare of that table 3, the ſecond ſquare 4, the third 5, and ſo orderly, till I number to the 9th ſquare, in which finding the letter (*p*), having ſet it down in the ſame line at a convenient diſtance, becauſe it is to begin another word, I count from that ſquare, till I come to the 9th, and finding the letter (*u*) I ſet that down and proceed to the next 9th ſquare, and finding the letter (*t*), which having ſet down, I count from that ſquare to the next 9th, and finding the letter (*o*) I ſet that down, and proceeding thence to the next 9th I find a blank, by which I know the word is finiſhed, and is *puto*.

To work out the *fourth* word of the verſe out of the *fourth* table.

I apply the 4th figure in order, which is 4 to the fourth table, and count the firſt ſquare of it 5, the ſecond 6, and ſo proceeding to the 9th figure, where finding the letter (*p*) I write it down in the line at a convenient diſtance, becauſe it is the firſt letter of a word, and proceeding to the 9th ſquare, I find the letter (*r*), which having written down, I proceed to the next 9th ſquare, and find the letter (*o*), and in the next 9th ſquare the letter (*d*), in the next 9th the letter (*u*), in the next 9th (*c*), in the next 9th (*u*), in the next 9th (*n*), in the next 9th (*t*), and in the next 9th a blank, by which I find the word is ended, and is *producunt*.

The fifth figure, 3, I apply to the firſt ſquare of the 5th table, calling it 4, and counting the 9th ſquare as before, I find (*f*), and thence to the 9th (*æ*), and thence to the 9th (*d*), and thence to the 9th (*e*), and thence to the 9th (*r*), and thence to the 9th (*a*), and thence to the 9th, finding a blank, I perceive the word is finiſhed, which is *fœdera*.

To work the ſixth word of the verſe, out of the *ſixth* table.

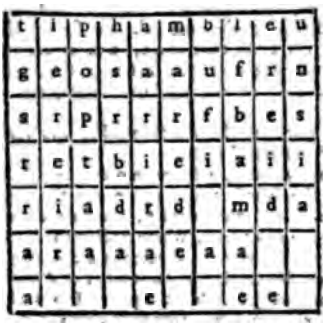
The ſixth and laſt figure of the ſet being 6, I apply it to the firſt ſquare of the 6th table, and counting it 7, count to the 9th ſquare, I find (*q*), which being ſet down as before, I proceed to the next 9th and find (*u*), and in the next 9th (*æ*), in the next (*d*), in the next (*a*), in the next (*m*), and in the next a blank, by which I know the word is ended, and is *quædam*, and the whole line is,

Lurida Siſtra, puto, producunt fœdera quædam.

THE

VERSIFYING TABLES FOR HEXAMETERS.

I.



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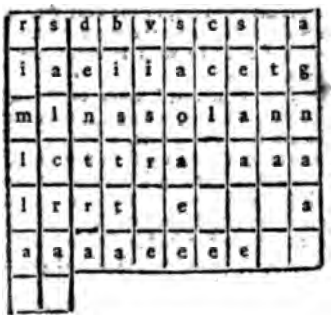

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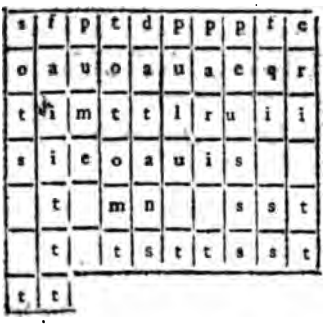

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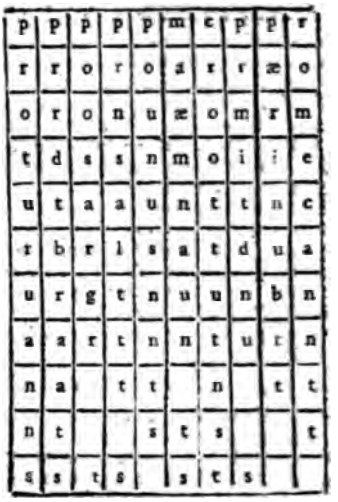

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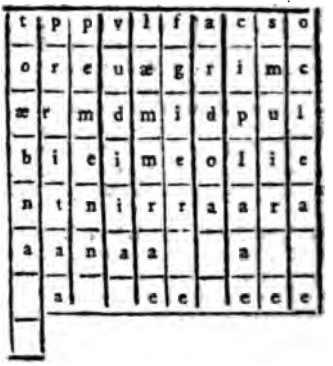

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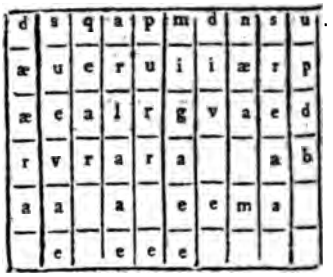


According

Accordingly theſe following numbers made choice of, and wrought out by the tables according to the foregoing method, will produce the following verſes.

The number 1, 1, 1, 1, 1, 1, will produce.

Lurida ſcorta, palam prænarrant crimina nigra.

The number 2, 2, 2, 2, 2, 2.

Barbara caſtra, puto, cauſabunt agmina dira,

The number 3, 3, 3, 3, 3, 3.

Martia ſiſtra, patet, monſtrabunt ſædera multæ

The number 4, 4, 4, 4, 4, 4.

Aſpera vincla domi producunt lumina prava.

The number 5, 5, 5, 5, 5, 5.

Horrida bella tuis portendunt verbera acerba.

The number 6, 6, 6, 6, 6, 6.

Peſſima damna peti promittunt prælia quædam.

The number 7, 7, 7, 7, 7, 7.

Ignea ſigna fortis præbitant pocula ſæpe.

The number 8, 8, 8, 8, 8, 8.

Turbida fata ſequi præmoſtrant tempora dura.

The number 9, 9, 9, 9, 9, 9,

Effera tela, ferunt, promulgant fidera ſæva.

The number 1, 3, 2, 4, 3, 6.

Lurida ſiſtra, puto, producunt fœdera quædam.

The number 2, 4, 5, 6, 7, 9.

Martia vincla tuis promittunt procula ſæva.

And after the ſame method, by tranſpoſing the figures, may be wrought out of theſe tables, as many different verſes, to the number of 300,000, and upwards.

HEXAPHYL'LOUS (of ἑξ, ſix, and φύλλον, Gr. a leaf) a term apply'd to ſuch plants as have ſix leaves.

HEXAPET'ALOUS (of ἑξ, ſix, and πέταλον, Gr. a leaf) compoſed of ſix leaves, as the *Filix*, *Pulſatilla*, &c.

HEY'BOTE (*Old Records*) the liberty granted to a tenant for cutting ſo much underwood, buſhes, *&c.* as were neceſſary for mending or maintaining the hedges or fences belonging to the land.

HIA'TUS, a chaſm, a gap, a defect in a manuſcript copy, where ſome of it is loſt, *L.*

HICCIUS *Doctus*, an unintelligible term, ſometimes uſed by jugglers, *&c.*

***Raw* HIDE**, a hide juſt taken off the beaſt, before it has undergone any preparation.

***Salted* HIDE**, a green hide ſeaſoned with ſalt, alom or ſalt petre, to prevent it from corrupting by lying long.

***Tanned* HIDE**, a hide having the hair taken off, and ſteeped in tan-pits.

***Curried* HIDE**, one which after tanning has paſſed thro' the hands of the currier, and is fitted for uſe in making ſhoes, *&c.*

To HIDE (hyban, *Sax.*) to lay or put in a private place; alſo to abſcond or lurk.

HIDE *Bound*, ſtingy, cloſe-fiſted, niggardly.

HIDEOUSNESS (of *hideux*, F.) frightfulneſs.

HIDE'GLID (of hide and gild, *Sax.*) the price by which a perſon redeemed his hide from being whipt, or bought off a whipping.

HIERA *Picra* (of ἱερὸς, holy and πικρὸς, Gr. bitter) a purging electuary made of aloes, ſpikenard, ſaffron, maſtick, honey, *&c.*

HIEROGLYPHICKS (ἱερογλυφικὰ, of ἱερὸς, ſacred, and γλύφω, Gr. to carve or engraven) certain characters or portraitures of ſeveral ſorts of creatures, inſtead of letters; under which forms they expreſs'd their conceptions: Or hieroglyphicks are certain facted or myſterious characters, figures or images of creatures, under which the ancient *Egyptians* couched their principles of philoſophy, hiſtory and polity; whence the word is now taken for a ſymbol, emblem or myſtical figure.

HIGH (heah, *Sax. hoogh*, Du.) 1. Long upwards, riſing above from the ſurface, or from the centre: 2. elevated in place, raiſed a loft.

High o'er their heads a mould'ring rock is plac'd,
That promiſes a fall, and ſhakes at ev'ry blaſt. *Dryd.*

3. Elevated in rank or condition, as *high-prieſt*.

O mortals! blind in fate, who never know,
To bear *high* fortune, or endure the low. *Dryd.*

4. Tumultuous, turbulent, ungovernable.

Not only tears
Rain'd at their eyes, but *high* winds worſe within,
Began to riſe; *high* paſſions, anger,
Miſtruſt, ſuſpicion, diſcord, hate, ſhook ſore
Their inward ſtate of mind. *Milt. Par. Loſt.*

Can heav'nly winds ſuch *high* reſentment ſhow,
Or exerciſe their ſpight in human woe?
Dryden's Æn.

HIGH-*Bleſt*, ſupremely happy.

The good we enjoy from heav'n deſcends;
But that from us ought ſhould aſcend to heav'n
So prevalent, as to concern the mind
Of God *high-bleſt*, or to incline his will,
Hard to belief may ſeem. *Milt. Par. Loſt.* b. vi.

HIGH-*born*, of noble extraction.

Caſt round your eyes
Upon the *high-born* beauties of the court;
There chuſe ſome worthy partner of your heart. *Rowe.*

HIGHNESS (heahneſ, *Sax.*) elevation, tallneſs.

HIL'LOCKY (of hilloc, *Sax.*) full of hillocks or little hills.

HIN'DRANCE (of hinopyan, *Sax.*) a ſtop, let, impediment, *&c.*

A HINT (*ente*, F.) a brief notice, *&c.*

HIPS (in *Carpentry*) thoſe pieces of timber that are at the corners of a roof.

HPI'PEUS (ἱππεύς, Gr.) a comet or blazing ſtar with beams, reſembling a horſe's mane.

HIPPI'ADES (ἱππιάδες, Gr.) images repreſenting women on horſe-back.

HIPPIA'TRICE (of ἵππος, a horſe, and ἰατρεύω, Gr. to cure) the art of curing the diſeaſes of horſes and other beaſts.

HIP } (contractions of *hypochondra*,
HIP'PO } of ὑποχόνδρια, Gr. that part of the belly where the liver and ſpleen lie) a diſeaſe call'd *Hypochondriacus Affectus*, L. a kind of convulſive paſſion or affection ariſing from the flatulent and pugnant humours in the ſpleen, melancholy.

HIPPOCRAT'IC *Face* (with *Phyſicians*) *i. e. Hippocratical* or *Hippocrates's* countenance, a diſtemper, when the noſtrils are ſharp, the eyes hollow, the temples low, the laps of the ears drawn together, the ſkin about the forehead high and dry; the complexion pale, of a leaden colour or black, *L.*

HIPPOMA'NES (ἱπποµανὴς, q. τῦ ἵππου µανία, Gr.) a black, fleſhy kernel in the fore-head of a young colt, which the mare bites off as ſoon as ſhe has foaled; alſo a noted poiſon among the ancients, one of the chief ingredients in love potions, *L.*

HIPPOPO'TAMUS (ἱπποπόταµος, of ἵππος, a horſe, and ποταµὸς, Gr. a river) an amphibious creature, that lives both on land and in the water.

HIRE'LING (hyglinga, *Sax.*) one who works for hire.

HIRSUTE'NESS (*hirſutia*, L.) briſtlineſs.

HIS'SING (of hyſcan, *Sax.* to hiſs) a noiſe or cry of ſerpents.

HISTOR'ICALLY (*hiſtoriquement*, F. of *hiſtoricus*, L. of ἱστορικὸς, Gr.) by way of hiſtory.

HISTOR'ICE (ἱστορικὴ, Gr.) part of grammar, that explains the meaning of authors.

HISTORIOG'RAPHY (ἱστοριογραφία, of ἱστορία and γράφω, Gr. to write) the writing of hiſtory.

Natural HISTORY, a deſcription of natural bodies; either *Terreſtrial*, as animals, vegetables, foſſils, fire, water, air, meteors; or *Celeſtial*, as planets, ſtars, comets, *&c.*

Civil HISTORY, is that of people, ſtates, republicks, cities, communities, *&c.*

Singular HISTORY, is one which deſcribes a ſingle action, as an expedition, battle, ſiege, *&c.*

Simple HISTORY, one delivered without any art or foreign ornament; being only a juſt and bare relation of matters, juſt in the manner and order wherein they were tranſacted.

Perſonal HISTOTY, is one that gives the life of ſome ſingle perſon.

Figurate HISTORY, is one that is enriched with the ornaments of wit, ingenuity, and addreſs of the hiſtorian.

HISTORY (in *Painting*) is a picture compoſed of divers figures or perſons, and repreſents ſome tranſaction, either real or feigned.

Mixt HISTORY, is that which beſides the ornaments of figured hiſtory calls in the proofs and authorities of ſimple hiſtory, furniſhing authentick memoirs, letters, *&c.*

To HITCH (ſpoken of *Horſes*) to hit the legs together in going.

HITH'ERMOST (of hiðeƿ-mæꝛꝛ, *Sax.*) the neareſt.

HOAR'-*Froſt* (hoaꝛiȝ-ꝑꝛoƿꝛ, *Sax.*) is generated when the vapours near the earth are congealed by the coldneſs of the night, which is only in the winter time, when the cold is predominant; the difference between dew and hoar-froſt, is that miſts turn to dew if they conſiſt of drops of water; but into hoar-froſt, when they conſiſt of vapours, that are frozen before, or are congealed in their paſſage down to the earth.

HOAR'INESS (of hoaꝛiȝ, *Sax.*) whiteneſs by reaſon of age, mould, *&c.*

HOB, a ſmall piece of wood in a cylindrical form, uſed by boys to ſet up an end, to put half-pence on to chuck or pitch at, with another half-penny or piece made on purpoſe, in order to ſtrike down the hob, and by that means throw down the half-pence; and all that lie with their heads upwards is the pitcher's, and the reſt, or women, are laid on again to be pitched at.

HOB'BLER (prob. of *hubbelen*, Du.) one who limps or goes lame.

To HOCK, to cut beaſts in the hock or hough.

HODE'GOS (of ὁδηγὸς, Gr.) a guide.

HODOMET'RICA of ὁδὸς, a way, and µετρικὸς, pertaining to meaſure, Gr.) finding the longitude at ſea, is the method of computation of the meaſure of the way of a ſhip between place and place, *i. e.* of obſerving the rhumbs and lines on which the ſhip ſails, and what way ſhe has made.

HOE, a huſbandman's tool for cutting up weeds.

HOG'GISHNESS (of ꝥuȝu, and nꝑꝑ, *Sax.*) ſwiniſh nature, ſelfiſhneſs, greedineſs.

HOG-MAGOG-HILLS, a ridge of hills ſituate about 2 miles ſouth eaſt of *Cambridge*, on the top of which is a rampier, which was in former times ſo fortified with ditches as to be impregnable, and is thought to have been a *Daniſh* camp.

HO'GOE in *Cookery*) a meſs ſo called from its high ſavour or reliſh.

HOKE-*Day*, the tueſday fortnight after *Eaſter-day*, which in old time was celebrated with rejoicings and ſports, in commemoration of the ſlaughter of the *Danes* on that day, and the expelling the reſt the kingdom in the reign of king *Ethelred*, *A. D.* 1002.

This

This was ſo memorable a time with our anceſtors, as to be made a kind of *Epocha* to date their leaſes and other writings from, or to make them payable at.. It was the ſecond *Tueſday* after *Eaſter*.

To HOLD *his own* (*Sea phraſe*) is ſaid of a ſhip under ſail, when it keeps in its courſe right forwards.

HOLD (*Hunt. Term*) a covert or ſhelter for deer, *&c.*

HO'LINESS (of halignerre, *Sax.*) ſacredneſs, divineneſs.

HOL'LAND, linen cloth, principally the manufacture of *Holland*, whence it takes its name. The chief mart or ſtaple of this cloth is *Haerlem*, to which it is ſent from thoſe places where it is made as ſoon as it is woven to be whitened, *&c.* It is wove of various fineneſſes and breadths, according to the uſes it is intended for; that ſort call'd *Gulix Holland* is a yard wide, and deſign'd for ſhirting. The *Friezland Holland*, which is deſign'd for ſheeting and aprons, is generally a yard quarter and half wide, and is eſteemed the ſtrongeſt and beſt of all, not being callendred nor whitened with pap like the others; but is imported to *England*, *&c.* juſt as it comes from the whitſters.

HOL'LOW (in *Architecture*) a concave moulding, being about a quadrant of a circle; the ſame that ſome call a *Caſemate*, and others an *Abacus*.

HOLINESS (of holian, *Sax.*) the having a cavity.

HOLM (holm, *Sax.*) either ſingle or joined to other words, ſignifies a river, iſland, or a place ſurrounded with water. But if this ſignification be not applicable to ſome places, then it may ſignify a hill, or any riſing ground or plain graſſy ground by the water-ſide.

HOLOMETER (of ὅλος, whole, and μέτρον Gr. meaſure) a mathematical inſtrument ſerving univerſally for taking all ſorts of meaſures, both on the earth, and in the heavens.

HOLP'EN (of helpan, *Sax.*) helped.

HOLT (holz, *Sax.*) either at the beginning of the name of a place, as *Holton*, or at the end, denotes the place did anciently abound with wood.

HOLY *Week*, the laſt week in *Lent*.

HOLY *Year*, the year of *Jubilee*.

Knights of the HOLY *Sepulchre*, an order of knighthood founded by a *Britiſh* lady, St. *Helena*, after ſhe had viſited *Jeruſalem* and found the croſs of our bleſſed Saviour.

HOMAGE *of the plain*, is where no oath is taken.

HOMAGE *Liege*, a more extenſive kind of homage, where the vaſſal held of the lord, not only for his land, but for his perſon.

HOMAGE *of Devotion*, is a donation made to the church, and imports not any duty or ſervice at all.

HOMAGE *of Peace*, is that which a perſon makes to another, after a reconciliation.

HOMELINESS (prob. of ham, *Sax.*) home, *q. d.* ſuch as is uſed at home) plainneſs, unadornedneſs, want of beauty, *&c.*

HOME *ſpun*, unpoliſhed, clowniſh.

HOME'SOKEN (ham-ſocn, *Sax.*) a power granted by the king to ſome perſon for the puniſhment of a perſon for entering violently into an houſe.

HOMI'LY (*homilia*, L.) in the primitive church was uſed to ſignify a plain conference by way of queſtion and anſwer, which was commonly done by the biſhops till about the 5th century, when the learned prieſts were allowed to preach, catechiſe, *&c.* in the ſame manner as the biſhops uſed to do.

But at this time it ſignifies a ſermon or diſcourſe upon ſome head or principle in religion, commonly compoſed in a plain manner, that it may be more eaſily underſtood by the common people.

There were ſeveral homilies made here in *England*, in the time of the reformation, printed and ordered to be read in thoſe churches which were not furniſhed with a miniſter ſufficiently learned to compoſe diſcourſes themſelves; as alſo to prevent the teaching of unſound doctrine.

HOMINICOLÆ (of *homo*, a man, and *colo*, L. to worſhip) a name which the *Apollinarians* gave to the orthodox, to upbraid them as worſhippers of a man, becauſe they maintained that *Jeſus Chriſt* was God-man, *L.*

HOMOCEN'TRICK (of ὁμὸς, like, and κέντρον, Gr. a centre) having the ſame centre, concentrical.

HOMOIOP'TOTON (ὁμοιόπτωτον, Gr.) a rhetorical figure, where ſeveral members of a ſentence end in like caſes.

HOMOIOTE'LEUTON (ὁμοιοτέλευτον, Gr.) a rhetorical figure, where ſeveral members of a ſentence end alike.

HOMOGE'NEOUSNESS (of ὁμογένεια, Gr.) ſameneſs of nature.

HOMOI'MORY (ὁμοιομερία, of ὅμοιος, like, and μέρος, Gr. part) a likeneſs of parts.

HOMOLOGA'TION (of ὁμολογία, Gr. conſent) aſſent, or (in the *Civil Law*) it is the act of confirming a thing, or rendering it more valid and ſolemn by a publication, repetition or recognition of it.

HOMOL'OGOUS *Side or Angles of two Figures*, are ſuch as keep the ſame order from the beginning in each figure, as in two ſimilar triangles.

HOMOL'OGOUSNESS (of ὁμολογία, Gr.) agreeableneſs or likeneſs in reaſon or proportion to one another.

HOMO'PHAGI (of ὠμὸς, raw, and φάγω, Gr. to eat) a name given by the ancient geographers to certain people who eat raw fleſh.

HOMOU'SIOS (ὁμοούσιος, of ὅμοιος, like, and οὐσία, Gr. eſſence) a term in *Theology*, which ſignifies the being of the ſame ſubſtance or eſſence.

HOMUNCIONA'TES, orthodox in the IVth century, to whom the *Arians* gave that name, by reaſon they admitted two ſubſtances and two natures in *Jeſus Chriſt*.

HOMUN'CIONISTS (of *homuncio*, L. a little man) a ſect, the ſame as *Photinians*, ſo called of denying the two natures in *Jeſus Chriſt*, and holding that he was only mere man.

An HONEST *man* (*Hieroglyphically*) was repreſented by a man with his heart hanging by a chain upon his breaſt.

HON'ESTNESS } (*honeſtas*, L. *honêteté*,
HON'ESTY } F.) honeſty, a principle of juſtice between man and man.

HO'NORARY *Counſellors*, ſuch as have a right to ſet in aſſemblies, courts, *&c.*

HONORIFICABIL'ITUDE (*honorificabilitudo*, L.) honourableneſs.

HONORIF'ICK (*honorificus*, L.) bringing honour.

HONOUR (*honor*, L. *honneur*, F.) reſpect or reverence paid to a perſon; alſo eſteem, reputation, glory; alſo honeſty, virtue, chaſtity, modeſty.

HONOUR, is or ſhould be the reward of virtue, and he that aſpires after it, ought to arrive at it in the paths of virtue; this the *Romans* intimated very ſignificantly by building the temple of *Honour* in ſuch a manner, that there was no coming at it, without paſſing thro' the temple of *Virtue*. Kings are called fountains of honour, becauſe it is in their power to beſtow titles and dignities.

HONOURS (*honores*, L.) dignities, preferments.

Maids of HONOUR, are young ladies in the queen or princeſs's houſhould, whoſe office is to attend the queen, *&c.*

HONOURS (*of a city*) are the publick offices or employments of it.

HONOURS (*of a Church*) are the rights belonging to the patron, *&c.*

Funeral HONOURS, are the ceremonies performed at the interments of great men.

HONOURS (*of the Houſe*) certain ceremonies obſerved in receiving viſits, making entertainments, *&c.*

HON'OURABLENESS, honourable quality, *&c.*

HO'NOURARY (*honorarius*, L.) pertaining to honour, done or conferred upon any one, upon account of honour.

HON'OURARY, is a term uſed of a perſon, who bears or poſſeſſes ſome quality or title, only for the name's ſake, without doing any of the functions thereto belonging, or receiving any of the advantages thereof.

HONOU'RARY *Tutor*, a perſon of quality appointed to have an eye over the adminiſtration of the affairs of a *minor*, while the *Onerary* tutors have the real, effective, management of them.

HONT'FANGTHEF, a thief taken, having the thing ſtolen in his hand.

To HOOD-*wink*, to keep a perſon in ignorance or blindfolded.

HOOD (with *Falconers*) a piece of leather wherewith the head of a hawk, *&c.* is covered.

HOOD, this termination put to the end of *Engliſh* words frequently ſignifies ſtate and condition, as *Brother-hood*, *Child-hood*, *Manhood*, *Widow-hood*, *&c.*

HOOK'ED (of hoce, *Sax.* *hoeck*, Dut. a hook) crooked, bending.

A HOP (of hoppan, *Sax.* *hopper*, Dan.) a leap with one leg.

HOPE (hopa, *Sax.*) expectation, affiance, truſt.

HOPE, is an affection of the mind that keeps it ſtedfaſt, and from being borne away or hurried into deſpair by the violence of preſent evils, by a well-grounded expectation of being extricated out of them in time, and thence it is called the anchor of the ſoul. The ancients repreſented *Hope* in painting, *&c.* as a beautiful child in a long blue robe, hanging looſe, ſtanding on tiptoes, holding a trefoil in his right-hand, and a ſilver anchor in its left.

HOPE'FULNESS, a quality that affords grounds to hope for ſome benefit.

HOPE'LESNESS (hopelear, *Sax.*) not affording ground to hope.

HORA'RINESS (of *horarius*, L. *horaire*, F.) horary, or hourly quality.

HORD, a company or body of wandering people (as the *Tartars*) who have no ſettled abode or habitation, alſo a ſort of village of 50 or 60 tents, with an open place in the middle.

A HORD (hopd, *Sax.*) a hord, a ſtore-houſe, a treaſury; alſo what is laid up there.

The ſenſible or true HORIZON (with *Aſtronomers*) is that circle which limits our ſight, and may be conceived to be made by ſome great plain, or the ſurface of the ſea.

It divides the heavens and earth into two parts, the one light, and the other dark, which are ſometimes greater or leſſer, according to the condition or ſituation of the place, *&c.*

Right HORIZON, is that which cuts the equator at right angles.

Oblique HORIZON, is that which cuts the equator obliquely.

Parallel HORIZON, is that where the pole of the world is the zenith, or that which either is in the equator or parallel to it.

HORIZONTALLY (*horizontalement*, F.) according to, at, or near the horizon.

HORIZONTAL *Plane*, is that which is parallel to the horizon of the place.

HORIZONTAL *Plane* (in *Perſpective*) is a plane parallel to the horizon, paſſing thro' the eye, and cutting the perſpective plane at right angles

HORN-*Mad*, a perſon is ſaid to be ſo when he is in a rage upon account of a notion of his being cuckolded.

HOROG'RAPHY (of ὥρα, an hour, and γράφω, Gr. to deſcribe, &c.) the arts of making or conſtructing dials.

HOROLOGIOG'RAPHER (of ὡρολόγιον, an inſtrument or machine that ſhews the hours or time of the day, and γράφω, to deſcribe) a maker of dials, clocks, or inſtruments to ſhew the time of the day.

HOROS'COPAL, pertaining to an *Horoſcope*.

Lunar HOR'OSCOPE (*Aſtronomy*) is the point which the moon iſſues out of when the ſun is in the aſcending point.

HOROS'COPIST (of *horoſcopus*, L. of ὡροσκοπος, of ὥρα, an hour, and σκοπέω, Gr. to view, &c.) one who obſerves horoſcopes, or the degree of the aſcendant, or the ſtar aſcending above the horizon, at the moment an aſtrological figure or ſcheme is made; an aſtrologer.

HOR'RIBLENESS (of *horribilis*, L. and *neſs*) dreadfulneſs, terribleneſs.

HOR'RIDNESS (*horditas*, L.) horribleneſs, heinouſneſs; alſo trembling for fear.

HOR'RIFICK (*horrificus*, L.) cauſing dread, fear, trembling, &c.

HORRI'SONOUS (*horriſonus*, L.) ſounding dreadfully.

HORROR } (*horror*, L. *horreur*, F.)
HORROUR } 1. Terror mixed with deteſtation, a paſſion compounded of fear and hate, both ſtrong.

Over them ſad *horror*, with grim hue,
Did always ſoar, beating his iron wings;
And after him owls and night ravens flew,
The hateful meſſengers of heavy things.
Fairy Queen, b. ii.

Doubtleſs all ſouls have a ſurviving thought,
Therefore of death we think with quiet mind,
But if we think of being turn'd to nought,
A trembling *horror* in our ſouls we find.
Davies.

Deep *horror* ſeizes ev'ry human breaſt;
Their pride is humbled, and their fear confeſt.
Dryden.

2. Gloom, drearineſs.

Her gloomy preſence ſaddens all the ſcene,
Shades ev'ry flower, and darkens ev'ry green;
Deepens the murmur of the falling floods,
And breathes a browner *horror* on the woods.
Pope.

HORSE (hoꝛꝛ, *Sax.*) a beaſt well known. An *horſe* is an emblem of war, ſtrength, ſwiftneſs.

HORSE-*Shoe*, there is a ſuperſtitious cuſtom among ſome people, of nailing horſeſhoes on the threſhold to keep out witches; whence it ſhould ariſe I cannot learn, unleſs from the like cuſtom practiſed in *Rutlandſhire* at *Burgley-houſe*, the ancient ſeat of the *Harringtons*, near *Oakham*; which lordſhip the lord *Harrington* enjoy'd with this privilege, that if any of noble birth came within the preſinct of that lordſhip, they ſhould forfeit, as a homage, a ſhoe from the horſe whereon they rode; or elſe to redeem it with a ſum of money: accordingly there are many *horſeſhoes* nailed upon the ſhire-hall door, ſome of large ſize and ancient faſhion, others new and of our preſent nobility.

HORSE-*Shoe-head*, a diſeaſe in infants wherein the ſutures of the head are too open.

HORSE, a wooden frame made to open and ſhut with hinges for the conveniency of women to hang cloaths on to dry.

HORSE (with *Carpenters*) a piece of wood jointed acroſs two other perpendicular ones, to ſupport the boards, planks, &c. which make bridges over ſmall rivers.

HORSE (in the language of *Exchange-Alley*) the chance of the benefit of a lottery ticket, for one or any certain number of days if it be drawn a prize.

HORTA'GILERS (in the *Grand Signior's Seraglio*) upholſterers or tapeſtry hangers.

HORTATIVES (*hortativa*, L.) exhortations.

A HOSE (hoꝛa, *Sax.*) a ſtocking.

HOS'PITABLENESS (*hoſpitalitas*, L. *hoſpitalité*, F. of *hoſpitium*, an inn) hoſpitality, hoſpitable diſpoſition.

HOSPITALER, one who entertains and provides for poor people, travellers, &c.

HOS'PODAR, a title of the princes of *Moldavia* and *Wallachia*.

HOST (*hoſtia*, L.) a victim or ſacrifice to the deity.

HOS'TILENESS (*hoſtilitas*, L. *hoſtilité*, F.) hoſtility, the ſtate or practice of enemies.

HOST'ING, in a hoſtile manner, fighting, warring *Milton.*

HOTEL-DIEU, the chief hoſpital of any city in *France* for ſick perſons, *F.*

HOUGH } at the beginning of a name,
HOW } *is* an intimation that the place is of low ſituation, as *Holland* in *Lincolnſhire*, which is the ſame as *Lowland*.

HOUGH-*Bony* (in *Horſes*) a hard, round ſwelling or tumour, growing up on the tip of the hough or hoof.

Aſtronomical HOUR (*hora*, L. *heure*, F. ὥρα, of ὁρίζειν, Gr. to abound, limit or divide, becauſe it divides the day) is the 24th part of a natural day, and contains 60 minutes, and each minute 60 ſeconds, &c. which hours always begin at the meridian, and are reckoned from noon to noon.

HOU'SING (with *Bricklayers*) a term uſed when a tile or brick is warped or caſt crooked or hollow in burning, they ſay ſuch a brick or tile is houſing.

HOUSE-*wife* (hur-pif, *Sax.*) a woman of good œconomy in houſhold affairs.

HOUS'WIFRY, good œconomy in managing the affairs of an houſe. This *hieroglyphically*, was by the ancients repreſented by the induſtrious tortoiſe.

HOUS'HOLD *Days*, four ſolemn feſtivals in the year, when the king after divine ſervice offers a bezant of gold on the altar to

God. These days are *Christmas*, *Easter*, *Whit-Sunday* and *All-saints*.

HOWKER } a sea vessel, something like
HOURGE } a pink but masted like a hoy, they will carry from 50 to 200 tuns, and with a few hands may be carried to the *East-Indies*, they are very manageable, will tack soon and short, sail well, lie near the wind, and will live almost in any sea. They are much used by the *Dutch*.

A HUB'BLE-*Bubble*, a device for smoaking tobacco thro' water, which makes a bubbling noise; also a person who speaks so quick as to be scarce intelligible, a talkative person, a rattle.

HUCK'ABACK, a sort of linen cloth that is woven so as to lie partly raised.

HUE (*heye*, *Sax.*) complexion, colour, countenance, *&c.*

HUE *and Cry* (*huer* and *crier*, F. *i. e.* to shout or cry aloud) in ancient times, if a person who had been robbed, or in whose company one had been murdered came to the next constable, ordering him to raise hue and cry, and make pursuit of the offender, describing the person, and the way he was gone, the constable was obliged to call upon his parishioners to aid and assist him in seeking him; and not finding him, to give notice to the next constable, and he to the next, and so from one to another till he was apprehended, or to the sea-side. In *Scotland* this was performed by blowing an horn, and making an out-cry after the offender.

A HUFF, an affront, or treatment with angry words.

HUF'FING (of heogan, *Sax.*) vapouring, ranting, *&c.*

HUGE'NESS, vastness, largeness.

HU'GEOUS, very large.

A HUGG (probably of hogan, *Sax.*) or *huggen*, Du.) an embrace.

HUL'LOCK, a small part of a ship's sail, which is loosed and left open in a great storm, when it is not safe to have the whole out, and is commonly used in the *missen* sail, to keep the ships head to the sea; when a ship will not weather coil, they loose a *Hullock* of the *fore-sail* to lay her head the other way, and so changing the helm to the weather side, the ship will fall off and lay her head where her stern lay before.

HUL'LY (prob. of hulez, *Sax.* a bed) full of hulls.

HUMANI'TIES (*humaniores literæ*, L.) the study of the *Greek* and *Latin* tongue, grammar, rhetorick, poetry, and the ancient poets, orators and historians.

HU'MANLY (*humainer*, L. *humainment*, F.) after a human manner.

HU'MANNESS (*humanitas*, L. *humanite*, F.) humanity.

HU'MANISED (*humanisé*, F.) render'd human.

HUM'BLENESS (*humilitas*, L. *humilité*, F.) humility.

HU'MIDNESS (*humiditas*, L. *humidité*, F.) moisture.

HUM'MUMS, the name of a sweating-house.

Aqueous HU'MOUR (with *Oculists*) or *watery humour*, is contained between the *Tunica Cornea* and the *Uvea*, and serves to moisten and levigate the two other denser humours, and also the *Tunica Uvea* and *Retina*.

Chrystalline HUMOUR (with *Oculists*) or *Icy humour*, which is contained in the *Tunica Uvea*, and is thicker than the rest. This is by some call'd *glacialis*, and is the primary instrument of vision, in respect of its collection and reception of the rays, which coming thither, dilated by the aqueous humor, are collected and convey'd to the *Retina*.

Vitreous HUMOUR (with *Oculists*) or *glassy humour*, is bigger than any of the rest, fills the backward cavity of the eye. This, some say, serves to dilate the rays that it receives from the *Crystalline*, and to bring them to the *Retina*; or, as others are of opinion, it helps to collect the rays refracted by the *Crystalline* into one point, that the vision may be the more distinct and vivid.

HU'MORIST (*humorista*, Ital.) one full of humours, whimseys or conceits; a fantastical or whimsical person.

HUMORISTS, the title of the members of a celebrated academy of learned men at *Rome*.

HU'MOUR, is accounted as peculiar to the *English* drama, at least our comick poets have excell'd therein, and carried it beyond those of any other nation; and ours perhaps is the only language that has a name for it.

HUMOUR (in *Dramatick Poetry*) is used for a subordinate or weaker species of what the critics call *Manners*.

HUMOUR (in *Comedy*) is defined to be a fainter or weaker passion, peculiar to comick characters, as being found in persons of a lower degree than those proper to tragedy; or it is that which is low, ridiculous, *&c.*

HUMOUR (in *Medicine*) the particular temperament or constitution of a person, considered as arising from the prevalence of this or that *Humour* or *Juice* of the body; as a *cholerick Humour*, a *melancholy Humour*, a *sprightly Humour*.

HU'MOUROUSNESS, comicalness, fulness of pleasantry, fantasticalness.

HU'MOURSOMNESS, hardness to be pleased, peevishness.

Natural HUN'GER, is an irritation of the stomach, occasioned by fasting.

Animal HUNGER, is the sensation or perception of that irritation, and the appetite or desire of food, that is the consequence of it.

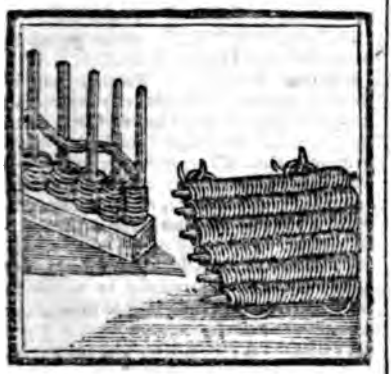
HUN'GRINESS (of hungen, *Sax.*) craving appetite.

HUNKS, a nick-name of scorn and derision us'd of a covetous miserly fellow.

HUR-

HUR'DLES (of hurþ, *Sax.*) hazle rods wattled together.

HURDLES, or *Clayes*, are made of branches or twigs interwoven together, in the figure of a long ſquare, about five or ſix feet long, and three, or three and a half broad; the cloſer they are woven they are the better. They are for ſeveral uſes, as for covering *Traverſes* or *Lodgments*, *Caponeers*, *Coffers*, &c. and are covered over with earth to ſecure them from the artificial fireworks of the enemy, and from the ſtones which might be thrown upon them, and likewiſe to lay upon marſhy ground, or to paſs the *foſs*, eſpecially when it is full of mud or ſlime. See their form in the figure.



HURDLES (in *Huſbandry*) the frames made either of ſplit ſticks, or hazle rods platted together to make ſheep-folds, &c.

HURL-*Bone* (of an *Horſe*) a bone near the middle of the buttocks, very apt to go out of its ſocket by a ſlip or ſtrain.

HURL'ERS (in *Cornwall*) ſeventeen large ſtones, ſituated at ſome diſtance one from another, probably deſign'd as a commemoration of ſome victory gain'd thereabouts; but by the ignorant and ſuperſtitious neighbouring inhabitants reported to have been men turn'd into ſtones for prophaning the ſabbath, by exerciſing a diverſion much in uſe among them thereon, call'd hurling the ball.

HU'RLING (*q. d.* whirling) throwing ſtones, &c. with a whirling motion of the hand.

HUR'LO-THRUM'BO, a bawling noiſy preacher, orator, &c. who lays about him violently, uſing much action and geſture; alſo one who uſes many extravagant expreſſions and rants.

A HUR'RY (of *harier*, F.) great haſte.

HUR'RICAN (of *huracan*, Sp.) a violent ſtorm of wind, which often happens in the *Weſt-Indies* in *September* and *October*, overthrowing trees, houſes and whatſoever ſtands in its way. They begin in the north, but turn round, and in a little time veer thro' all the points of the compaſs.

HURST (of hyrſt, *Sax.*) joined with the names of places, denotes that they took their name from a wood or foreſt.

HURT'FUL (hyrt-ful, *Sax.*) injurious, prejudicial.

HURT'FULNESS, prejudicialneſs, &c.

HUS'BANDMAN (*Hieroglyphically*) was repreſented by a labouring ox.

HUSH *Money*, a bribe or ſum of money given to a perſon who has been privy to ſomething he ought to reveal to conceal it, and is uſually meant in an ill ſenſe.

HUSK (*buſch*, Du.) the outmoſt integument of fruits.

Fruits of all kinds, in coat
Rough, or ſmooth rind, or bearded *huſks*, or ſhell
She gathers; tribute large! and on the board
Heaps with unſparing hand. *Milt. Par. Loſt.*
Some ſteep their ſeeds, and ſome in cauldrons boil
O'er gentle fires; the exuberant juice to drain,
And ſwell the flatt'ring *huſks* with fruitful grain. *Dryden.*
Some when the preſs, by utmoſt vigour ſcrew'd,
Has drain'd the pulpous maſs, regale their ſwine,
With the dry refuſe; thou, more wiſe, ſhalt ſteep
The *huſks* in water, and again employ
The pond'rous engine. *Phillips.*

To HUSK, to ſtrip off the outmoſt integument.

HUSKY, abounding in huſks; conſiſting of huſks.

With timely care
Shave the goat's ſhaggy beard, leſt thou too late
In vain ſhould'ſt ſeek a ſtrainer, to diſpart
The *huſky* terrene dregs from purer muſt. *Phillips.*

HU'SKY (probably of *buſche*, Du.) full of huſks, or the coats of corn, ſeed, &c.

HUS'SARS (of *Poland* and *Hungary*) cavalry or ſoldiery ſuppoſ'd to have taken their names from the *huzza* or ſhout they make at their firſt onſet: they are generally employ'd to engage with the Turkiſh horſe; they are cloathed in an odd habit, wearing tygers ſkins and thoſe of other wild beaſts hanging at their backs, as a defence againſt bad weather; their officers are adorned with plumes of feathers, and the common ſoldiers have their heads ſhaven with only a tuft left in the middle, and a large *Muſtacho* hang'ng down to their ſtomach, and on their heads a fur cap with a cock's feather ſtuck in it.

They are very bold and reſolute; but are more fit for a ſudden attack, than a long battle; nor are very expert at the uſing their fire arms, but are very dextrous at their *Sabres*. They neither give nor take quarter. The emperor of *Germany* and *French* king entertains ſome of them in their ſervice.

HUS'SITES, the followers of *John Huſs*.

HUS-

HUS'SY, is an appellation given to woman kind, and is us'd both in a good and a bad ſenſe; in a good ſenſe it is a contraction of the word *Houſewife*, and then ſignifies a clean, neat, careful, induſtrious woman; and in a bad ſenſe, a whore, or careleſs, negligent, drunken one; and ſometimes it is only a note of anger or diſpleaſure, as of a mother to her daughter, as *Huſſy*, i. e. you naughty girl.

HY'ACINTH } (ὑακίνθος, Gr.) a pre-
JACINTH } cious ſtone, ſo called from its reſemblance of the purple flower named *Hyacinth*; of which there are four ſorts, thoſe that are intermixed with a vermilion colour; thoſe of a ſaffron colour; thoſe of an amber colour; and thoſe of a white intermixt with a faint red; and are either oriental or occidental. Theſe ſtones either engrave or cut fine, and were it not that the engraving oftentimes coſts more than the ſtone, they would be more us'd for ſeals, &c.

Confection of Hyacinth, in medicine, is a thin electuary of a cordial quality, compoſed of divers precious ſtones, the *Hyacinth* ſtone being one of the principle ingredients, and alſo coral, harts-horn, ſeeds, roots, and divers other ingredients, pulverized or ground, and mixt together.

HYACIN'THINE (*hyacinthinus*, L. ὑακινθινος, Gr.) pertaining to or like the *Hyacinth*.

HYACINTHIZON'TES (of ὑακινθίζω, Gr.) a kind of emeralds inclining to a violet colour.

HYA'DES (ſo called of ἀπὸ τῦ ὕειν, *i. e.* to rain) a conſtellation called the ſeven ſtars.

HYALI'NE *hyalinus*, L. of ὑαλινὸς, Gr.) pertaining to glaſs, glaſſy. *Milton.*

HYÆ'NA (ὕαινα, Gr.) a kind of beaſt much like a wolf, very ravenous and ſubtil; of which it is related by ſome writers, that he will come in the night time to ſhepherds houſes, and learning their names, by counterfeiting a man's voice, call them out and devour them.

HYBER'NAL *Occident*, the *Winter*, *Weſt*, or *South Weſt*. That point where the ſun ſets at its entrance into the tropick of *Capricorn*, *i. e.* on the ſhorteſt day.

HYBERNA *Orient*, the *Winter*, *Eaſt* or *South Weſt*. That point of the horizon where the ſun riſes at its entrance into the tropick of *Capricorn*.

HYDRA (ὕδρα, Gr.) a water ſerpent; eſpecially that monſtrous one ſaid by the poets to have had an hundred heads, and bred in the lake *Lerna*, and to have been killed by *Hercules*, and plac'd among the ſtars.

HYDRAGOG'ICAL (of ὑδραγωγία of ὕδωρ, water, and ἄγω, Gr. to lead) pertaining to the conveyance of water.

HYDRAUL'ICK (of ὑδραυλικὸς, of ὕδραυλος, ſounding water, of ὕδωρ, water, and αὐλὸς, Gr. a pipe) pertaining to a water-organ.

HYDROM'ETER (of ὕδωρ, and μέτρον, Gr. meaſure) an inſtrument to mea gravity, denſity, velocity, force or o properties belonging to water.

HYDROMETRIA (ὑδρομετρία, menſuration of waters and other fluid their gravity, force, velocity, quant

HYDROPHOBI'A (ὑδροφοβία, water, and φόβος, fear, Gr.) a ſometimes accompanied with a fever, and other ſymptoms proceeding from t a mad dog, in which the patient drea &c. the pathognomick ſign that the come to its height, and rarely hap within three or four days of the death, the diſeaſe being then unanim lowed to be incurable by phyſicians cient and modern, *L.*

HY'DROPOTE (of ὑδροπότης, G ter drinker.

HYDROSTAT'ICAL, of or p to the doctrine of hydroſtaticks.

HYDROSTATI'CAL *Balance*, ſtrument contrived for the eaſy a finding the ſpecifick gravities of bodie liquid or ſolid. It eſtimates the degre purity of bodies of all kinds, the qu richneſs of metals, oars or miner proportions in any mixture, adulteratio of which the only adequate judge is t ſick weight.

HYGRO-ORGAN'ICAL (of ὑγ ὄργανον, Gr.) of or pertaining to contrivances for the conveyance of mo water.

HYGROSTAT'ICKS (of ὑγρὸς, an Gr. to weigh) the art of finding the weights of moiſt bodies.

HY'LE } (with *Alchymiſts*)
HY'LEC } firſt matter; or it is conſidered as produced by nature herſe called chaos.

HYLO'BII (of ὕλη wood, and βίω Gr.) ſuch philoſophers who retired t and foreſts to be more at leiſure f templation.

HY'MEN (in *Poetry*) a term of tion, *Hymen*, *Hymenæc.*

HYMEN, god of marriage.

HYMEN (in *Anat.*) a thin membr ſkin, reſembling a piece of parchmen poſed to be ſtretched in the neck of th of virgins, below the nymphæ, and broke at their defloration, being follow an effuſion of blood.

HYMEN (in *Botany*) a fine delica wherewith flowers are incloſed while bud, and which burſt as the flower bl opens.

A HYMN (ὕμνος, of ὑμνῳδία, Gr. brate) a ſong or ode in honour of Go poem proper to be ſung in honour deity.

HYMNOL'OGY (ὑμνολογία, Gr.) ing of hymns or pſalms.

HYPER'BATION (ὑπέρβατον, of

ranſcend) this is ſometimes treat-
gure in grammar, but always ta-
ken notice of as bearing the cha-
rong and violent paſſion; and ſo
*toric*k, is nothing but a tranſpo-
ights and words, from the natu-
liſcourſe.

HYPER'BOLA, is the com-
ola, in contradiſtinction to *Hyper-*
e higher kind.

BO'LIFORM *Figures* (*Mathe-*
urves as approach in their proper-
nature of the *Hyperbola*, the ſame
ed *Hyperboloids*.

ER1T'ICKS (ὑπερκριτικοὶ, Gr.)
enſurers or criticks, who let no-
but animadvert ſeverely on the
t.

ὑπό, under, Gr.) a particle us'd
ſition of many words.

HON'DRIA (ὑποχονδρία, of ὑπὸ,
Gr. a cartilage) the ſides of the
the belly about the ſhort ribs, un-
e liver, ſtomach and ſpleen lie.

HYMA (ὑπόχυμα, Gr.) a ſuf-
ult in ſight, when gnats, cob-
clouds, *&c.* ſeem to fly before

AS'TRICK *Vein* (*Anat.*) a vein
ſame parts with the hypogaſtrick
diſcharging itſelf into the *Iliaca*

LOT'TIDES (*Anat.*) two large
tongue ſituate under it, near the
s, and there are two more large
ſide of it. They all filtrate a
us matter of the nature of *ſaliva*,
liſcharge into the mouth by little

HILOSPER'MOUS *Plants* (of
, a leaf, and σπέρμα, Gr. ſeed)
bear their ſeeds on the back-ſides
es.

'AT'ICAL *Union* (in *Theology*)
f the human nature with the

HESIS (with *Philoſophers*) prin-
ed, as granted for the ſolution of
na, that from thence an intel-
lauſible account may be given of
d effects of the *phænomena* pro-
laying down or ſuppoſing ſuch
be granted, is called an *Hypothe-*
ot abſolutely neceſſary that what
be true, but it muſt be poſſible,
o to be probable.

HESIS (with *Aſtronomers*) ſigni-
, and is uſually uſed and under-
ſt to the univerſe, and in relation
ſitions of the heavens, and the
the ſtars: concerning which an
at is elaborately contrived is call-
as the *Ptolemaick*, *Copernican* or

(hyndt, *Sax.*) in the names of
places denotes, that they took their names from a wood or foreſt.

HYSSOP'ICK *Art*, a name given to chymiſtry by *Paracelſus*, in alluſion to that text in the *Pſalms*, *Purge me with Hyſſop*; becauſe that art purifies metals, minerals, *&c.*

HYSTER'ICA (ὑστέρα, Gr.) medicines againſt the diſeaſe of the womb, *L.*

HYSTER'ICKS (ὑστέρικα, Gr.) remedies againſt hyſterick affections.

HYSTEROTOMI'A (ὑστεροτομία, of ὑστέρα, and τέμνω, Gr. to cut) the cutting a child out of the womb.

HYSTEROTOMATOCI'A (of ὑστέρα, τόμη, a cutting, and τόκος, Gr. birth) an operation more uſually called the *Cæſarian* operation, the ſame as *Hyſterotomia*.

I

I *Roman*; *i*, Italick; J *English*, ι, *Greek*, are the ninth letters of their reſpective alphabets, and י *Hebrew* is the 10th in order of that alphabet.

I is both a vowel and a conſonant as it happens to ſtand related to other letters, that may be joined to it in the ſame ſound or ſyllable. The *Flemmings*, *Italians*, *Spaniards* and ourſelves pronounce this letter, when a conſonant, two different ways. Whenever *j* comes before another vowel in the ſame ſyllable it is a conſonant.

I, the vowel is not ſounded in *Parliament*, *Suit*, *Fruit*, *Height*, *&c.* and tho' it very often ends foreign words, it never ends *Engliſh* ones: before *r*, it has the ſound of *u*, as *bird third*, *firſt*, *&c.*

JACK, is an engine much uſed about *guns* or *mortars*, and is always carried along with the *Artillery*, for raiſing up the *Axle-tree*, if a *wheel* chance to be broke; it is likewiſe uſed for traverſing large *mortars*, ſuch as thoſe of 18 inches diameter, which are upon *Low Dutch* carriages, and for elevating them; for traverſing the ſea *mortars*, and many other uſes, too tedious to be named: with this engine one man is able to raiſe more than ſix could do without it. See the figure.

JACK *a Dandy*, a little, impertinent, inſignificant fellow.

JACK *at a Pinch*, a hackney perſon, or one who officiates for another upon ſudden emergencies, without any previous notice.

JACK'ANAPES, a term of contempt for a little prating, whiffling fellow.

JACK-KETCH, a hangman or common executioner.

JACK ADAMS, a filly, impertinent fellow.

JACK *in a Box*, a cheat or ſharper.

JACK SPRAT, a diminutive term for a perſon of a ſmall reputation; alſo a dwarf, or a perſon of a ſmall ſtature.

JACK, a ſort of coat of mail, anciently worn by horſemen in the wars, not made of ſolid iron, but of many plates of iron faſtened together; theſe jacks ſome ſort of tenants, who held lands, were obliged to provide upon any invaſion made upon the country.

JACK *in a Lanthorn*, a certain meteor, or clammy vapour in the air, which reflects light in the dark, commonly haunting church-yards, fens, marſhes and privies, as ſteaming out of a fat ſoil, and there hovering about where there is a continual flux of air: It appears like a candle and lanthorn, and ſometimes leads travellers out of their way.

JACKAL', a wild beaſt about the bigneſs of a ſpaniel-dog, with black ſhagged hair, who in the evening hunts for prey for the lion, and follows it with open cry; to whom the lion liſtens, and follows to ſeize it: For the *Jackal* will not eat of it, till the lion is ſatisfied, and afterwards feeds on what he leaves.

JACK'ET (*jacquette*, F.) a ſhort coat anciently worn by horſemen, over their armour and cuiraſſes; it was made of cotton or ſilk ſtitch'd between two light ſtuffs, and ſometimes of cloth of gold.

JAC'OBITISH (of *Jacobus*, *James*) inclined to the principles of *Jacobites*, or attached to the intereſt of king *James* the II. or the Pretender, commonly called the Chevalier de St. *George*.

JADE (*gaad*, a goad, or ſpur.) 1. A horſe of no ſpirit; a hired horſe, a worthleſs nag.

Alas! what weights are theſe that load my heart!
I am as dull as winter-ſtarved ſheep,
Tir'd as a *jade* in over loaden cart.
Sidney.

So have I ſeen with armed heel,
A wright beſtride a common weal,
While ſtill the more he kick'd and ſpurr'd,
The leſs the ſullen *jade* has ſtir'd.
Hudibras.

Falſe ſteps but help them to renew their race,
As, after ſtumbling, *jades* will mend their pace. *Pope.*

2. A ſorry woman, a word of contempt.

But ſhe, the cunningeſt *jade* alive,
Says, 'tis the readieſt way to thrive,
By ſharing female bounties. *Stepney.*

In diamonds, pearl, and rich broc
She ſhines the firſt of batter'd *jade*
And flutters in her pride.

To JADE, to tire, to haraſs, t
to weary.

JA'DISH, *ſpoken of a horſe* of
a goad or ſpur, *q. d.* one that w
without the ſpur) lazy, apt to be t

JADE, a greeniſh ſtone, borderi
colour of olive, eſteemed for its ha
virtues, by the *Turks* and *Poles*,
their fine ſabres with it; and it is
a preſervative againſt the nephritick

JAIL-*Bird*, a priſoner. *See Ga*

JAM, JAMB, JAUMB } (with *Miners*) a rid or ſtone, that nip vein of oar and hin

from purſuing it.

JAMA'ICA *Wood*, a ſort of ſpe
of which cabinets, *&c.* are made.

IAM'BICK *Verſe*, is ſo called o
bick feet, of which it chiefly conſ
are one ſhort and one long ſyllabl
It is the moſt various of all oth
verſe, being of three ſorts; *Diamet
ter*, or *Senarie*: The laſt of which
uſe; this conſiſts chiefly in *Iambick*
has now and then a *Spondee* and
Juis, ipſa Roma viribus ruit.

St. JAMES-wort, an herb.

JAN'UARY (is ſuppoſed to take
Janus, an ancient king of *Italy*, or
a pretended deity, whom the *Roman*
preſided over the beginnings of all
And by others, of *janua*, L. a gate
as it were, the entrance to the r
months) *January*, the firſt month i
is repreſented in painting all in w
ſnow or hoar-froſt, blowing his fing
ing in the left arm a billet, and *Aquar*
by his ſide. At this time cakes of
and ſalt were offered to *Janus*, tog
new wine and frankincenſe.

JAR'DESS, JAR'DONS (with *Horſemen*) louſ and hard ſwel hinder legs of an horſe, ſeated on of the hoof, as the ſpavin is on the

A JARE (of *jarra*, Span.) an ea
ſel well known, of oil it contains
36 gallons.

JAR'RING (probably either o
L. prating, as *Minſhew* ſuppoſes,
rogant, F. brawling, according to *Sk*
greement between perſons, falling
relling.

JAS'PER, is commonly taken
cious ſtone; but is rather, reckon
marbles. It is of various colours
moſt beautiful is green, and that
moſt eſteemed is full o little ſpots
here and there upon the green. S
the purple coloured very highly:
a carnation colour, red, roſe-coloure
white, and of many other colours.

In ſome of it nature has repreſented landſkips, trees, flowers, &c. very curiouſly. It is not tranſparent, and approaches pretty near to the *Agate*. It is found in many parts of the *Eaſt*, and alſo in ſome parts of *Europe*.

Some attribute to it the medicinal vertues of helping women in labour, and ſtopping blood.

IATRALIP'TICA, that part of phyſick that cures by friction, and the application of fomentations and plaſters.

IATROCHYM'IST (*Iatrochymicus*, L. of ἰατρὸς, a phyſician, and χυμὸς, chymiſtry) a chymical phyſician, or one who uſes or preſcribes chiefly chymical preparations.

IATROMA'THEMAT'ICIAN (of ἰατρὸς, a phyſician, and μαθηματικὸς, Gr. a mathematician) a phyſician, who conſiders diſeaſes, and their cauſes mathematically, and preſcribes according to mathematical proportions.

JA'VARIS, a ſort of ſwine in *America*, that has its navel on the back; difficult to be taken, becauſe it is ſcarcely to be tired in running, and ſo furious, that it reuds every thing to pieces with its tuſhes.

JAUMBS (*jambes*, F.) the ſide-poſts of a door.

JAUNT'INESS (of an uncertain derivation; unleſs of *Jancer*, Fr.) wantonneſs, hoydening, ramping humour.

JAW'LAPS, the red ſkins under a cock's jaws.

JA'ZEL, a precious ſtone of an azure or blue colour.

ICE (*Is*, Dan. Iꝑ, *Sax.*) water congealed into a glaſſy ſubſtance by a cold air or freezing wind. It is the common opinion of philoſophers, that ice is made by certain ſpirits of nitre, which in the winter mix with the parts of the water, and being of themſelves improper for motion, becauſe of their figure and inflexibility, infeeble and deſtroy gradually that of the parts to which they are joined.

ICH Dien (*ich*, *I* and *dienen*, Teut. to ſerve) a motto which *Edward* the black prince took for his, and ever ſince has been the motto of the arms of the prince of *Wales*. The prince obſerv'd it on the ſhield of *John* king of *Bohemia*, who ſerved in the *French* wars, at the battle of *Creſſi*, where he was kill'd, and therefore took it as his motto, in token of ſubjection to his father, under whom he ſerved in that war againſt *France*.

ICHNEU'MON (Ἰχνεύμων ἀπὸ τῦ ἰχνεύειν, Gr. of inveſtigating; the *Egyptian* rat, is of the ſize of a cat, with very rough hair, ſpotted with white, yellow and aſh colour; its noſe like that of a hog, with which it digs up the earth; it has ſhort black legs, and a tail like a fox; it lives on lizards, ſerpents, ſnails, cameleons, rats and other animals; and is of great ſervice in *Egypt*, by its natural inſtinct hunting out and breaking the eggs of the crocodile, and thereby preventing too great an increaſe of that deſtructive creature. The naturaliſts alſo ſay, that it is ſo greedy after the crodile's liver, that rolling himſelf in mud, it ſlips down his throat while he ſleeps with his mouth open, and gnaws its way out again. The inhabitants of *Heracleopolis* worſhipped the *Ichneumon*, it being the mortal enemy to the crocodile.

ICHNOGRAPH'ICAL (of ἰχνογραφικὸς, of ἰχνὸς, and γραφικὸς, Gr.) deſcribing by images, pictures, &c. hieroglyphical.

ICHTHYOL'OGIST (ἰχθυολόγος, Gr.) a writer or deſcriber of fiſhes.

ICHTHYO'PHAGIST (ἰχθυοφάγος, Gr.) a fiſh-eater.

I'CINESS (of *Is*, Dan. Iꝑ, *Sax.*) icy nature or qualities, alſo plenty or abundance of ice.

I'CY (from Iꝑ, *Sax. eyſe*, Dut.) 1. Full of ice, covered with ice, cold, froſty.

But my poor heart ſet free,
Bound in thoſe *icy* chains by thee.
Shakeſ. Meaſ. for Meaſ.

Here feel we but the penalty of *Adam*,
The ſeaſon's difference; as the *icy* phang,
And churliſh chiding of the winter's wind.
Shakeſpear.

Dear Britain's thunder, and her croſs diſplay,
To the bright regions of the riſing day;
Tempt *icy* ſeas, where ſcarce the waters roll,
Where clearer flames glow round the frozen pole. *Pope.*

2. Cold, free from paſſion.

Thou would'ſt have never learn'd
The *icy* precepts of reſpect.
Shakeſ. Timon.

3. Frigid, backward.

If thou doſt find him tractable to us,
Encourage him, and tell him all our reaſons;
If he be leaden, *icy*, cold, unwilling,
Be thou ſo too. *Shakeſ. Rich.* III.

IDE'A (ἰδέα, of εἶδω, form, or of εἶδον, to ſee, Gr.) the form or repreſention of any ſenſible object, tranſmitted into the brain, thro' the organs of ſight, or the eye; but in a more general ſenſe, it is taken for the immediate object of underſtanding, whatever it be; or, as others define it, thus: *Idea* is whatever the mind perceives in itſelf, or ſtands there for the immediate object of any phantaſm, notion, ſpecies, thought, or underſtanding: *Ideas* are either *ſimple* or *complex*.

IDEA (with *Logicians*) is not to be underſtood only of thoſe images that are painted by the fancy; but all that is within our underſtanding, when we can truly ſay we conceive a thing, after what manner ſoever we conceive it.

Simple IDEAS, are thoſe *Ideas* that come into our mind by *Senſation*, as *Colours* by the *Eye*, *Sounds* by the *Ear*, *Heat*, *Cold*, and *Solidity* by the *Touch*, which come into the mind by only one ſenſe; alſo *Space*, *Extenſion*, *Figure*, *Reſt* and *Motion*, which we gain

by more than one ſenſe; alſo, *Pleaſure*, *Pain*, *Power*, *Exiſtence*, *Unity* and *Succeſſion*, which convey themſelves into the mind by all the ways of *ſenſation*.

Complex IDEAS, or compounded ideas, and are founded by the power which the mind hath of *comparing*, *ſeparating* or *extracting* its *ſimple Ideas*, which come into it by *ſenſation* and *reflection*.

IDEN'TICALLY (of *identique*, F.) by or according to the ſame.

IDENTICALNESS (of *identitas*, L. of *idem* the ſame) the ſameneſs of a thing in nature or properties, the being the very ſame thing.

IDENTITY (*identitas*, L.) is defined by *Metaphyſicians*, to be the agreement of two or more things in another.

ID'EOT. See *Idiot*.

IDE'S (ſo called of *Iduo*, in the old *Tuſcan* language, to divide, becauſe they divided the months as it were into two parts) were the days of the month among the *Romans*, after the *Nones* were out, and they commonly fell out on the 13th of all the months except *March*, *May*, *July* and *October*, in which they fell the 15th, becauſe in thoſe months the *Nones* were on the 7th.

IDIOCRATICAL, of or pertaining to *Idiocraſy*.

IDIOMAT'ICAL, according to the *Idiom*, *i. e.* the peculiar phraſe or manner of expreſſion in the language or the propriety of ſpeech.

IDIOMAT'ICALLY, by the *Idiom*, or after the manner of *Idiom*.

IDIOPA'THIC } of or pertain-
IDIOPATHET'ICAL } ing to *Idiopathy*.

IDIOSYNCRAT'ICAL, of or pertaining to *Idioſyncraſy*.

ID'IOTISM (Ἰδιωτισμός, Gr.) the condition of an ideot; natural folly or ſimplicity.

I'DLENESS (Idelneſſe, *Sax.*) lazineſs, ſlothfulneſs.

I'DLY (Idelichȝ, *Sax.*) after a lazy ſlothful manner.

'IDOL (Εἴδωλον, Gr.) ſome define an idol to be not an image of a real thing; but of ſomething that is falſe and imaginary, that is adored or worſhipped.

IDOL (in a larger ſenſe) ſignifies any thing but the true God, that perſons ſet their affections too highly upon and pay particular reſpects to, as a *Huſband*, *Wife*, *Son*, *Daughter*, &c.

IDOL'ATRESS, a female image-worſhipper.

IDOL'ATRIZING (of Εἰδωλολατρία, of εἴδωλα, idols, and λατρεύειν, to worſhip, Gr.) committing idolatry, worſhipping of idols.

IDOL'ATROUSLY, after an idolatrous manner.

IDOL'ATRY, is the ſuperſtitious worſhip that is paid to idols and falſe Gods. This word is in general underſtood of all impious, ſuperſtitious and ſacrilegious worſhip.

IDOLOTHY'SY (Εἰδωλοθυσία, Gr.) a ſacrificing to idols.

IDO'NEOUSNESS (of *idoneus*, L. and *neſs*, Eng.) fitneſs, meetneſs.

IDYL'LION (Εἰδύλλιον, of εἶδος, figure or repreſentation, Gr.) a little gay poem, containing a deſcription or narration of ſome agreeable adventure.

JEAL'OUSLY (*avec jalouſie*, F.) with jealouſy.

JEAL'OUSNESS (*jalouſie*, F. *zelotypia*, L. of ζηλοτυπία, Gr.) ſuſpicion, miſtruſt, &c.

JECTIGA'TION (with *Phyſicians*) a trembling or palpitation felt in the pulſe of a ſick perſon, which indicates that the brain, which is the origin of the nerves, is attacked and threatened with convulſions.

JE'JUNENESS (of *jejunus*, L. and *neſs*, or *jejunitas*, L.) barrenneſs, emptineſs of ſtile, dryneſs.

JEO'PARDOUS, hazardous.

JE'OPARDOUSNESS, hazardouſneſs.

JEO'PARDED (prob. of the *French* words *j'ai perdu*, F. *i. e.* I have loſt) brought into danger, hazard, &c.

JEST'ER (probably of *geſticulator*, L. a mimick, for in ancient times the mimicks uſed geſticulations or geſtures in breaking their jeſts on the company) a witty jocoſe perſon, formerly kept by princes, &c. to break jeſts for their diverſion.

JES'UITES (ſo call'd of *Jeſus*) a religious order of the *Romiſh* clergy, or a ſort of monks of the ſociety of *Jeſus*, firſt founded by *Ignatius Loyola*, a *Spaniſh* ſoldier, about the year 1534.

JESUIT'ICALLY (of *de jeſuite*, F. a religious order, ſo denominated from *Jeſus*) after the manner of jeſuits; equivocatingly.

JES'UITS *powder*, the drug *Quinquina* or *Cortex Peruviana*.

JET. See *Jeat*.

JETTY, of or like jet, of the colour of jet.

JEWEL *office*, an office where care is taken of faſhioning and weighing the king's plate, and delivering it out by ſuch warrants as the maſters receive from the lord chamberlain.

JEW'ISH, pertaining to the *Jews*.

IGNIP'OTENCE of *ignipotens*, L.) efficacy, prevalency againſt, or power over fire.

IGNO'BLENESS (*ignobilitas*, L.) baſeneſs or meanneſs of birth.

IGNOMIN'IOUSNESS (of *ignominia*, L. *ignominie*, F. and *neſs*, Eng.) diſgracefulneſs, ſhamefulneſs, diſhonourableneſs, reproachfulneſs.

IGNORA'MUS, an ignorant or ſilly fellow.

An IGNORANT fellow (*Hieroglyphically*) ſuch an one as was unacquainted with the world, was painted with aſs's head and aſs's ears.

IGNORANTNESS (*ignorantia*, L. *ig-*

norance,

norance, F.) unknowingneſs, unſkilfulneſs, ignorance.

JILT'ING, deceiving, tricking, cheating, *&c.* uſed by ſtrumpets and lewd women, eſpecially in the point of amours.

I'LET (*iſlette*, F.) a little iſland.

I'LET-*Holes*. See *Oylet*.

ILI'ACK *Paſſion* (with *Phyſicians*) a painful wringing or twiſting of the guts when they are ſtopped up, or full of wind, or troubled with ſharp humours; or when the upper part of any entrail ſinks or falls into the lower, the ſame that is called *Chordapſus* and *Volvulus*, L.

ILLA'CRYMABLENESS (*illacrymabilis*, L.) uncapableneſs of weeping.

ILLA'QUEATED (*illaqueatus*, L.) intangled or inſnared.

ILLA'TIVELY (*of illatio*, L.) by way of inference.

ILLE'GALLY (*illegitime*, F.) not according to law.

ILLE'GALNESS, *of in* neg. and *legalitas*, L.) contrarineſs to law.

ILLEGIT'IMATENESS (*of illegitimus*, L. *illegitime*, F.) unlawfulneſs, baſeneſs of birth, ſpuriouſneſs.

ILLIB'ERALNESS (*illiberalitas*, L.) niggardlineſs, unbountifulneſs, meanneſs of ſpirit.

ILL-NA'TUREDNESS (*of ill*, a contraction of Evil, *Sax. natura*, L. and *neſs*) unkind diſpoſition, moroſeneſs, croſs-grainedneſs, *&c.*

ILLU'MINATIVE (*illuminare*, L. *illuminer*, F.) tending to enlighten.

To ILLU'MINE (*illumino*, L.) to illuminate. *Milton.*

ILLU'MINED, a term uſed anciently of ſuch as had been baptized, and ſprang from a cuſtom of putting a lighted taper in the hand of the baptized, as a ſymbol of the faith and grace received thereby.

ILLU'SIVENESS } (*of illuſor*, of *illu-*
ILLU'SORINESS } *dere*, L.) mocking nature; alſo deceitfulneſs.

ILLUS'TRIOUSNESS (*of illuſtris*, L. *illuſtre qualité*, F.) illuſtrious quality, famouſneſs, nobleneſs, renownedneſs.

IM'AGE (*imago*, L.) a natural, lively repreſentation of an object, oppoſed to a ſmooth, well poliſhed ſurface; but is generally uſed for a repreſentation or likeneſs of a thing, either natural or artificial; a ſtatue or picture.

To IMAGE, to repreſent.

IM'AGES (in *Rhetorick*) the uſe of them is to paint things naturally, and to ſhew them clearly.

IMAGES (in *Poetry*) their end is to cauſe aſtoniſhment and ſurprize.

IMAGE (in *Phyſicks*) is the trace or mark which outward objects impreſs upon the mind, by means of the organs of ſenſe.

IMAGES (in *Diſcourſe*) any thoughts to produce expreſſions, and which preſent a kind of picture to the mind; or in a more *limited ſenſe*, ſuch diſcourſes as ſome perſons, when by a kind of enthuſiaſm or extraordinary emotion of the ſoul, they ſeem to ſee things whereof they ſpeak.

IMA'GINABLENESS (of *imaginabilis*, L.) capableneſs of being imagined.

IMA'GINARINESS (of *imaginarius*, L. and *neſs*) fantaſticknеſs, the not having a real exiſtence; but only in the fancy.

IMAGINA'TION, is an application of the mind to the phantaſm or image of ſome corporeal thing impreſſed in the brain: Or, it is a power or faculty of the ſoul, by which it conceives and forms ideas of things, by means of certain traces and impreſſions that had been before made on the brain by ſenſation.

IMAGINA'TIONISTS, fanciful perſons.

IMA'GINATIVENESS (of *imaginatrous*, L. and *neſs*) fantaſticalneſs; alſo ſuſpiciouſneſs, jealouſy, thoughtfulneſs.

IMA'GINES (among the *Romans*) certain images of anceſtors, which the noblemen kept under the porches of their houſes in wooden caſes; which were carried about at their funeral pomps and triumphal entries.

I'MAM (among *Mahometans*) is a ruler or governor of a moſque, and by way of eminence it ſignifies one who has the ſupreme authority both in ſpirituals and temporals; but there are in moſt cities ſubordinate Imams, who are only concern'd in the affairs of religion, and are in moſques much like as our pariſh prieſts.

An IMBARK'MENT (*embarquement*, F.) an entring or being entered on ſhip-board.

IMBA'SED (of *im* and *bas*, F.) made lower in value; mixt with a baſer metal.

IMBAT'TLED (of *im* and *bataillé*, F.) ranged in battle array.

IMBE'CILNESS (*imbecillitas*, L. *imbecillité*, F.) weakneſs, feebleneſs.

An IMBEL'LISHING (*imbelliſſement* F.) an imbelliſhment, ornament or beautifying.

IMBEZ'ZLEMENT, waſte, conſumption, ſpoil.

IMBLAZ'D (of *in* and blaze, *Sax.*) made to blaze, ſhining.

IMBLA'ZONARY (of *bluſon*, F.) ſhield and colours with coat-armour, *&c. Milton.*

IMBOS'SMENT, imboſſed work, a ſort of carving or engraving, on which the figures ſtand out above the plane, on which they are made.

IMBOR'DERED (of *im* and *bordure*, F.) bordered, having borders. *Milton.*

IMBOS'OM'D (of *in* and boſom, *Sax.*) incloſed in the boſom. *Milton.*

IMBOW'ELLED (of *im*, neg. and *boyau*, F.) a bowel, having the bowels taken out.

IMBRA'CERY (*Law* term) tampering with a jury, the penalty of which is 20 pounds, and impriſonment at the pleaſure of the judge.

To IMBROWN (from b, un, *Sax.* brown) to make brown, to darken, to obſcure, to cloud.

Where the morning ſun firſt warmly ſmote
The open field, and where the unpierc'd ſhade
Imbrown'd the noon-tide bow'rs.
Mil. Par. Loſt.

The walking crew,
At thy requeſt, ſupport the miry ſhoe;
The foot grows black, that was with dirt
imbrown'd,
And in thy pocket gingling half-pence ſound.
Gay.

To IMBRUE. 1. To ſteep; to ſoak; to wet much or long.

There ſtreams a ſpring of blood ſo faſt
From thoſe deep wounds, as all *imbru'd* the face
Of that accurſed caitiff.
Daniel's Civil War.

Active, as at a mark, his bow he drew,
Whoſe arrows in my blood their wings *imbrue*.
Sandys.

Theſe, where two ways in equal parts divide,
The direful monſter from a far deſcry'd,
Two bleeding babes depending at her ſide;
Whoſe panting vitals, warm with life, ſhe draws,
And in their hearts *imbrues* her cruel claws.
Pope.

IM'ITABLENESS (of *imitabilis*, L. *imitable*, F. and *neſs*) a capableneſs of being imitated.

IM'ITATIVE (*imitativus*, L.) done by imitation.

IMMAC'ULATENESS (of *immaculatus*, L. *immaculé*, F. and *neſs*) ſpotleſneſs, undefiledneſs.

IMMA'NE (*immanis*, L.) hugeneſs, vaſtneſs, outrageouſneſs.

IMMARCES'SIBLENESS (of *immarceſſibilis*, L. and *neſs* never-fading nature, *&c.*

IMMATER'IALNESS (*immaterialité*, F.) a not being made up of matter; alſo a not being to the matter or purpoſe.

IMMATURE'NESS (*immaturus*, L.) unripeneſs.

IMME'DIATENESS (of *immediate*, L. *immediat*, F.) preſentneſs, a following another thing without any thing coming between; alſo the acting without means.

IMMED'ICABLENESS (of *immedicabilis*, L. and *neſs*) incureableneſs.

IMMÉM'ORABLENESS (of *immemorabilis*, L. and *neſs*) unworthineſs to be remembered.

IMMEMO'RIAL (in a *Law Senſe*) as *time immemorial*, that was before the reign of our king *Edward* II.

IMMEMORIALNESS (of *immemorial*, F. and *neſs*) the being out of mind or beyond the memory of man.

IMMENSU'NESS (of *immenſitas*, L. *immenſité* F.) vaſtneſs, unmeaſurableneſs, greatneſs, hugeneſs. An amplitude or extenſion, that cannot be equalled by any finite meaſure whatſoever, or how oft ſoever repeated.

IMMEN'SURABLENESS (of *in* neg. *menſurabilis*, L. and *neſs*) incapableneſs of being meaſured.

IMMER'SION (with *Chymiſts*) is the putting metals or minerals into ſome corroſive matter to reduce them to powder.

IMMERSION (with *Aſtronomers*) ſignifies, that any planet is beginning to come within the ſhadow of another, as in eclipſes, and whenever the ſhadow of the eclipſing body begins to fall on the body eclipſed, they ſay that is the time of the *Immerſion*, and when it goes out of the ſhadow, that is the time of the *Emerſion*.

IMMETHODICALNESS (of *in* for *in* neg. and *methodus*, L.) the being out of method, or contrary to method; irregularity.

IMMINENTNESS (of *imminens*, L. and *neſs*) readineſs to come upon us, *&c.* being as it were hanging juſt over our heads.

IMMODERATENESS (of *immoderatis*, L. and *neſs*.) immoderation.

IMMODESTLY (*immodeſte*, L. *immodeſtement*, Fr) without modeſty.

IMMODESTNESS (*immodeſtia*, L. *immodeſtie*, F.) want of modeſty, or ſhamefacedneſs.

IMMOR'ALNESS (of *in* and *moralitas*, L.) want of morality, or contrarineſs to morality; corruption of manners, lewdneſs, *&c.*

IMMOR'TALIZED (*immortaliſé*, F.) rendered immortal.

IMMOR'TALNESS (*immortalitas*, L. *immortalité*, F.) the ſtate of that which is immortal, a never dying.

IMMOVE'ABLENESS (*immobilitas*, L. *immobilite*, F.) unmoveableneſs.

IMMU'TABLENESS (*immutabilitas*, L. *immutabilité*, F.) unchangeableneſs.

IMMUTABIL'ITY (in *God*) is an incommunicable attribute, and is a freedom from all kind of change or unconſtancy; both as to his nature and purpoſes.

Moral IMMUTABILITY (in *God*) conſiſts in his not being liable to any change in his thoughts or deſigns; but that what he wills he has willed from all eternity.

To IMP the wings of one's fame, to tarniſh or ſully his reputation.

To IMP the feathers of time with pleaſure, *&c.* to divert one's ſelf with recreation.

An IMPAIR'ING } (probably of *in*
An IMPAIR'MENT } and *pejorare*, L.) a diminiſhing, leſſening, making worſe, *&c.*

IMPALE'MENT, an execution by driving a ſtake, *&c.* through a man's body.

IMPAN'NELLED (probably of *in* and *pancia*, F. a ſquare piece) inrolled, or put into the roll, containing the names of jury-men.

IMPAR'ADISED (of *in* and *paradiſus*, L. παράδεισος, Gr.) enjoying a paradiſe, delighted. *Milton.*

General IMPAR'LANCE, is when it is ſet down and entered in general terms, without any ſpecial clauſe.

Special IMPARLANCE, is when the party deſires a farther day to anſwer, adding alſo

to theſe words, *Salvis omnibus advantagiis*, &c.

IMPAR'TIALNESS (of *im* neg. and *partialité*, F.) diſintereſtedneſs, a not favouring or inclining to one party, &c. more than to another.

IMPAS'SIBLENESS (of *impaſſibilitas*, L. *impaſſibilité*, F.) uncapableneſs of ſuffering.

IMPAS'SIONED (of *in* and *paſſionné*, F.) wrought up to a paſſion. *Milton.*

IMPA'TIENTNESS (of *impatientia*, L. *impatience*, F.) uneaſineſs of mind under ſufferings; alſo haſtineſs or paſſion.

IMPEACH'ABLE, capable or liable to be impeached.

To IMPEARL' (of *in* and *perlir*, F.) to form into pearls of dew. *Milton.*

IMPEC'CABLENESS (of *impeccabilis*, L. *impeccabilité*, F.) an incapacity or uncapableneſs to commit ſin.

IMP'ED (with *Gardeners*) inoculated or grafted.

IMPEND'ING (*impendens*, L.) hanging over the head, being at hand.

IMPEN'ETRABLENESS (*impenetrabilité*, F. of *impenetrabilis*, L.) uncapableneſs of being penetrated, pierced, or divided into; impenetrability.

IMPEN'ITENTNESS (*impenitentia*, L.) impenitence, unrelentingneſs, a hardneſs of heart, which cauſes a man to continue in ſin, and hinders him from repenting.

IMPERCEP'TIBLENESS (*qualité imperceptible*, F. of *imperceptus*, L.) unperceivable quality, or uncapableneſs of being perceived.

IMPER'FECTNESS, want of perfection, unperfectneſs, defect; the want of ſomething that is requiſite or ſuitable to the nature of the thing, F. of *L.*

An IMPERFEC'TION (with *Printers*) one or more ſheets that are wanting to make a compleat or perfect book.

IMPE'RIOUSNESS (*imperioſitas*, L.) imperious, lordly, domineering, &c. humour of acting.

IMPER'ISHABLE (of *in* and *periſſable*, F.) uncapable of periſhing. *Milton.*

IMPERSUA'SIBLE (*imperſuaſibilis*, L.) that cannot be perſuaded.

IMPERTURBA'TION, a being free from trouble of mind, ſereneneſs, calmneſs.

IMPER'TINENTNESS (of *impertinence*, F. of *in* negat. and *pertinens*, L. belonging to) extravagance, nonſenſe, abſurdneſs; alſo reaſonable or ill-timed troubleſomeneſs.

IMPER'VIOUSNESS (of *impervius*, L. and *neſs*) the being impracticable to be paſſed, impaſſableneſs, or the having no way.

IM'PETRABLENESS (of *impetrabilis*, L. and *neſs*) capableneſs of being gotten or obtained by entreaty, &c.

IMPETRA'TION (in *Old Statutes*) the getting of benefices and church offices beforehand from the church of *Rome*, which belonged to the king, or other lay patron.

IM'PIOUSNESS (*impietas*, L. *impieté*, F.) irreligion, ungodlineſs.

IMPLA'CABLENESS (*implacabilitas*, L.) implacable, unappeaſable, or irreconcilable hatred.

IMPLANTA'TION, a ſetting or fixing into.

To IM'PLICATE (*implicatum*, L.) to infold, wrap up in, &c.

IMPLI'CITNESS (of *implicatus*, or *implicitus*, L.) a being folded or inveloped in another, the not being expreſſed in plain terms, but only following by conſequence; a tacit underſtanding.

To IMPLOY' (*employer*, F.) to mind one's buſineſs; to keep in action.

IMPLOY' } (*employ*, F.) occupa-
IMPLOY'MENT } tion, buſineſs, trade, &c.

IMPOLI'TICKNESS (of *in* neg. *politicus*, L. πολιτικὸς, Gr. and *neſs*) contrarineſs to the rules of policy; imprudence, &c.

IMPO'ROUSNESS, a being free from, or the want of pores for the paſſage of ſweat, vapours, &c.

IMPORT'ANTNESS (of *importance*, F.) importance, conſequence, weight.

IMPORTU'NATENESS (*importunitas*, L.) an eager urging or preſſing, troubleſomeneſs, a wearying with two frequent or unſeaſonable requeſts, hard dunning.

IMPOR'TUNE (*importunus*, L.) unſeaſonable. *Milton.*

IMPOS'SIBLENESS (*impoſſibilitas*, L. *impoſſibilité*, F.) impoſſibility, or that which cannot be done.

IMPOS'TS (in *Architecture*) are ſometimes called *Chapters*, they being the parts on which the feet of arches ſtand, or the capitals of pilaſters, that ſupport arches. Theſe impoſts are conformable to their proper orders. The *Tuſcan* has a plinth only; the *Doric* two faces crowned; the *Ionick* a larmier or crown over the two faces; the *Corinthian* and *Compoſite* have a larmier, freeze, and other mouldings.

IMPOSTUMATED (*apoſtume*, F.) grown to an impoſtumation, *i. e.* a gathering or collection of corrupt matter in the body.

IMPOV'ERISHMENT (*depauperatio*, L.) a being made poor.

IMPRAC'TICABLENESS (of *impraticable*, F. and *neſs*) impoſſibleneſs to be done or effected.

IMPREG'NABLENESS (of *impregnable*, F. and *neſs*) uncapableneſs of being taken by force.

IMPREG'NATED (*s'impregné*, F.) imbodied, imbibed, ſoaked in.

IMPREG'NED (*impregné*, F.) impregnated. *Milton.*

To IMPRES'S ſoldiers or ſeamen, is to compel them into the publick ſervice.

IMPRESS'ED (of *impreſſus*, L.) printed, ſtamped,

ſtamped, having an impreſſion on it; alſo compelled into the publick ſervice.

IMPRESSED *ſpecies* (with the *Peripatetick*s) ſpecies which (they ſay) bodies emit reſembling them, which are conveyed by the exterior ſenſes to the common ſenſory, theſe *impreſſed ſpecies* or impreſſions, being material and ſenſible, are rendered intelligible by the active intellect, and being thus ſpiritualiz'd they are thus termed as expreſſed from others.

IMPRES'SION (with *Philoſophers*) is a term apply'd to the ſpecies of objects, which are ſuppoſed to make ſome mark or impreſſion on the ſenſes, the mind and the memory.

IMPRES'SIVE (of *impreſſus*, L.) apt to impreſs or making an impreſſion.

IMPRE'ST *money*, money given to ſoldiers, &c. compelled into the publick ſervice.

IMPRI'MING (with *Hunters*) is the rouſing, unharbouring or diſlodging a wild beaſt; alſo a cauſing it to forſake the herd.

IMPROB'ABLENESS (of *improbabilis*, L. and *neſs*.) unlikelineſs to be true.

IMPROV'ABLENESS (prob. of *im* and and *prouver*, F. to eſſay or try, *q. d.* to make better by eſſay or trials, and *neſs*, un'eſs you had rather from *in* and *probus*, L. good) capableneſs of being improved or made better.

IMPROVI'DENTNESS (*improvidentia*, L.) want of forecaſt, or taking thought beforehand.

IMPRU'DENTNESS (*imprudentia*, L.) indiſcretion, unadviſedneſs, want of deliberation, forethought, precaution, &c. F.

IM'PUDENTNESS (*impudentia*, L.) ſhameleſneſs, a being void of modeſty or civility; alſo ſaucineſs, *F.*

IMPUL'SIVENESS, impelling, forcing or driving in quality.

IMPURE'NESS (*impuritas*, L.) filthineſs, uncleanneſs, lewdneſs.

IMPUTRESCIBIL'ITY (of *imputreſcibilis*, L.)incorruptibleneſs.

IN, as put a horſe *in* (with *Horſemen*) is to breed or dreſs him, by which expreſſion is underſtood, the putting him right upon the hand, and upon the heels.

INAB'STINENCE (of *in* neg. and *abſtinentia*, L.) intemperance.

INACCES'SIBLENESS (of *in* neg. *acceſſible*, F. of L. and *neſs*) unapproachableneſs, un-come-at-ableneſs.

INAC'CURACY } (of *in* neg. and
INAC'CURATENESS } *accuratus*, L.) the want of accuracy, inartificialneſs, negligentneſs.

INAD'EQUATENESS (of *in* neg. *adæquatus*, L. and *neſs*) diſproportionateneſs.

INADVERT'ANTNESS (of *inadvertance*, F. and *neſs*) inadvertancy; a want of heed or care; a not minding ſufficiently.

INAL'IENABLENESS (*inalienable*, F. of *alienare*, L. and *neſs*) incapableneſs of being alienated, or tranſerred to another by law.

INAM'IABLENESS (of *inamabilis*, *neſs*) unlovelineſs, undeſervingneſs of l

To INAM'OUR (of *in* and *amor*, engage in love, to indear the affection.

INAP'PLICABLENESS (of *in* a *plicabilis*, L. and *neſs*) uncapableneſs o applied to.

INARTIC'ULATENESS (of *in* a *culatus*, L.) the being not articulate, inc confuſed.

INARTIFI'CIALNESS (of *ina* L. and *neſs*) artleſneſs, unlikeneſs t been performed by a workman.

INAUD'IBLENESS (of *inaudibilis* *neſs*) uncapableneſs of being heard.

INAU'GURATED (*inauguratus*, L ing admitted into the college of *Aug* mong the *Romans*) inſtalled, inveſted v office or dignity.

INAUSPI'CIOUSNESS (of *inau* L. and *neſs*) unpromiſingneſs; alſo u neſs, unfortunateneſs.

INI'CA } a name or title given
YNCA } *Peruvians* to their kin princes of the blood.

INCALES'CENCY (of *incaleſce* growing hot by ſome internal motion mentation, or by friction.

INCAMERA'TION (in the ap chancery at *Rome*) the union of ſom right or revenue to the dominion of th

INCANTA'TION, words or cer uſed by magicians to raiſe devils; or t the ſimplicity of the people.

INCA'PABLENESS (of *incapaci* the want of qualities, power or parts f or neceſſary to do or receive a thing.

INCAPA'CITY *in matters of* (with the *Roman Catholicks*) is of tw the one renders the proviſion of a bene in its original, as want of a diſpenſatio in a minor, legitimation in a baſtard, lization in a foreigner, &c. the oth ceſſionary, and annuls the proviſions, firſt were valid, as grievous offe crimes, &c. which vacate the benefi intents, and render the holding it irre

INCAPA'CIOUSNESS (of *incapa* *neſs*) the wanting capacity, room or

INCAR'NATED (*incarnatus*, L. brought or taken fleſh upon him; plied or filled up with new fleſh.

INCAR'NATIVE *Bandage* (wit *ons*) a fillet with a nooze or eye at one ſo that the other may be put through

INCARTATION (with *Chymiſts* fying of gold, by means of ſilver a *fortis*.

INCAS'TELLED (of *in* and *caſte* a caſtle) incloſed within a fort of caſtle or brick, as conduits are.

INCENSE, a kind of aromatick s rous gum, iſſuing out of inciſions ma tree called by the ancients *Thuriſer*

dog days; it is of two kinds, male and female; but the male is accounted the beſt; it is white and unctuous within, and being laid or ſprinkled on the fire immediately kindles into a flame; the female is ſoft and of a more gummy quality, and of a leſs agreeable ſcent.

Both *Jews* and *Heathens*, offered incenſe with their ſacrifices.

INCEN'SED (*incenſus* of *incendere*, L. to burn) perfumed or fumed with incenſe.

INCENSED (of *inſenſus*, of *incendere*, L. to kindle) provoked to anger, ſet in a flame.

INCEP'TIVE (*inceptivus*, L.) of or pertaining to a beginning.

INCEP'TIVE *Magnitude* (in *Geometry*) as for inſtance; a *point* has no magnitude of itſelf, but is inceptive of it. A line conſidered one way has no magnitude as to breadth; but by its motion is capable of producing a ſurface, which hath breadth.

INCES'SANTNESS, continualneſs, unceaſingneſs.

Spiritual INCEST, is when a vicar, or ſpiritual perſon, enjoys both the mother and the daughter, *i. e.* holds two benefices, the one of which depends upon the collation of the other.

INCES'TUOUSNESS (of *inceſtuoſus*, L. and *neſs*) marriage or carnal copulation with one that is too near of kin.

INCH *by inch*, gradually.

INCI'DENCE (in *Geometry*) the direction by which one body ſtrikes upon another.

Angle of INCIDENCE, the angle made by that line of direction, and the angle ſtruck upon.

IN'CIDENT (in a *Poem*) is an epiſode or particular action, tacked to the principal action or depending on it.

INCIDENT'AL, happening or falling out occaſionally.

INCIDENTALNESS, the quality of happening or falling out occaſionally.

INCIDENTNESS (of *incidens*, L. and *neſs*) liableneſs.

INCIR'CLED (*encircle*, F. of *in* and *circulus*, L.) encompaſſed or ſurrounded with a circle.

INCI'SORY (*inciſorius*, L.) that cutteth.

INCITE'MENT (*incitamentum*, L.) inducement, motive.

INCIVILNESS (*incivilite*, F. *incivilis*, L. and *neſs*) uncivility, rudeneſs, unmannerlineſs.

INCLE'MENT (*inclemens*, L.) unkind, unmerciful, rigorous. *Milton*.

INCLEM'ENTNESS (*inclementia*, L. *inclemence*, F.) rigorouſneſs, ſharpneſs, unmercifulneſs.

INCLI'NABLENESS, propenſeneſs to, aptneſs, affection, natural diſpoſition.

INCLINA'TION *of Meridians* (in *Dialling*) is the angle that that hour-line on the globe, which is perpendicular to the dial plane, makes with the *Meridian*.

INCLINATION of the planes of the orbits of the planets to the plane of the ecliptick, are by *Aſtronomers* accounted as follows: the orbit of *Saturn* makes an angle of 2 degrees 30 minutes; that of *Jupiter* 1 degree and 1 third; that of *Mars* is a ſmall matter leſs than 2 degrees; that of *Venus* is 3 degrees and 1 third; that of *Mercury* is almoſt 7 degrees.

To INCLINE (*incline*, L. *incliner*, F.) 1. To bend, to lean, to tend towards any part.

Her houſe *inclineth* unto death, and her paths unto the dead. *Prov.* xi. 18.

Still to this place
My heart *inclines*, ſtill hither turn my eyes;
Hither my feet unbidden find their way.
Rowe.

2. To be favourably diſpoſed to, to feel deſire beginning.

Doth his majeſty
Incline to it, or no?
—— He ſeems indifferent;
Or rather ſwaying more upon our part.
Shakeſ. H. V.

To INCLINE. 1. To give a tendency or rection to any place or ſtate.

The timely dew of ſleep,
Now falling with ſoft ſlumb'ring weight *inclines*
Our eyelids. *Milton.*

Thus far both armies to *Belinda* yield;
Now to the baron fate *inclines* the field.
Pope.

2. To turn the deſire towards any thing: 3. to bend; to incurvate.

With due reſpect my body I *inclin'd*,
As to ſome being of ſuperior kind,
And made my court.
Dryden's Flower and Leaf.

INCLI'NING (*inclinatus*, L. *inclinant*, F.) bowing or bending to, leaning forwards.

INCLOIS'TERED (of *in* and *cloitrer*, F.) ſhut up in a cloiſter or monaſtery.

INCLUSIVENESS (of *incluſivus*, L.) of an including quality.

INCOG'NITO } (of *incognitus*, L.) pri-
INCOG'NITO } vately, unknown.

INCO'GITANTNESS } (*incogitantia*,
INCO'GITATIVENESS } L.) a not thinking or minding, thoughtleſneſs, heedleſneſs.

INCOHERENTNESS (of *in cohærens*, L.) diſagreement, or not ſuiting well together.

INCOMBUST'IBLENESS (*qualité incombuſtible*, F. of *in* neg. and *combuſtibilis*, L.) a quality that will not burn.

INCOMBUS'TIBLE *Cloth*, a ſort of linen cloth, made from a ſtone in the form of talc, which ſtone is called *Lapis Amianthus* and *Aſbeſtos*. This cloth is ſaid to be of that nature, that it will not be conſumed, tho' thrown and let to lie never ſo long in a violent hot fire; and therefore in ancient times

(as

(as *Pliny* relates) ſhrouds were made of it, and uſed as royal obſequies, to wrap up the corps, that the aſhes of the body might be preſerved diſtinct from thoſe of the wood of the funeral pile. And writers relate, that the princes of *Tartary* uſe it for the ſame purpoſe at this day. And it is the matter of which perpetual lamps were made. The ſtone, which is the matter of it, is found in ſeveral places, as *China*, *Italy* and *Wales*, and alſo ſome in *Scotland*. *Pliny* relates, that he was himſelf at a great entertainment, where the napkins of this cloth being taken ſoul from the table, were thrown into the fire, and by that means were taken out fair and finer than if they had been waſhed. As to the manner of making this cloth, *Paulus Venetus*, relates, that he was informed by an intendant of the mines in *Tartary*, that this mineral (that is found in a certain mountain there) is firſt pounded in a braſs mortar, to ſeparate the earthy part from it, and that it is afterwards woven into cloth.

But in two trials that were made before the royal ſociety in *London*, a piece of this cloth of twelve inches long, and ſix broad, which weighed 24 drams, being put into a ſtrong fire for ſome minutes, it loſt one dram each time.

INCOMMEN'SURABLE *Quantities* (with *Mathematicians*) are ſuch, which have no aliquot part, or any common meaſure that may meaſure them; as the diagonal and ſide of a ſquare; for altho' that each of thoſe lines have infinite aliquot parts, as the half, the third, *&c.* yet not any part of the one, be it never ſo ſmall, can poſſibly meaſure the other.

INCOMMEN'SURABLENESS (of *incommenſurabilité*, F.) uncapableneſs of being meaſured by any other equal quantity.

INCOMMENSURATENESS (of *in* neg. and *commenſuratus*, L. and *neſs*) incommenſurable quality.

INCOMMO'DIOUSNESS (*incommoditas*, L. *incommodité*, F.) inconvenientneſs, inconveniency.

INCOMMU'NICABLENESS (*incommunicabilis*, L.) incommunicable quality; that uncapableneſs of being imparted to others.

INCOMPACT'NESS (of *incompactus*, L.) the being not compact, or cloſe joined together.

INCOM'PARABLENESS, incomparable nature or quality.

INCOMPAT'IBLENESS (*incompatibilité*, F.) a being incompatible, antipathy, contrariety.

INCOMPEN'SABLENESS (of *in* and *compenſare*, L.) uncapableneſs of being compenſated or recompenſed.

INCOM'PETENTNESS (*incompetence*, F. of *incompetens*, L.) inſufficiency, inability.

INCOMPETIBLENESS (of *in* neg. and *competo*, L. F.) the condition of a thing, that will not ſquare or agree with another.

INCOMPLETE'NESS (*in* and *completus*, L.) incomplete, unfiniſhed quality.

INCOMPO'SEDNESS, diſorderedneſs, the being out of frame, or diſturbed in mind.

INCOMPRESSIBLE (of *in* neg. and *compreſſibilis*, L.) not to be compreſſed or ſqueezed cloſe together.

INCOMPRESSIBIL'ITY } an incapa-
INCOMPRESSIBLENESS } bleneſs of being compreſſed or ſqueezed cloſe together.

INCONCEI'VABLENESS, quality, nature or property, that cannot be conceived.

INCONGEAL'ABLENESS (of *in* and *congelabilis*, L.) nature or quality that cannot be congealed or frozen.

INCON'GRUOUSNESS (*incongruitas*, L.) diſagreeableneſs, unfitneſs, irregularity, *&c.*

INCON'SEQUENTNESS (*inconſequentia*, L.) weakneſs of arguing, when the concluſion does not follow, or cannot be fairly drawn from the premiſes.

INCONSIDERABLENESS, worthleſneſs, *&c.* not worthy of regard or notice.

INCONSIDERATENESS (*inconſiderantia*, L.) want of thought, thoughtleſneſs.

INCONSIST'ENTNESS (of *in* neg. *conſiſtentia*, L. and *neſs*) a not agreeing, ſuiting, or conſiſting with; a being incompatible.

INCONSO'LABLENESS, a ſtate of uncomfortableneſs, or that will not admit of comfort.

INCONSTANTNESS (*inconſtantia*, L.) unſteadineſs, changeableneſs, fickleneſs.

INCONTEST'IBLENESS (of *incontеſtible*, F.) indiſputableneſs.

INCON'TINENTNESS (of *incontinentia*, L.) incontinence, a not abſtaining from unlawful deſires, lack of moderation in luſts and affections; unchaſtity.

INCONVENIENTNESS (of *inconvenient*, L.) a want of conveniency.

INCONVERT'IBLENESS (of *in* and *convertibilis*, L.) incapableneſs of being converted or turned; unalterableneſs.

INCOR'PORALNESS (of *incorporalitas*, L.) the being without a body.

INCOR'PORATED (*incorporatus*, L. *incorporé*, F.) imbodied, formed or admitted into a corporation or ſociety.

INCOR'PORATED (with *Chymiſts*) mixed well or united, as the paiticles of one body with thoſe of another, ſo as to appear an uniform ſubſtance.

INCORRECT'NESS (of *incorrectus*, L.) faultineſs.

INCOR'RIGIBLENESS (of *incorrigible*, F. of *in* neg. and *corrigibilis*, L.) quality or temper, *&c.* that will not be amended.

INCORRUPTIBIL'ITY (with *Metaphyſicians*) is an inability not to be.

INCRASSA'TION, a rendring fluids thicker than before by the mixture of fix'd fluid particles.

INCREA'TE (of *in* neg. and *creatus*, L.) is that which does not depend upon another by creation, uncreated.

INCRED'ULOUSNESS (*incredulitas*, L. *incredulité*, F.) unbelieving temper, *&c.*

INCROACH'INGNESS, incroaching diſpoſition or quality.

INCRUST'ED (*incruſtatus*, L.) made into a hard cruſt.

INCRUSTED *Column* (in *Architecture*) is a column conſiſting of ſeveral pieces of ſlender branches of ſome precious marble, agate, jaſper, *&c.* maſticated or cemented around a mould of brick, or any other matter; which is done for two reaſons, the one is to ſave the precious ſtones, or to make them appear of an uncommon largeneſs, by the neatneſs and cloſeneſs of the incruſtation, when the maſtick is of the ſame colour.

INCUBATED (*incubatus*, L.) brooded or hovered over, as by a bird on her eggs or neſt.

INCUL'PABLENESS (*inculpabilis*, L.) unblameableneſs, *&c.*

INCUM'BENCY (of *incumbens*, L.) a plying, performing, occupying.

An INCUM'BENT (of *incumbere*, L. to labour ſtrenuouſly; becauſe he ought to bend his whole ſtudy to diſcharge his function) a perſon who has the care or cure of ſouls, one that enjoys a benefice.

INCU'RABLENESS, incapableneſs of being cured.

INCU'RIOUSNESS (of *incurioſus*, L.) careleſneſs, heedleſneſs.

INCURVA'TION *of the Rays of Light* (in *Dioptricks*) is the variation of a ray of light, from that right line in which its motion would have continued, were it not for the reſiſtances made by the thickneſs of the medium thro' which it paſſes, ſo as to hinder its ſtrait courſe, and turn it aſide.

INDAM'MAGEMENT (of *endommager*, F.) dammage, hurt, prejudice.

INDE'CENTNESS (*indecentia*, L. *indecence*, F.) unbecomingneſs, unſeemlineſs, unhandſomneſs.

INDEFATI'GABLENESS (*indefatigabilis*, L.) unwearied diligence or application.

INDE'FINITE *Pronouns* (with *Grammarians*) are ſuch that have a looſe and undetermined ſignification, and are called either *indefinite Pronouns, Perſonal*, as *whoſoever, whatſoever, each, other*: Or, *Pronouns indefinite*, which relate both to perſon and thing; as, *any, one, none, and the other.*

INDE'FINITENESS, uncapableneſs of bounds or limits, unlimitedneſs.

INDELI'BLENESS (of *indelibilis*, L.) uncapableneſs of being blotted out or deſtroy'd.

INDEMON'STRABLENESS (*indemonſtrabilis*, L.) incapableneſs of being demonſtrated.

INDEN'TURE (*indentura*, L.) an agreement or contract between two or more perſons in writing, indented at the top, and anſwering to another copy, which contains the ſame covenants and articles to be kept by the other party.

INDEPEN'DENT (with *Metaphyſicians*) is when one thing does not depend on another, as its cauſe.

INDEPEN'DENCE (*independance*, F.) abſoluteneſs, a having no dependance on another.

INDEPEN'DENTISM, the ſtate or condition of being independent.

INDEPEN'DENTS, a ſect of *Proteſtant* diſſenters, who deny all ſubordination in the miniſtry, and hold that every particular church or congregation are inveſted with ſufficient power to act and do every thing, that relates to religious government, within itſelf, and is not at all ſubject or accountable to any other church or churches, or their deputies, nor to their aſſemblies or ſynods.

They allow that tho' one church may adviſe or reprove another, yet has no authority to cenſure or excommunicate, that there is no abſolute neceſſion for ſynods or councils at all, and that their reſolutions are to be conſidered only as wiſe or prudent advices, and not as deciſions to be peremptorily obey'd.

As to the general articles of faith and practiſe in all other matters they agree with the generality of Proteſtants.

INDETER'MINED *Problem* (with *Mathematicians*) is one which is capable of an infinite number of anſwers; as to find out two numbers, whoſe ſum, together with their product, ſhall be equal to a given number; or to make a rhomboid ſuch, that the rectangle under the ſides be equal to a given ſquare; both of which problems will have infinite ſolutions.

IN'DEX (of a *Logarithm* is the character or exponent of it, and is that figure, which ſhews of how many places the abſolute number belonging to the *Logarithm* does conſiſt, and of what nature it is, whether it be an integer or fraction. Thus in this *Logarithm* 2. 562293, the number ſtanding on the left hand of the point is called the *Index*, and ſhews that the abſolute number anſwering to it conſiſts of three places; for it is always one more than the *Index*. Again, if the abſolute number be a fraction, then the *Index* of the *Logarithm* hath a negative ſign, and is marked thus, 2. 562293.

IN'DEX *of a Quantity* (with *Algebraiſts*) is that quantity ſhewing to what power it is to be involved, as a^3 ſhews that a is to be involved to the third power, *&c.*

IN'DEXES *of Powers* (in *Algebra*) are the exponents of powers: Thus 2 is the *Index* or *Exponent* of the ſecond power or ſquare, 3 of the third power or cube, 4 of the fourth power or biquadrate, *&c.*

INDICA'TION *Curative* (with *Phyſicians*) thoſe indications that ſhew how the diſeaſe is to be removed that a patient labours under at the preſent time.

INDICATIONS, ſigns, marks, tokens,

 pointing

pointing out ſomething to be done.

INDICATIONS *Preſervatory*, are thoſe that ſhew what is to be done for the preſervation and continuance of health.

INDICATIONS *Vital*, are ſuch as reſpect the life of the patient, his ſtrength and way of living.

INDIC'ATIVE (of *indicativus*, L.) ſhewing or declaring.

INDICT'ED (of *indictus*, L.) told, ſhew'd; declared; alſo accuſed or impeached in a court of judicature.

INDIC'TION (with *Chronologers*) the ſpace of 15 years: This account began at the diſmiſſion of the council of *Nice*, *A. C.* 312. *Indiction* alſo ſignifies the convocation of an eccleſiaſtical aſſembly, as of a ſynod or council, and even a diet.

INDIF'FERENTNESS (*indifferentia*, L. *indifference*, F.) the having little or no concern or affection for; alſo middle nature or quality, neither beſt or worſt.

IN'DIGENTNESS (*indigentia*, L. *indigence*, F.) needineſs, poverty.

INDIGEST'EDNESS (of *indigeſtus*, L. *indigeſté*, F. and *neſs*) the not being digeſted; confuſedneſs, want of order.

INDIGEST'IBLENESS, uncapableneſs of being digeſted.

INDIG'NANT (*indignans*, L.) angry.

IN'DICO } a kind of ſtony ſubſtance,
IN'DIGO } brought from the eaſt-ward, uſed in dying blue. It is a fecula procured from the leaves of a ſhrub, frequent in the *Eaſt* and *Weſt Indies*, where they plant and cultivate it with great care; when it is ripe, *i. e.* when the leaves are brittle, and break by only touching, they cut them, tie them up in bundles, and lay them to rot in large vats of river or ſpring water. In three or four days the water boils by mere force of the plant heating it, *&c.* upon this they ſtir it up with large poles, and then letting it ſtand to ſettle again, take out the wood, which is now void both of leaves and bark. Afterwards they continue to ſtir what remains at bottom divers times; after it has ſettled for good, they let out the water, take the ſediment which remains at bottom, put it into forms or moulds, and expoſe it in the air to dry; and this is indigo.

INDIRECT' *Modes or Syllogiſm* (in *Logick*) are the 5 laſt modes of the firſt figure, expreſſed by the barbarous words *Baralipton*, *Celantis*, *Dabitis*, *Friſeſomorum*.

INDIRECT'NESS (of *indirectus*, L.) unfair dealing or management.

INDISCERN'IBLENESS, uncapableneſs of being diſcerned.

INDISCERP'IBLENESS (of *in* neg. and *diſcerptus*, L.) a term uſed by *Philoſophers*, to ſignify a being inſeparable.

INDISCREET'NESS, want of diſcretion or judgment; imprudence, inconſideration.

INDISPEN'SIBLENESS (of *in* and *diſpenſer*, F. of *diſpenſare*, L.) uncapableneſs of being diſpenſed with.

INDISPO'SED (of *in* neg. and *diſpoſitus*, L.) diſordered in body or mind, ſick.

INDISPU'TABLENESS, unqueſtionableneſs, ſo great certainty as not to be argued againſt.

INDISSOL'VABLENESS, uncapableneſs of being diſſolved, *&c.*

INDISTIN'GUISHABLENESS (of *indiſtinguibilis*, L.) uncapableneſs to be diſtinguiſhed.

INDIVIS'IBLENESS (*indiviſibilité*, F. *indiviſibilis*, L. and *neſs*) uncapableneſs of being divided.

INDIVIS'IBLES (*indiviſibilia*, L.) things that cannot be divided.

INDO'CIBLENESS } (*indocilitas*, L. *indocilité*, F.) unſenſibleneſs of pain or grief; alſo an unconcernedneſs, regardleſneſs.
INDO'CILNESS }

To INDORS'E (*endoſſer*, F.) to write one's name on the back of a money bill.

INDOW'MENT (of *in* and *douaire*, F. a dowry) a beſtowment; a gift of nature, an accompliſhment, as to nature gifts or parts.

INDU'BITABLENESS, undoubtedneſs, *&c.*

INDUC'TIVE (of *inductus*, L.) apt to induce or lead into. *Milton.*

INDUL'GENCES (with *Roman Catholicks*) pardons which the Church gives to penitents, in remitting the puniſhment due to their ſins, which otherwiſe they would be obliged to undergo, either in this world or in purgatory.

INDUL'GENTNESS (*indulgentia*, L.) indulgence; indulgent nature.

INDU'RANCE, bearing, ſuffering, holding out.

INDURA'TION, a giving a harder conſiſtence to things by a greater ſolidity of their particles; or a diſſipation of the thinner parts of any matter, ſo that the remainder is left harder.

INDUS'TRIOUSNESS (*induſtria*, L.) induſtry, pains taking, diligence, labour.

INEFFABLENESS (*ineffabilis*, L.) unſpeakableneſs, *&c.*

INEFFICA'CIOUSNESS (*inefficax*, L.) ineffectualneſs.

INEFFICACY } (*inefficacité*, F. of *inefficax*, L.)
INEFFEC'TUALNESS } inefficacy, unfruitfulneſs.

INEL'EGANT (*inelegans*, L.) unelegant; alſo not having any gracefulneſs or beauty, *&c.*

INEL'EGANTNESS } (*inelegantia*, L.)
INEL'EGANCY } want of elegancy, beauty, grace, *&c.*

INE'QUABLENESS (of *in* neg. and *æquabilis*, L.) uncapableneſs of being made equal or even.

INE'QUALNESS (of *in* neg. *æqualitas*, L. *inegalité*, F. and *neſs*) inequality.

INEQUAL'ITY *of natural Days*, tho' the ſun

ſun is ſuppoſed vulgarly to meaſure our time equally, yet it is very far from doing ſo; and as it is impoſſible for a good clock or movement to keep time with the ſun: ſo one that is truly ſuch, will meaſure time more truly, and go exacter than any ſun-dial.

The reaſon of the inequality of natural days, is, that the motion of the earth itſelf, round its axis, is not exactly equal or regular, but is ſometimes ſwifter and ſometimes ſlower.

INENERGE'TICAL *Bodies* (with *Naturaliſts*) are ſuch as are unactive and ſluggiſh.

INER'RABLENESS (of *in* and *errabilis*, L.) infallibility, uncapableneſs of erring.

INESTIMABLENESS (of *inæſtimabilis*, L.) uncapableneſs of being juſtly valued, eſteemed, *&c.*

INEVI'TABLENESS (*inevitable*, F.) unavoidableneſs.

INEXCU'SABLENESS (*inexcuſabilis*, L.) uncapableneſs, or undeſervingneſs to be excuſed.

INEXHAUSTIBLENESS, uncapableneſs of being emptied or drawn dry.

INEXO'RABLENESS (*inexorabilis*, L.) temper or humour not to be intreated.

INEXPE'DIENCY (of *in* neg. and *expedies*, L.) inconveniency, unfitneſs.

INEXPE'RIENCEDNESS, want of experience.

INEXPI'ABLENESS (*inexpiabilis*, L.) uncapableneſs of being expiated.

INEXPLICABLENESS (*inexplicabilis*, L.) uncapableneſs of being explained.

INEXPRESSIBLENESS (of *in* neg. and *expreſſus*, L. and *neſs*) uncapablebeſs of being expreſſed.

INEXPUGNABLENESS (*inexpugnabilis*, L.) uncapableneſs of being conquered or overcome by fight, invincibleneſs.

INEXTINGUISHABLENESS (*inextinguibilis*, L.) unquenchableneſs.

INEXTIRPABLENESS (*inextirpabilis*, L.) uncapableneſs of being rooted out.

INEXTRICABLENESS (*inextricabilis*, L.) uncapableneſs of being diſentangled or extricated.

INFALLIBLENESS (*infallibilis*, L.) unerring quality, impoſſibility of deceiving or being deceived.

INFAMOUSNESS (of *infamis*, L.) infamy, infamous quality, condition, *&c.*

INFATUATED (*infatuatus*, L. *infatué*, F.) made or become fooliſh, beſotted, prepoſſeſſed in favour of a perſon or thing, which does not deſerve it; ſo far that he can't eaſily be diſabus'd.

INFECTIOUSNESS (of *infectio*, L.) infectious nature, *&c.*

INFECTIVE, apt or tending to infect, or infection.

INFECUNDNESS (of *infœcunditas*, L.) unfruitfulneſs, barrenneſs.

INFELICITOUS (*infelix*, L.) unhappy.

INFERIORNESS (*inferiorité*, F. or of *inferior*, L. and *neſs*) lower rank or degree.

INFERNALNESS (the being of the nature, temper or diſpoſition of Hell; helliſh quality.

INFINITE (*infinitus*, L. *infini*, F.) boundleſs, endleſs, that has no bounds, terms or limits: *infinite* implies a contradiction, to have terms or bounds to its eſſence, and in this ſenſe God only is infinite. The words is alſo uſed to ſignify that which had a beginning, but ſhall have no end, as angels and human ſouls.

INFINITE (*infini*, F. *infinitus*, L.) 1. Unbounded, boundleſs, unlimited, immenſe.

Impoſſible it is, that God ſhould withdraw
his preſence from any thing, becauſe the very
ſubſtance of God is *infinite*. *Hooker.*

What's time, when on eternity we think?
A thouſand ages in that ſea muſt ſink;
Time's nothing but a word; a million
Is full as far from *infinite* as one. *Denham.*

Thou ſov'reign pow'r, whoſe ſecret will controuls
The inward bent and motion of our ſouls!
Why haſt thou plac'd ſuch *infinite* degrees
Between the cauſe and cure of my diſeaſe?
Prior.

Even an angel's comprehenſive thought
Cannot extend as far as thou haſt wrought;
Our vaſt conceptions are by ſwelling brought,
Swallow'd and loſt in *infinite*, to nought.
Dennis.

2. It is hyperbollically uſed for large, great; as in *infinite* ſpace or duration, we ſhould ſay, millions of ages or miles.

INFINITE *Line* (in *Geometry*) an indefinite or undeterminate line, to which no bounds or limits are preſcribed.

INFINITE *in itſelf* (in *Metaphyſicks*) is not that which is only ſo in reference to us, the ſand, ſtars, *&c.* becauſe their number cannot be diſcovered by any man; but as God.

INFINITE, in reſpect to us, as the ſand, ſtars, *&c.* becauſe their number cannot be diſcovered by any man.

Infinitely INFINITE *Fractions* (in *Arithmetick*) are thoſe whoſe numerator being one, are together equal to unite; from whence it is deduced that there are progreſſions infinitely farther than one kind of infinity.

INFINITENESS (in *God*) is an incommunicable attribute; by which is meant, that he is not bounded by place, ſpace or duration; but is without limits or bounds, without beginning or end.

INFINITUDE (of *infinitus*, L.) infiniteneſs, boundleſneſs. *Milton.*

INFIRMITY (*infirmitas*, L.) weakneſs, feebleneſs of body, ſickneſs.

INFLAMMABLENESS (of *inflammable*, F. of *inflammare*, L.) capableneſs of being inflamed or ſet on fire.

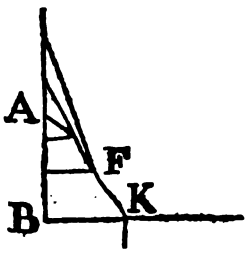
INFLAMMATION (in *Medicine*) a bliſtering heat, a tumour occaſioned by an obſtruction, by means whereof the blood in the fleſh and muſcles, flowing into ſome part ſafter

then it can run off again, ſwells up and cauſes a tenſion with an unuſual forenes, redneſs and heat.

INFLA'TE *Expreſſion*, an expreſſion ſwelling with big words; but to no great purpoſe.

INFLA'TION (in *Medicine*) a puffing up, a windy ſwelling, the extenſion of a part occaſioned by windy humours.

INFLEC'TION (with *Grammar.*) is the variation of nouns and verbs in their ſeveral caſes, tenſes and declenſions.



INFLECTION *Point of any Curve* (*Geometry*) is that point or place where the curve begins to bend back again a contrary way. As for inſtance, when a curve line as A, F, K, is partly concave and partly convex towards any right line, as A, B, or towards a fixt point, as the point F, which divides the concave from the convex part, and conſequently is at the beginning of the one, and the end of the other; it is called the point of inflection, as long as the curve be continued on towards F, keeps its courſe the ſame; but the point K is called the point of retrogreſſion, where it begins to reflect back again towards that part or ſide where it took its original.

INFLE'CTION (in *Opticks*) a multiplex reflection of the rays of light, cauſed by the unequal thickneſs of any medium; ſo that the motion or progreſs of the ray is hindered from going on in a right line, and is *inflected* or bent back on the inſide by a curve.

INFRAMUNDANE (of *infra*, beneath, and *mundanus*, L.) beneath or below the world.

To INFRAN'CHISE (of *affranchir*, F.) to ſet free, to give one his liberty; to make a freeman or denizen; to incorporate into a ſociety or body politick.

INFRAN'CHISEMENT (*affranchiſſement*, F.) a making free, &c. alſo delivery, diſcharge, releaſe.

INFRAN'GIBLENESS (of *infrangibilis*, L.) uncapableneſs of being broken.

INFREQUENCY (of *infrequentia*, L.) ſeldomneſs.

To INFU'MATE (*infumare*, L.) to ſmoke or dry in the ſmoke.

INGENI'ER. See *Engineer*.

INGLORIOUSNESS (of *inglorius*, L.) diſhonourableneſs, &c.

IN'GRESS (with *Aſtronomers*) ſignifies the ſun's entring the firſt ſcruple of one of the four cardinal ſigns; eſpecially *Aries*.

INGUS'TABLE (*inguſtabilis*, L.) that may not or cannot be taſted.

INHAB'ITABLENESS (of *inhabitabilis*, L. unfitneſs or incommodiouſneſs to be inhabited.

INHER'ITANCE (*jus hæreditarium*, L. *heritage*, F.) an eſtate, whether it come by ſucceſſion or purchaſe; as every fee ſimple and fee tail.

INHOLDER (of inne and healdan, *Sax.* to hold or keep) an inn-keeper; alſo a maſter of a houſe.

INHOSPITABLENESS (of *inhoſpitalitas*, L.) inhoſpitable temper or behaviour; diſcourteouſneſs to ſtrangers or gueſts.

INHU'MANNESS (*inhumanitas*, L. *inhumanité*, F.) is as it were a putting off, or ſtripping one's ſelf of human nature; ſavage nature, cruelty, barbarity.

INIMI'TABLENESS (*inimitabilis*, L.) quality, &c. that cannot be imitated.

INITIA'LIA (among the *Romans*) a name given to the myſteries of *Ceres*.

To INJOY' (of *in* and *jouir*, F.) to take pleaſure in; alſo to poſſeſs.

INJOY'MENT (of *in* and *jouiſſance*, F.) pleaſure, poſſeſſion.

INJUDI'CIOUSNESS (of *in* neg. and *judicieux*, F.) want of judgement, diſcretion, &c.

INJU'RIOUSNESS (of *injurioſus*, L.) hurtful quality, injury, wrong, &c.

IN'JURY (with *Civilians*) a private offence committed deſignedly, and with an evil intention to any man's prejudice.

I'NK-*Horn* (of *inck*, Dut. and horn, *Sax.*) a veſſel to hold ink.

INKINESS (of *inck*, Dut.) inky nature; alſo ſmearedneſs or being blotted with ink.

INLARGE'MENT (*elargiſſement*, F.) an enlarging or making more large; an expatiating or treating more largely.

An INLAY', an inlaid work, or what is inlaid. *Milton.*

INLAY'D *Work* (of *in* and leagan, *Sax.*) worked in wood or metal, with ſeveral pieces of different colours curiouſly put together. See *Marquetry*.

INLIGHT'ENED (of *in* and lihtan, *Sax.* to make light) having received, or being made light; being made to know what was before unknown.

IN-MATES (in *Law*) are ſuch as for money dwell jointly in the ſame houſe with another man, but in different rooms, paſſing in and out at the ſame door, and not being able to maintain themſelves.

IN'MOST (of inmæſt, *Sax.*) the moſt inward.

IN'LY, inwardly. *Milton.*

INNS *of Court*, are four particular houſes or colleges for the entertainment of ſtudents in the law, *viz.*

Grey's INN, anciently the manor houſe of baron *Grey*, in the reign of king *Edward* III.

Lincoln's

Lincoln's INN, firſt built, for his own dwelling houſe, by *Henry Lacy*, earl of *Lincoln*.

The two *Temples*, the inner and the middle, which were anciently the habitation of the knights *Templars*; to which the outward *Temple* was added afterwards, called *Eſſex Houſe*.

INNS *of Chancery* are eight, appointed for young ſtudents in the law.

1. *Barnard's* INN, which once belong'd to Dr. *Macworth*, dean of *Lincoln*; and in the poſſeſſion of one *Lionel Barnard*.

2. *Clement's* INN, once a meſſuage belonging to the pariſh of St. *Clement's Danes*.

3. *Clifford's* INN, ſome time the dwelling houſe of *Malcolm de Herſy*, and afterwards of the *Cliffords*, earls of *Cumberland*, of whom it was rented.

4. *Furnival's* INN, once the manſion of ſir *Richard Furnival*, and afterwards of the *Talbots*, earls of *Shrewsbury*.

5. *Lion's* INN, once a private houſe, known by the name of the *Black Lion*.

6. *New* INN, once the dwell houſe of Sir *J. Tyrconnel*, which has been alſo called *Our Lady's Inn*.

7. *Staple's* INN, ſo called, becauſe it formerly belonged to the merchants of the ſtaple.

8. *Thavy's* INN, anciently the dwelling houſe of *John Thavy*, armourer of *London*.

And alſo *Serjeants* INN, two houſes of a higher rank, ſet apart for the judges and ſerjeants at law.

INN-HOLDERS were incorporated *Anno* 1505. They conſiſt of a maſter, three wardens, about 24 aſſiſtants, and 112 on the livery. Their armorial enſigns are *azure*, a chevron *argent* between three oat-garbes *or*, on a chief of the ſecond, St. *Julian's* croſs *ſable*. Their creſt a ſtar on a helmet and torſe involv'd in clouds. Their ſupporters two horſes. Their hall is on *College-hill*.

INNATE'NESS (of *innatus*, L. and *neſs*) inbornneſs, inbredneſs, naturalneſs.

INNAVI'GABLENESS (of *innavigabilis*, L.) unfitneſs to be ſailed in.

INNOCENTNESS, guiltleſneſs, harmleſneſs; alſo ſimpleneſs.

INNOCUOUSNESS (of *innocuus*, L.) harmleſneſs.

INNU'MERABLENESS (of *innumerabilis*, L.) uncapableneſs of being numbered.

INNU'MEROUS (*innumerus*. L.) innumerable. *Milton*.

INOBE'DIENCE (*inobedientia*, L.) diſobedience.

INOFFEN'SIVENESS (of *in* and *offenſive*, F.) innocentneſs, harmleſneſs.

INOFFI'CIOUSNESS (of *inofficioſus*, L.) backwardneſs in doing any good office.

INOR'DINATE *Proportion* (in *Numbers*) is as follows; ſuppoſe three magnitudes in one rank, and three others proportionate to them in another, then compare them in a different order; as theſe three numbers 2 3 9 being in one rank, and theſe three other 8 24 36 in another rank proportional to the precedent in a different order, ſo that 2 ſhall be to 3 as 24 to 36, and 3 to 9 as 8 to 24; then caſt away the mean terms in each rank, conclude the firſt 2 in the firſt rank is to the laſt 9, as 8, the firſt of the other rank, to the laſt 36.

INOR'DINATENESS (of *inordinatus*, L.) immoderateneſs, extravagantneſs.

INPACE (*i. e.* in peace) a term uſed by the monks for a priſon, where ſuch of them are ſhut up as have committed any grievous fault, *L.*

INPENY *and* CUTPENY (*Old. Rec.*) money paid by the cuſtom of ſome manors upon the alienation of tenants, *&c.*

IN *Procinct* (in *procinctu*, L.) in readineſs, ready. *Milton.*

INQUEST (in *Law*) an inquiry in a judicial manner by a jury, and ſometimes the jury itſelf is ſo called, as the grand jury at *Hick's hall*, call'd the *Grand Inqueſt*. The court of *Conſcience* at the *Guild hall* of the city of *London*, for determining complaints preferr'd by freemen one againſt another, upon account of debts under 40 ſhillings is call'd the court of *Inqueſt*.

INQUISI'TIVENESS (of *inquiſitus*, L. and *neſs*) inquiſitive humour, *&c.* a deſire to know every thing.

INQUISI'TION (in *Spain*, *Portugal*, &c.) an eccleſiaſtical court of the church of *Rome*, erected for the putting a ſtop to Hereſy, and the puniſhment of Hereticks. The riſe and progreſs of this court ſeems to have been as follows.

Some have obſerv'd that before the converſion of the emperor *Conſtantine the Great*, none but the biſhops examined into doctrines and puniſhed Hereſy with excommunication; but after the emperors became *Chriſtians*, they ordered that ſuch as has been convicted of Hereſy and excommunicated, ſhould be baniſhed and their eſtates confiſcated; this practice was continued till about the year 800 after *Chriſt*, when the power of the weſtern biſhops was enlarg'd to the authority of citing perſons to their courts, and to convict and puniſh them by penances or impriſonment.

This continued till the XIIth century, when Hereſy, as it was then call'd, being much encreaſed by the *Albigenſes* and *Waldenſes*, pope *Gregory* the IXth in the year 1229, in a council held at *Thouloufe*, eſtabliſhed new conſtitutions, committing the whole management of them to the biſhops; but afterwards he thinking that the biſhops were too indulgent, he committed the direction of this inquiſitio-

quiſition to the *Dominicans*, who for their cruelty were baniſhed from *Thouloufe* by the inhabitants.

And ſo this court was never firmly eſtabliſhed in *France*; but was received by *Italy*, except the kingdom of *Naples*, and in *Spain* and *Portugal* and the countries depending.

This court or tribunal takes cognizance of Hereſy, Judaiſm, Mahometaniſm, Sodomy and Polygamy; and the people of thoſe countries ſo very much dread it, that parents deliver up their children, and huſbands their wives to its officers, without ſo much as daring to murmur in the leaſt.

In *Portugal* they erect a theatre capable of containing 3000 perſons, on which they place a very rich altar; having ſeats fix'd on each ſide of it, in the form of an amphitheatre, where the criminals are placed, and over againſt them there is a high chair, to which they are ſingly called by one of the inquiſitors, to hear their crimes and condemnation.

The priſoners know their doom by the clothes they wear that day, for thoſe who wear their own clothes are diſcharged, upon paying a fine: they that have a *Santo Benito*, or a ſtrait yellow coat without ſleeves, charged with a St. *Andrew*'s croſs, have their lives ſpared, but their effects are forfeited to the royal chamber, and to pay the expences of the inquiſition: they that have flames of red ſerge ſewed on their *Santo Benito* without any croſs, are convicted of having been pardoned before, and threatened to be burnt, if ever they relapſe again; but thoſe which beſides theſe have their own pictures round their *Santo Benito*, with figures of devils, are condemned to die.

The perſons charged with or ſuſpected of Hereſy, are ſhut up in diſmal dungeons, and there confin'd for ſeveral months, till they accuſe themſelves, being never let to know their accuſers, or confronted by witneſſes; their friends go into mourning for them as if dead, and dare not either ſolicit their pardon or come near them, and are often forced to fly their country for fear of being ſent to the Inquiſition likewiſe.

Several other countries beſides thoſe above mentioned, have had inquiſitions; but they have been laid down, by reaſon of the extraordinary ſeverity and cruelty uſed in the puniſhment of thoſe call'd offenders

The power of the inquiſition is alſo very much curbed in the republick of *Venice*, where it ſeems rather to be a political inſtrument to preſerve the ſtate than the church.

In the *Indies* it is ſevere to extravagancy, for tho' there muſt be the oaths of ſeven witneſſes to condemn a perſon, yet ſlaves and children are allowed to be witneſſes againſt him, and the perſon is tortured till he accuſes himſelf, the ſlighteſt expreſſion againſt the church or office of inquiſition, which they call by the name of the holy office, is ſufficient.

INQUISITORS, they are ſtiled *Lords Inquiſitors*, and the chief *Inquiſitor General*. He was firſt appointed by pope *Urban* IV. in the year 1263, whoſe power was inlarged ſo far at laſt by ſundry popes, that in 1564, pope *Pius* IV. and afterwards *Pius* V. not only commanded all eccleſiaſtical perſons to ſubmit to him, but ordered all princes, judges and other miniſters, to put the orders of the *Inquiſitor General* in execution, whoſe buſineſs it is to preſide over the eccleſiaſtical court, and judge of all matters of faith, hereſy, doctrine, &c.

The *inquiſitors* being clergymen, do not pronounce the ſentence of death; but form an act, wherein they ſay, the criminal convicted of ſuch a crime by his own confeſſion, is with much reluctancy given up to the ſecular power to be puniſhed according to his own demerits. This they give to the ſeven judges, who attend on the left ſide of the altar, who condemn the criminal firſt to be hanged and then burnt; but the *Jews* are burnt alive.

INQUISITORS (in *Law*) ſheriffs, coroners, &c. who have power to enquire in certain caſes.

INRICH'MENT (of *enrichir*, F.) an inriching or being inriched, imbelliſhment, &c.

INSA'NABLENESS (*inſanabilis*, L.) incurableneſs.

INSA'NENESS (of *inſanus*, L.) unhealthfulneſs; alſo madneſs.

INSAN'GUIN'D (of *in* and *ſanguinatus*, L.) endered bloody, drenched with blood.

INSA'TIABLENESS (of *inſatiabilis*, L.) unſatisfiedneſs; uncapableneſs of being ſatisfied.

INSA'TIATENESS (*inſatietas*, L.) unſatisfiedneſs.

INSCRI'BABLE, that may be inſcribed or contained in other figures, as a triangle, ſquare, &c. in a circle.

INSCRI'BED (in *Geometry*) a figure is ſaid to be inſcribed in another, when all the angles of the figure inſcribed touch either the angles, ſides or planes of the other figure.

INSCRIBED *Hyperbola* (with *Geometricians*) is ſuch an one as lies entirely within the angle of its aſymptotes, as the conical hyperbola doth.

INSCRU'TABLENESS (of *inſcrutabili*, L.) unſearchableneſs.

INSCULPED (*inſculptus*, L. *inſculpé*, F.) engraved, carved, or cut.

INSECURE'NESS } of *in* and *ſecuritas*,
INSECU'RITY } L.) unſafety.

INSENSI'BLENESS (of *inſenſibilis*, L.) voidneſs of ſenſe; ſenſeleſneſs.

INSEPARABLENESS (of *inſeparabilis*, L.) inſeparable quality or condition.

INSER'TION (in *Phyſicks*) the implication of one part within another.

INSIDI'OUSNESS (of *inſidioſus*, L.) ſulneſs of wiles, deceitfulneſs, craftineſs.

INSIGNIFI'CANTNESS (of *in* neg. and *ſignificans*,

nificantia, *L.*) conſiderableneſs; worthleſſneſs.

INSINUA'TION (with *Rhetoricians*) is a crafty addreſs or beginning of an oration, whereby the orator ſlily creeps into the favour of the audience.

INSIN'UATINGNESS } (of *inſinuativus*,
INSIN'UATIVENESS } *L.*) inſinuating nature, engagingneſs, winningneſs.

INSIP'IDNESS (*inſipidus*, *L.*) unſaverineſs, the want of taſte or reliſh.

INSO'CIABLENESS (*inſociabilis*, *L.*) unfitneſs for ſociety, unſociable temper.

INSOLATED (*inſolatus*, *L.*) laid in the ſun, bleached.

INSOLENTNESS (*inſolentia*, *L.*) inſolence, haughtineſs, ſaucineſs.

INSO'LUBLENESS (of *inſolubilis*, *L.*) incapableneſs of being looſed or reſolved.

INSOL'VENTNESS (of *in* neg and *ſolvere*, *L.*) incapacity of paying debts, *&c.*

INSPIR'ITED (of *inſpiré*, *F.* or *in* and *ſpirit*, *Eng.*) having life and ſpirit put into it.

INSPIS'SATE (*inſpiſſatus*, *L.*) thickened.

INSTA'BLENESS (*inſtabilitas*, *L. inſtabilité*, *F.*) unſtedfaſtneſs, *&c.* unconſtancy, fickleneſs, uncertainty.

To INSTAL'L (of *in* and ꝑzal, *Sax.* or *inſtaller*, *F.*) to put into poſſeſſion of an office, order, or benefice; properly he placing of a clergyman in a cathedral church, or a knight of the garter in his ſtall, where every one has his particular ſtall or ſeat.

An INSTANT (with *Philoſ.*) is defined to be an indiviſible in time, that is neither time nor a part of it; whereto nevertheleſs all the parts of time are joined; a portion of time ſo ſmall, that it can't be divided; or, as others define it, an inſtant is an inſtantly ſmall part of duration, that takes up the time of only one idea in our minds, without the ſucceſſion of another, wherein we perceive no ſucceſſion at all.

A temporary INSTANT, is a part of time that immediately precedes another; and thus the laſt inſtant of a day really and immediately precedes the firſt inſtant of the following day.

A natural INSTANT, is what we otherwiſe call the priority of nature, which is obſerved in things that are ſubordinated in acting; as firſt and ſecond cauſes; cauſes and their effects.

A rational INSTANT, is not any real *Inſtant*, but a point which the underſtanding conceives to have been before ſome other *Inſtant*; founded on the nature of the things which occaſion it to be conceived.

INSTANTNESS (of *inſtans*, *L.* and *neſs*) the immediateneſs.

INSTANTA'NEOUSNESS (of *inſtantaneus*, *L.* and *neſs*) momentaneouſneſs, or happening in the nick of time.

INSTINCT (*inſtinctus*, *L.*) a natural bent or inclination; that aptitude, diſpoſition, or natural ſagacity in any creature, which by its peculiar formation is naturally endowed with, by virtue whereof, they are enabled to provide for themſelves, know what is good for them, and are determined to preſerve and propagate the ſpecies.

INSTINC'TIVE (of *inſtinctus*, *L.*) belonging to, or cauſing inſtinct. *Milton.*

To INSTRUCT (*inſtruo*, *L. inſtruire*, *F.*) To teach; to form by precept; to inform authoritatively; to educate; to inſtitute; to direct.

Out of heaven he made thee to hear his voice, that he might *inſtruct* thee.
Deut. iv. 36.

He ever by conſulting at thy ſhrine,
Returned the wiſer, or the more *inſtruct*
To fly or follow what concern'd him moſt.
Milton.

INSTRUCTOR, a teacher, an inſtitutor; one who delivers precepts or imparts knowledge.

After the flood arts to *Chaldea* fell,
The father of the faithful there did dwell,
Who both their parent and *Inſtructor* was.
Denham.

O thou, who future things can'ſt repreſent
As preſent, heav'nly *inſtructor*.
Milt. Par. Loſt.

INSTRUCTION (*inſtruction*, *F.*) 1. The act of teaching, information: 2. precepts conveying knowledge.

On ev'ry thorn delightful wiſdom grows,
In ev'ry ſtream a ſweet *inſtruction* flows;
But ſome untaught o'er hear the whiſp'ring rill,
In ſpite of ſacred leiſure, block-heads ſtill.
Young.

INSTUCT'IVENESS, of inſtructive or teaching quality.

INSTRUMENTALNESS (*inſtrumentalis*, *L.*) ſerviceableneſs, or contributing to as a means.

INSUFFICIENTNESS, inability, incapacity.

INSULATED (*inſulatus*, *L.*) made an iſland.

INSU'PERABLENESS, invincibleneſs, uncapableneſs, or a not being liable to be overcome.

INSUPPORT'ABLENESS (of *in* neg. and *ſupportable*, *F.* and *neſs*) intolerableneſs, unbearableneſs.

INSURER (*aſſeurer*, F.) one who for a certain premium or ſum of money, undertakes to make good any loſs that may happen, or has happened unknown, to goods, ſhips, houſes, *&c.* by caſualties of pirates, the ſeas, fire, *&c.*

INSURMOUNT'ABLENESS, uncapableneſs of being overcome by labour, induſtry, *&c.*

INTAC'TILE (*intactilis*, *L.*) that cannot or will not be touched.

IN'TEGRAL *Numbers*, are whole numbers,

numbers, in oppoſition to broken numbers or fractions.

INTELLIGENTIAL, intellectual, underſtanding. *Milton.*

INTELLIGENTNESS (of *intelligens, L.*) underſtanding faculty.

INTELLIGIBLENESS, capableneſs of being underſtood, apprehended or conceived by the underſtanding.

INTEMPERATURE (with *Phyſicians*) a diſtemper or indiſpoſition that conſiſts in inconvenient qualities of the body, as an hot, thin, or ſalt diſpoſition.

INTEMPESTIVENESS (*intempeſtivus, L.*) a being out of time or due ſeaſon.

INTENDANCY (*intendance, F.*) the office or management of an intendant, *i. e.* one who has the inſpection, conduct of a juriſdiction, *&c.*

INTENSENESS, INTENSITY } greatneſs, extremeneſs.

INTENT, INTENTION } meaning, purpoſe, deſign, drift, mind, *F.* of *L.*

INTENTION, the end propoſed in any action, the determination of the will in reſpect to any thing, *F.* of *L.*

INTENTION (in *Law*) a writ which lies againſt one who enters after the death of a tenant in dower, or other tenant for life, and holds him out in the reverſion or remainder.

INTENTION (of *Study*) is when the mind fixes its view on an *idea* with great earneſtneſs, ſo as to conſider it on all ſides, and will not be called off by the crowding in of other ideas.

INTENTION (with *Rhetoricians*) is the repetition of the ſame word in a contrary ſenſe; as *vna ſalus victis nullam ſperare ſalutem.*

INTERCALATED (*intercalatus, L.*) put between, as the putting in a day in the month of *February* in leap year.

INTERCEDENT (*intercedens, L.*) coming in between.

INTERCEPTED (*interceptus, L. interceptè, F.*) catched up by the way, prevented.

INTERFUSED (*interfuſus, L.*) poured forth, in or among. *Milton.*

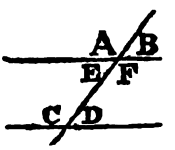
INTERGAPING *of Vowels* (with *Gram.*) is when two vowels meet together, one at the end of a word, and the other at the beginning of the next, ſo as to make an uncouth ſound.

INTERJECTION (with *Gram.*) is an expreſſion which ſerves to ſhew a ſudden motion of the ſoul, either of grief, joy, deſire, fear, averſion, admiration, ſurprize, *&c.* And as the greateſt part of thoſe expreſſions are taken from nature only in all languages, ſo true interjections conſiſt generally of one ſyllable. The *Latins* borrowed moſt of their interjections from the *Greeks*, and we, and the reſt of the moderns, borrow them from the *Latins*; tho' the *Engliſh* have ſome few of their own; but they are but few.

In the INTERIM, in the mean time or while.

INTERMINATED (*interminatus, L.*) unbounded, having no limits.

INTERMITTING (*intermittens, L.*) leaving off for a while.



INTERNAL *Angles* (*Geometry*) are all angles made by the ſides of any right lined figure within alſo the two angles between the parallel lines on each ſide the croſſing line, as D and F, and C and E, in the figure, are called the two *Internal Angles*, and are always equal to two right angles.

INTERNALNESS, inwardneſs.

To INTERPLEAD (of *entre* and *plaider*, F.) as when two perſons are found heirs to land by two ſeveral offices, and the thing is brought in doubt to which of them poſſeſſion ought to be given; ſo that they muſt interplead, *i. e.* formally try between themſelves who is the right heir.

INTERROGATORY (*interrogatorius, L.*) of or pertaining to an interrogation or examination.

An INTERRUPT, an interruption. *Milton.*

INTERRUPTION (with *Geometricians*) is the ſame *disjunction* of proportion, and is marked thus; to ſignify the breaking off the ratio in the middle of four ſeparate proportionals, as B : C :: D : E, *i. e.* as B is to C, ſo is D to E.

To INTERSECT (*interſectum, L.*) to cut off in the middle

INTERSECTION (with *Mathematicians*) ſignifies the cutting off one line or plane by another: and thus they ſay the mutual interſection of two planes is a right line.

INTERSPACE (*of inter*, between, and *ſpatium*, L.) a ſpace between two things.

INTERVOLV'D (of *inter*, and *volvo*, L.) rolled one within another. *Milton.*

INTERWOVEN (of *inter*, L. between, and peapan, *Sax.* to weave) weaved or woven with or among.

INTESTABLENESS (of *inteſtabilis*, L.) uncapableneſs (in *Law*) of making a will.

INTESTATE, to dye inteſtate, *i. e.* without making a will, was anciently accounted a very infamous thing, which notion proceeded from the decrees of the ancient councils, that every perſon ſhould leave a part of his effects to be diſtributed to pious uſes; and that this ſhould not be neglected, the parish prieſts were enjoin'd to exhort dying perſons to confeſs their ſins, and to diſpoſe of ſome part of their eſtate to the church or poor; which cuſtom ſo far prevailed, as to deny abſolution and the ſacrament to thoſe who refuſed to comply with this advice, and if any man died without making a will, he was looked upon as a murderer of himſelf, and in

was

was deem'd reaſonable that his aſſets ſhould be forfeited to his reſpective lord, eſpecially if he lay any time ſick, and did not die ſuddenly.

It being accounted a ſcandalous thing not to leave a legacy to ſome religious uſe, it was decreed that the biſhop, for the intereſt of the perſon ſo deceaſed, ſhould make ſome charitable diſtributions out of his eſtate; and for this reaſon he was to have the adminiſtration of the deceaſed's goods and chattles to ſatisfy his creditors, and to perform every thing in the ſame manner, as if he had been executor by will.

But the temporal lords, out of covetouſneſs, fiezed on this privilege themſelves, alledging, that as inteſtate perſons were deemed *felos de ſe*, their goods and chattles were forfeited to them, and ſo neither paid the debts of the deceaſed, nor gave alms of any part of them.

This gave occaſion to the *Engliſh* biſhops to complain of them in a council held at *Lambeth* in the year 1261, and in a council held in *London* in 1342.

This cuſtom of ſecular lords fiezing their vaſſals goods, was afterwards practiſed by biſhops with reſpect to their clergy, and by the popes in reſpect to the biſhops.

INTESTINE *Motion of the Parts of the Fluids*, where the attracting corpuſcles of any fluid are elaſtick, they muſt of neceſſity produce an *inteſtine Motion*; and this greater or leſſer according to the degrees of their elaſticity and attractive force.

INTES'TINENESS (of *inteſtinus*, *L.*) the being within or inward.

INTHRALMENT (of *in*, Ƿnæl, *Sax.* and *mort*) ſlavery, or bringing into bondage.

IN'TIMATENESS, great familiarity, ſtrict friendſhip.

INTIRE'NESS (*integritas*, *L.* *entierete*, *F.*) wholeneſs, compleatneſs, *&c.*

INTOL'ERABLENESS (*intolerabilis*, *L.*) unbearableneſs, *&c.*

INTRAC'TABLENESS (of *intractabilis*, *L.*) ungovernableneſs, unmanageableneſs.

INTRAN'S'D (of *in* and *tranſe*, F.) caſt into a tranſe. *Milton.*

INTREP'IDNESS (*intrepidus*, *L.*) undauntedneſs, fearleſneſs.

IN'TRICATENESS (*intricatum*, *L.*) perplexity, intanglement, difficulty.

INTRIG'UE (*intrigue*, F. derived, as ſome ſay, of *In* and Ϛριξ, Gr. hair) and is properly underſtood of chickens that have their feet intangled in hair; a ſecret contrivance, cunning deſign or plot; an aſſemblage of events or circumſtances occurring in an affair, and perplexing the perſons concerned in it.

INTRINSICALNESS (of *intrinſicus*, *L.*) inwardneſs, *&c.*

INTRODUC'TIVE, ſerving to bring in.

INTUI'TION (in *Metaphyſicks*) a perception of the certain agreement or diſagreement of any two ideas, immediately compared together. *Locke.*

INVAL'IDNESS (*invalidité*, F.) the nullity of an act or agreement.

INVARIABLENESS (*invariabilis*, *L.*) unchangeableneſs.

INVEC'TIVENESS (*invectivus*, *L.*) reproachfulneſs, virulence in words, *&c.*

INVE'NTION, a ſubtlety of mind, or ſomewhat peculiar in a man's genius, which leads him to the diſcovery of things that are new.

INVENTION (in *Rhetorick*) is reckoned the firſt part of that art. For by the help of invention in oratory, *Rhetoricians* have found out certain ſhort and eaſy methods, to ſuppy them with arguments to diſcourſe properly on all ſubjects; theſe are diſtributed into certain claſſes called *Common Places*.

INVENTION (with *Painters*, &c.) is the art of finding out proper objects for a picture, by the help of hiſtory or ancient tables.

INVENTION (with *Poets*) every thing that the poet adds to the hiſtory of the ſubject he has choſen, and of the turn he gives it.

INVENTIVENESS (of *inventif*, F. and *neſs*) aptneſs to invent.

INVENTORY (*inventoire*, F.) a catalogue of goods and chattles found in the poſſeſſion of a party deceaſed, and appraiſed, which every executor or adminiſtrator is bound to deliver to the ordinary, whenever it ſhall be required.

INVENTORY (in *Commerce*) a liſt or particular valuation of goods.

INVENTORY'D (*inventorié*, F.) written down in an inventory.

INVENT'RESS (*inventrix*, L. *inventrice*, F.) a female inventor.

INVERS'E (*inverſus*, L.) turned in and out, upſide down, backward or the contrary way.

INVERSE *Rule of Three* } a method
INVERSE *Rule of Proportion* } of working the *Rule of Three*, which ſeems to be inverted or turned backwards.

INVERSE *Ratio* (with *Mathematicians*) is the aſſumption of the conſequent to the antecedent; like as the antecedent to the conſequent, as if B : C :: D : E, then by inverſion of *Ratio* C : B :: E : D.

INVERS'LY (of *inverſus*, *L.*) backwardly, in an inverted order.

INVERT'ED (in *Heraldry*) as wings inverted, is when the points of them are down.

INVESTIGA'TION (with *Gram.*) is the art, method or manner of finding the theme; in verbs, the mood, tenſe, *&c.*

INVET'ERATENESS (*inveteratus*, L.) inveterate malice, or the quality of an old grudge.

INVID'IOUSLESS (of *invidioſus*, *L.* or *F.*) envy.

INVIN'CIBLENESS (*invincibilis*, *L.*) unconquerableneſs.

INVI'OLABLENESS (*inviolabilis*, *L.* un-

capableneſs of being violated.

INVIS'IBLNESS } (*inviſibilis*, *L.*) in-
INVISIBIL'ITY } viſible quality, uncapableneſs of being ſeen.

INVI'TATORY *Verſe* (in the *Roman Catholick* ſervice) a verſe that ſtirs up to praiſe and glorify God.

INVOCA'TION (in an *Epick Poem*) is accounted the third part of the narration; and moſt poets, in imitation of *Homer*, have begun their poems with an invocation; who, no doubt, thought the invocation would give a ſanction to what he ſhould ſay, as coming from divine inſpiration.

INVOLU'NTARINESS (of *involuntarius*, *L.*) unwillingneſs, or the not being done with the free will.

INVOLU'TION, a wrapping or rolling up in, *L.*

INURBANE'NESS, clowniſhneſs, incivility.

INU'SITATE (*inuſitatus*. *L.*) not in uſe.

INVUL'NERABLENESS (*invulnerabilis*, *L.*) uncapableneſs of being wounded.

IN'WARDNESS (of inpeapb, *Sax.*) the being on the inſide.

INWO'VEN (of *in*, and peagan, *Sax.*) weaved in. *Milton.*

JOB'BER, one that undertakes jobs.

JO'BENT *Nails*, a ſmaller ſort of nails, commonly uſed to nail thin plates of iron or wood.

JOCKLET } (yoclet, *Sax.*) a little farm,
JOCK'ET } requiring as it were but one yoke of oxen to till it. *Kentiſh.*

JOCOSE'NESS (*jocoſitas*, *L.*) merrineſs in jeſting, drollery.

JOC'ULARNESS (of *jocularis*, *L.*) jocoſeneſs, jeſtingneſs, *&c.*

JOCUND'NESS (of *jocundus*, *L.*) merrineſs, pleaſantry, ſportfulneſs.

JOIN'ER (of *joindre*, F.) one who makes wooden furniture, *&c.*

JOINERS, were incorporated *Anno* 1570, and are a maſter, two wardens, 24 aſſiſtants, and 100 on the livery. Their armorial enſigns are *gules*, a chevron *argent* between two pair of compaſſes above, and a ſphere in baſe *or*, on a chief of the third, two roſes of the firſt, and between them a pale *ſable*, charged with an eſcallop-ſhell of the ſecond. The creſt is a demi ſavage proper, holding a ſpear *or*. The ſupporters two *Cupids* of the laſt, the dexter holding a woman crowned with a caſtle, the ſiniſter a ſquare, both proper. Their hall is in *Thames-ſtreet*, near *Dowgate hill.*

JOIN'ERY, the art of working in wood, and of fitting or aſſembling various parts or members of it together; it is employ'd chiefly in ſmall work, and in that differs from carpentry, which is converſant in large work

JOINT (*junctura*, *L. jointure*, *F.*) th juncture, articulation or aſſemblage of two o more things.

JOINT (with *Architects*) the ſeparatio between the ſtones, which is filled with mor tar, plaiſter or cement.

JOINTING (in *Carpentry*) the ſevera manners of aſſembling or fitting pieces of woo together.

JOINT'URED (ſpoken of a wife) having dowry ſettled on her.

JOL'LINESS (*q. d. jovia'itas*, *L.* o *Jovis*, *Jupiter*) gaiety, mirth, good humour

ION'ICK *Order* (in *Architecture*) an orde ſo called from *Ionia* in leſſer *Aſia*, the body o the pillar is uſually channelled or furrowe with 24 gutters, and its length with the capi tal and baſe is 29 modules, the chapiter being chiefly compoſed of *Volutes* or ſcrolls.

Vitruvius ſays, the people of *Ionia* formed it on the model of a young woman dreſſed in her hair, and of an eaſy, elegant ſhape whereas the *Dorick* had been formed on the model of a robuſt, ſtrong man.

JOVE (Ζεὺς, Gr.) the ſoul of the world is called Ζεὺς, *e. i. Jupiter* of ζάω, to live; and it takes its name from this, to wit, that the health (well being) of all things depend on him alone, and becauſe he is the cauſe and life of all things that do live, therefore he is called the king of the univerſe.

Or the ſoul of the world is called *Jupiter*, becauſe as the ſoul preſides over us, ſo nature rules far and wide over all things. They call the ſoul of the world Δία, *i. e. Jove*, and for this reaſon, that all things were made and are preſerved in their being by him.

Some call the ſoul of the world Διὸς, of δεῦν, to water, becauſe he waters the earth, or becauſe he adminiſters vital moiſture to all living things.

JO'VIALNESS. See *Jollineſs.*

JO'VIALIST (*q. d.* one born *Jove læto*, under the jovial planet *Jupiter*) a pleaſant, jolly, merry fellow.

JOUK (with *Falconers*) a hawk is ſaid to jouk when he falls aſleep.

JOUR'NAL, a common name of ſeveral news papers, which detail the particular tranſactions of *Europe.*

JOUR'NEY-*work*, day-work; but properly working for a maſter of the ſame trade, *&c.*

JOUST, juſting. *Milton.*

JOWR'ING } as a jowring pain, a con-
JOURE'ING } ſtant grumbling pain, as that of the tooth ache.

JOY, is of all the paſſions the moſt agreeable to nature; but *Moraliſts* ſay, care muſt be taken that it break not out on improper occaſions, as on other mens misfortunes.

JOY (*Joye*, F. *gioia*, Ital.) 1. The paſſion produced by any happy accident, gladneſs, exultation.

Joy is a delight of the mind, from the conſideration of the preſent, or aſſured approaching poſſeſſion of a good. *Locke.*

2. Gaiety, merriment, feſtivity.

The roofs with *joy* reſound;
And hymen, ïo hymen, rung around,
Dryden.

3. Happineſs, felicity.

The bride,
Lovely herſelf, and lovely by her ſide,
A bevy of bright nymphs, with ſober grace,
Came glitt'ring like a ſtar, and took her place;
Her heav'nly form beheld, all wiſh'd her *joy*;
And little wanted, but in vain, their wiſhes all employ. *Dryden.*

To JOY, to rejoice, to be glad, to exult.

Well then, my ſoul, *joy* in the midſt of pain,
Thy Chriſt, who conquer'd hell, ſhall from above,
With greater triumph yet return again,
And conquer his own juſtice with his love.
Wotton.

JOY'FULNESS, gladneſs.

JOY'LESS, deſtitute of joy. *Milton.*

JOYN'DER (in *Common Law*) the joining or coupling of two perſons in a ſuit or action againſt another.

JOYN'ING *of Iſſue* (*Law* term) is when the parties agree to join and refer their cauſe to the trial of the jury.

JOYN'TER (with *Joiners*) a kind of plane to ſmooth boards.

JOYN'TURE (in *Law*) a covenant, whereby the huſband aſſures to his wife, upon account of marriage, lands or tenements for term of life or otherwiſe.

JOYNT'URE, the ſtate or condition of joint tenants; alſo the joining of one bargain to another.

IRAS'CIBLE *Appetite*, a paſſion of the ſoul, to which *Philoſophers* aſcribe wrath, boldneſs, fear, hope, and deſpair.

IRAS'CIBLENESS (of *iraſci*, *L.*) capableneſs of being angry, angrineſs, aptneſs or readineſs to be angry.

IRE'FULNESS (in*e*ꝑ*ul* or in*ꝑ*ung*e*ul, *Sax.*) wrathfulneſs, angrineſs.

IRIS (with *Botan.*) the Flower-de-Luce, Creſſes, Rocket-gentle or Rocket-gallant.

IRIS (in *Painting*, *&c.*) was repreſented as a nymph with large wings, extended in the form of a ſemicircle, the plumes being ſet in rows of divers colours, with her hair hanging before her eyes, her breaſts like clouds, and drops of water falling from her body, holding in her hand a *Rain-bow* or a *Fleur de Luce*.

IRIS (in *Optics*) thoſe changeable colours that ſometimes appear in the glaſſes of teleſcopes, microſcopes, *&c.* alſo that coloured figure which a triangular glaſs will caſt on a wall, when plac'd at a due angle in the ſun-beams.

IRIS (according to the *Poets*) the daughter of *Thaumas*, for the wonderfulneſs of her beauty, and was painted with wings, and riding upon her own rainbow by reaſon of her ſwiftneſs. She was *Juno*'s meſſenger, and was never from her, always ready and watchful to be employ'd in her moſt important affairs; her office was to unlooſe the ſouls of women from their bodies, as *Mercury*, the meſſenger of *Jupiter*, unlooſed thoſe of men; and as he was employ'd in meſſages of peace, ſhe was always ſent to promote ſtrife and diſcord.

I'RISH *Tongue*, is accounted to have been of *Britiſh* extraction, but is of great antiquity; and the letters of it bear ſome reſemblance to the *Hebrew*, *Saxon*, and other characters; but the old *Iriſh* is now become almoſt unintelligible; very few perſons being able to read or underſtand it.

To IRK, to be troubleſome or uneaſy to the mind.

IRK'SOMNESS (y*r*ꝺe, *Sax.*) troubleſomneſs, tedioſuneſs, *&c.*

I'RON (i*r*on, *Sax.*) a hard, fuſible, malleable metal. Iron is accounted the hardeſt of all other metals, as being the moſt difficult to melt; and yet it is one of the lighteſt metals, and eaſieſt to be deſtroy'd by ruſt, by reaſon of the ſteams which proceed from it: It is engendered of a moſt impure quickſilver, mixed with a thick ſulphur, filthy and burning; or as others ſay of an earth, ſalt and ſulphur, but very impure and irregularly mix'd, which renders it very much diſpoſ'd to ruſt.

IRON (with *Chymiſts*) is called *Mars*, and is repreſented by this character ♂, which is an hieroglyphick, and denotes gold at the bottom; only its upper part, too ſharp, volatile and half corroſive, which being taken away, the iron would become gold.

The firſt character of iron is; that it is the heavieſt of all bodies after copper. Its ſecond, that it is the leaſt ductile, the hardeſt and moſt brittle of all metals. Third, that it is very fixed, as to its metalline part, not ſulphureous one. Iron being well purged of its ſulphur by a vehement fire, becomes harder, compacter, and ſomewhat lighter, and is called ſteel. Fourth, it ignites before it fuſes, and fuſes with much difficulty; and contrary to the nature of all other metals, the more it is ignited, the ſofter and more ductile it becomes: Being ſcarce flexible or malleable at all before ignition. Fifth, it is diſſoluble by almoſt all bodies in nature, *i. e.* that have any degree of activity, as ſalt, dew, the breath, fire, water, air, *&c.* Sixth, it is very ſonorous and elaſtick, tho' the ſound it yields is leſs ſweet than that of copper. Seventh, of all bodies it is the only one that is attracted by the *Load-ſtone*.

It may be ſoftened by heating and hammering of it often and permitting it to cool naturally; and may be made white by cooling it in *Sal armoniac*, and quick-lime. The

ſtrongeſt temper of iron, is ſaid to be that, which it takes in the juice of ſtrained worms; if you apply a roll of ſulphur, to a bar of iron heated red hot, it will diſſolve it and fall in a fine duſt.

IRON *Oar*, is found in the mines in grains and lumps, and being melted and burned in forges, is brought into forms by main force of fire. Iron being heated red hot, and then put into water hardens it; and by the often doing ſo, it becomes ſteel, which is more ſtiff and hard; but yet more brittle; but has more of a ſpringy nature to leap back, than any other metal; for both ſteel and iron have abundance of pores, which go turning and winding like ſcrews, by means of which it approaches the *Load-ſtone*, and is ſaid to be a kin to the *Load-ſtone*, being dug out of the ſame mines. If a plate of iron be put in the fire, and made red hot, 'tis ſaid it will come out longer than it was when it was put in.

To IRON, to put into irons, *i. e.* chains, or fetters, alſo to ſmooth linnen, *&c.* with a heated iron.

IRON *Monger* (of iron-mangene, *Sax.*) a dealer in iron.

Clerk of the IRONS, an officer in the mint, whoſe buſineſs is to take care that the irons be clean and fit to work with.

IRON-MONGERS, were incorporated 1462, and conſiſt of a maſter, 2 wardens, 100 aſſiſtants (being all on the livery) beſides yeomanry. The livery fine is 15 *l.* 12 *s.* and that for ſteward 16 *l.* Their arms are *argent* on a chevron *gules*, between three gads of ſteel *azure*, as many pair of ſhackles *or*. The creſt on the helmet and torſe, two lizards combatant proper, chained and collared *or*; no ſupporters. Their motto, *God is our Strength*. Their hall is in *Fenchurch-ſtreet*, near *Billeter lane*.

IRONY (εἰρωνεία, Gr.) is a manner of ſpeaking quite contrary to what we think, as when we call a lewd woman chaſte, and a known rogue an honeſt man. The chief ſign of this trope is generally the tone of the voice in pronouncing ironies.

IRRA'TIONABLENESS (of *irrationabilis, L.*) unreaſonableneſs, irrationality.

IRRA'TIONAL *Root* (with *Mathematicians*) is a ſurd root, *i. e.* that ſquare root, or any other root, which cannot be perfectly extracted out of a rational number, and is uſually expreſſed by ſome character called the radical ſign: Thus $\sqrt{}5$, or $\sqrt{}(2)\,5$, ſignifies the ſquare root of 5; and $\sqrt{}(3)\,16$, the cube root of 16, *&c.*

IRRATIONAL *Quantities* (with *Mathematicians*) are ſuch, between which there is no expreſſible reaſon or proportion; all ſuch as are in no wiſe commenſurable to a given quantity.

IRRATIONALNESS (of *irrationalis, L.* defectiveneſs of reaſon.

IRRECONCI'LABLENESS (of *irreconciliable, F.*) eſtate, quality, *&c.* that cannot or will not be reconciled.

IRRECOV'ERABLENESS (of *in* neg. and *recoverable, F.*) impoſſibleneſs of being recovered or gotten again.

IRREFRAGABIL'ITY } (of *irrefra-*
IRREFRA'GABLENESS } *gabilis, L.* undeniableneſs, uncapableneſs of being baffled *&c.*

IRREFU'TABLENESS (of *irrefutabilis, L.* and *neſs*) unlikableneſs or impoſſibleneſs of being refuted or diſproved.

IRREG'ULAR *Column* (with *Architect.* is ſuch an one as not only deviates from the proportions of any of the five orders; but whoſe ornaments either in the ſhaft or capital are abſurd and ill choſen.

IRREG'ULARNESS (*irregularité, F.* or *L.*) going out of rule.

IRRELI'GIOUSNESS (of *irreligioſus, L.* irreligion, ungodlineſs.

IRREMED'IABLENESS, (of *irremediabilis, L.*) quality or circumſtance that cannot be remedied.

IRREMIS'SIBLENESS (of *irremiſſibilis, L.*) uncapableneſs of being remitted, unpardonableneſs.

IRREP'ARABLENESS (of *irreparabilis, L.*) uncapableneſs of being repaired or reſtored to its firſt ſtate.

IRREPREHENSIBLENESS (of *irreprehenſibilis, L.*) undeſervingneſs or uncapableneſs of being blamed or reprehended.

IRRESIST'IBLENESS (of *irreſiſtible, F.* uncapableneſs of being reſiſted.

IRRESOLUTENESS (*irreſolute, F.*) uncertainty, unreſolvedneſs of mind; ſuſpence want of courage.

IRRETRI'EVABLENESS (of *in retriever, F.* and *neſs*) irrecoverable or irretrievable ſtate or quality.

IRREVERENTNESS (of *irreverens, L.*) irreverence, want of reſpect or regard to ſacred things.

IRREVO'CABLENESS (of *irrevocabilis, L.*) condition, *&c.* that cannot be called back, or revoked to its former ſtate.

IRRIG'UOUSNESS (of *irriguus, L.*) well watered ſtate or condition.

IR'RITABLE (*irritabilis, L.*) quickly made angry.

ISCHIAD'ICK, a term applied to the two veins of the foot, which terminate in the crural.

ISCHIAT'ICK (of ἰσχίας, Gr.) troubled with, or ſubject to a pain in the hip.

ISING-GLASS, a kind of fiſh glue, brought from *Iſlandia* and thoſe parts; uſed in phyſick, and for adulterating wines.

ISLAND *Chryſtal*, a tranſparent ſtone of the nature of a talc, a bit whereof laid on a book, every letter ſeen thro' it will appear double.

IS'LANDER

ISLANDER (*insularis, L. insulaire, F.*) an inhabitant of an island.

ISLET, a little isle.

ISOCHRONE (*ἰσόχρονος*, Gr.) equal in time, as the isochronal vibrations of a pendulum, are such as are made in equal time.

ISOPERIMETERS (with *Geometricians*) such figures as have equal perimiters or circumferences.

ISOSCELES (of *ἴσος*, equal, and *σκέλος*, G. the leg) a triangle that has two legs equal; as in the figure.

ISSUE, a passage, outlet, going out; success; an end or event; also offspring, *F.*

ISSUE (in *Com. Law*) that point of matter depending in suit, upon which the parties join and put their cause to the trial of the jury.

General ISSUE (in *Law*) that whereby it is referred to the jury to bring in their verdict, whether the defendant hath done any such thing as the plaintiff lays to his charge.

Special ISSUE (in *Law*) is that when special matters being alledg'd by the defendant in his defence, both parties join thereupon, and so grow rather to a demurrer, if it be *Quæstio Juris*, or to the trial by a jury, if it be *Quæstio Facti*.

ISSUELESS, without off-spring.

ITALICK *Architecture*, the compositе order.

ITCHING (*incertæ etymologiæ*) a certain motion in the blood, *&c.* better known by the sense of feeling, than by a description in words.

ITERATED (*iteratus, L.*) repeated, done over again.

JUBEBS. See *Jujubes*.

JUBILANT (*jubilans, L.*) singing for joy. *Milton.*

JUBILEE (at *Rome*) the ceremony of performing it is as follows, the pope goes to St. *Peter's* church, to open what they call the holy gate, knocking at it 3 times with a golden hammer, repeating the 19 verse of the 118 psalm, *Open to me the gates of Righteousness, and I will go unto them, and praise the Lord.* And at this time the masons break down the wall, which being done, the pope kneels down before it, while the *Penitentiaries* of St. *Peter* with him with holy water, then taking up the cross, begins to sing the *Te Deum*, and enters the church, the clergy following him.

In the mean time three *Cardinal Legates*, are sent to open three other holy gates with the same ceremonies in the churches of St. *John* of *Lateran*, of St. *Paul* and St. *Mary the greater*. This is performed at the first vespers of Christmas Eve, and the next morning the pope gives his benediction to the people in the *Jubilee* form.

When the holy year is ended, they shut the gates again in the following manner; the pope after he has bleſt the stones and mortar, lays the first stone, and leaves there 12 boxes full of gold and silver medals.

Formerly much people resorted from all parts to *Rome* to enjoy the benefits of the *Jubilee*, but now-a-days but few, except these who dwell in *Italy*, the Pope allowing them to observe the *Jubilee* in their own country, granted the same benefits as if they came to *Rome*.

JUCUNDINESS (*jucunditas, L.*) pleasantness, *&c.*

JUDAS *Tree*, a tree with broad leaves, something resembling those of the apricock, growing in the hedges of *Italy* and *Spain*.

JUDGING (with *Logicians*) is defined to be that action of the mind, by which joining several *Ideas* together, it affirms from one what the other is, as when having an idea of *Earth*, and an idea of *Round*, we either affirm or deny that the earth is round. It is call'd the second of the four principal operations of the mind.

JUDGMENT (*jugement*, F.) 1. The power of discerning the relations between one term, or one proposition and another.

The faculty, which God has given man to supply the want of certain knowledge, is *judgment*, whereby the mind takes any proposition to be true or false, without perceiving a demonstrative evidence in the proofs.

Locke.

2. Doom; the right or power of passing *judgment*.

If my suspect be false, forgive me, God;
For *judgment* only doth belong to thee.

Shakes. H. vi.

3. The act of exercising judicature.

When thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in *judgment* on my soul,
O how shall I appear.

Addison's Spectator.

4. Determination, decision: 5. the quality of distinguishing propriety and impropriety; criticism.

'Tis with our *judgments*, as our watches, none
Go just alike; yet each believes his own.

Pope.

6. Opinion, notion; 7. sentence against a criminal: 8. punishment inflicted by providence, with reference to some particular crime.

We cannot be guilty of greater uncharitableness, than to interpret afflictions as punishments and *judgments*: it aggravates the evil to him that suffers, when he looks upon himself as the mark of divine vengeance.

Addison's Spectator.

JUDGMENT (in *Physicks*) a faculty of the soul, by which it preceives the relation that is between two or more ideas.

JUDICATURE (of *judicatorium, L.*) judgment or trying causes; a term apply'd either to the court wherein the judge sits, or the extent of his jurisdiction; also the profession of those who administer justice, *F.*

JUDICI-

JUDI'CIARY (*judicialis, L.*) done in the due form of juſtice, or according to the courſe of law.

JUDI'CIARY (in *Aſtrology*) a ſcience or art that pretends to judge of, and foretel future events, by conſidering the poſitions and influences of the ſtars, *&c.*

JUDI'CIALNESS (of *judicialis, L.*) judicial quality, ſtate or condition.

JUDI'CIOUSNESS (of *judicieux*, F.) diſcerning faculty, *&c.*

JUF'FERS (with *Carpenters*) ſtuff about four or five inches ſquare, and of ſeveral lengths.

JUGATI'NUS, a Heathen deity of the *Romans*, who they believed to preſide over marriages, at the conjunction of huſband and wife.

JUICE (with *Naturaliſts*) a liquid ſubſtance, which makes part of the compoſition of plants, which communicates itſelf to all the other parts, and ſerves to feed and increaſe them; alſo the vapours and humidities incloſed in the earth.

JUICE (with *Phyſicians*) a kind of fluid in an animal body, as *nervous juice*, that which is found in the nerves.

Pancreatick JUICE (with *Phyſ.*) a liquor ſeparated in the gland of the *Pancreas*.

JUICE'LESS (*ſans jus*, F.) having no juice.

JU'ICINESS, the abounding in, or abundance of juice.

JU'ICY (*plein de jus*, F.) full of juice.

JU'LE (with the *Greeks* and *Romans*) a hymn ſung in honour of *Ceres* and *Bacchus*, in the time of harveſt, to engage thoſe deities to be propitious.

JU'LIAN *Period* (ſo called of *Julius Cæſar Scaliger*, the inventor of it) is a cycle of 7980 years ſucceſſively following one another; by the continual multiplication of the three cycles, *viz.* that of the ſun of 28 years, and that of the moon of 19 years, and that of the Indiction of 15 years; which *Epocha*, although but feigned, is yet of very good uſe in calculation, in that every year, within the period, is diſtinguiſhable by a certain peculiar character: for the year of the ſun, moon, and the indiction will not be the ſame again, till the whole 7980 years be revolved. He fixed the beginning of this period 764 years before the creation.

JULIAN *year*, is the old account of the year (or a ſpace of time conſiſting of 365 days and ſix hours, inſtituted by *Julius Cæſar*, who cauſed the *Roman* calender to be reformed) which till lately was uſed in *England*, and call'd the old ſtile, in contradiſtinction to the new account, framed by pope *Gregory*, which is eleven days before the old, and is called the new ſtile.

JULY (was ſo called of *Julius Cæſar*, who regulated the year, for before that time that month was called *Quintilis*) the 7th month in the year.

JULY (in *Painting*, *&c.*) is repreſented in a jacket of a light yellow, eating cherries; his face and boſom ſun burnt; having his head adorned with a garland of *Centaury* and *Thyme*, bearing a ſcythe on his ſhoulder, and having a bottle hanging at his girdle, and by him a lion.

JUNC'TURE (with *Surgeons*) the reducing of crooked members to their due ſtate; the ſame as *Diorthroſis, L.*

JUNE (takes its name, either of *Juniores L.* the younger, becauſe that young people had an aſſembly in that month for their recreation; or of *Junius Brutus* (as other ſay) who drove out the king of the *Romans* in that month) it is the ſixth month of our year.

JUNE (in *Painting*, *&c.*) was repreſented in a mantle of dark graſs green; having his head adorned with a coronet of bents, king cobs and maiden-hair, holding in his left hand an eagle, and in his right *Cancer*, and on his arm a baſket of ſummer fruits.

JUNKE'TING (ſome derives it of *Jonchades, O. F.* ſweet-meats) feaſting or making merry.

JUNTO } a meeting of men to ſit in
JUNCTO } council; but is moſt commonly us'd in an ill ſenſe, for a company of conſpirators, or a factious aſſembly of malecontents, met together either to exerciſe that authority, which their rebellion has put into their power; or to conſult of ways and means of carrying on and ſupporting their preſent and future deſigns.

JU'PITER (with *Aſtron.*) is accounted the biggeſt of all the planets, being computed to be 2460 times bigger than our earth. Its periodical time is 4333 2 days, 12 hours, and revolves about its axis in 9 hours 56 minutes.

JU'PITER (with *Aſtrologers*) ſignifies judges, divines, ſenators, riches, law, religion, and its characteriſtick is ♃.

JU'PITER's *Diſtaff*, an herb, otherwiſe called *Mullein*.

Canonical JURIS PRUDENCE, is that of the canon law.

Feodal JURIS-PRUDENCE, is that of the fees.

Civil JURIS-PRUDENCE, is that of the *Roman* law.

Clerk of the JURIES, an officer in the court of *Common-Pleas*, who makes out the writs called *Habeas Corpora* and *Diſtringas*, for the appearance of the jury, after they have been returned upon the *Venire Facias*.

To JUST. See *Juſting*.

JUSTICE *juſtitia*, (L. *q. juris ſtatio*, the ſtation or boundary of right) tho' accounted the ſplendor of all virtues, yet derives its excellency only from the corruption of men, taking its riſe from their vices; and as the uſe of mercy is for the leaſt offending, ſo the uſe of *Juſtice* is for the greater offences, and is either in action or puniſhment, and is either *commutative* or *diſtributive*.

JUSTICE

JUSTICE (in *God*) is a communicable attribute, by which is intended not only the rectitude of his nature in general; but more especially his dealing with his creatures, according to the deserts of their deeds.

JUSTICE (in *Men*) is a propensíon and custom to give every man his due.

JUSTICE (with *Moralists*) is not to injure or wrong any one.

Positive JUSTICE (with *Moralists*) is to do right to all, to yield them whatsoever belongs to them. The *Justice of moral actions* differs from *Goodness* in this, that *Justice* denotes barely a conformity to the law; but *Goodness* further includes a respect to those persons towards whom the action is performed.

Commutative JUSTICE, is that which concerns all persons one with another, in relation to dealings, as buying, selling, exchanging, lending, borrowing, &c.

Distributive JUSTICE, is that which concerns princes, magistrates and officers, &c.

JUSTICE (in *Painting*, &c.) was represented in a crimson mantle trimmed with silver, and was called the goddess *Astræa*, she held a pair of scales in one hand, and a sword in the other.

General JUSTICE } is a constant giving
Universal JUSTICE } to every one his due, and this hath for its object all laws divine and human.

Particular JUSTICE, is a constant will and desire of giving to every one his due, according to a particular agreement, or the laws of civil society; and this is also called *commutative* or *expletory Justice*.

JUSTICE *of the Forest*, is also a lord by office, and the only justice that can appoint a deputy. He is also called *Justice in Eyre of the Forest*. He has the hearing and determining of all offences, within the king's forests committed against venison or vert.

JUSTICES *of the Peace* (within the *Liberties*) are such in cities and towns corporate, as the former are in any county; and their authority and power is altogether the same, within their several precincts.

JUS'TE *a Corps*, a garment that reaches down to the knees, fits close to the body, and shews the shape of it.

JUSTIFI'ABLENESS (of *justus*, and *fio*, L.) capableness of being justified, warrantableness.

JUS'TIFIED (*justificatus*, L.) cleared or proved innocent of any crime, charge or accusation; also verified, maintained for good, proved.

To JUS'TIFY (*justificare*, L.) to clear one's self, to make his innocency appear, to verify, to shew or prove, to maintain or make good.

JUST'INGS } (*joutes* of *jouter*, F. to run
JUSTS } at tilts) were exercises used in former times by such persons who desired to gain reputation in feats of arms, of whatsoever degree or quality, from the king to the private gentleman; they were usually performed at great solemnities, as marriages of princes; and also on other occasions. The time and place being appointed, challenges were sent abroad into other nations, to all that desired to signalize themselves. And rewards were appointed by the prince for those that came off conquerers. As for the places it was various; in the year 1395 there was great justings on *London Bridge*, between *David* earl of *Craford* in *Scotland*, and the lord *Wells* of *England*, &c. In the time of king *Edward* III. justings were frequent in *Cheapside*, and on the *North-side* of *Bow Church*, there was a building of stone erected, called *Sildam* or *Crownefield*, to see the justings that were frequently performed there, between the end of *Soper Lane* and the *Cross*. It was built on this occasion; in the year 1330 there was a great justing of all the stout earls, barons and nobles of the realm, which lasted three days, where queen *Philippa*, with many ladies, fell from a scaffold of timber, but received no harm; after which the king built it strongly of stone for himself, the queen and other persons of high rank, to behold the *justings*. This *Sildam* remained till the time of *Henry* VIII. as it appears in that he came thither, dressed in the habit of a yeoman of the guard, with a *Partison* on his shoulder, and having taken a view of the watches of the city, went away undiscovered.

Smithfield also was a place for performing these exercises; in the year 1357 great and royal justs were held in *Smithfield*, there being present the kings of *England*, *France* and *Scotland*, and their nobility. And in the time of *Richard* II. royal justs and tournaments were proclaimed by heralds in several courts in *Europe* to be performed in *Smithfield*, to begin on sunday next after the feast of St. *Michael*. At the day appointed there issued out of the tower, about three in the afternoon, 60 coursers apparelled for the justs, upon every one an esquire of honour, riding a soft pace, and then came forth 60 ladies of honour, mounted upon palfreys, riding on the one side richly apparelled, and every lady led a knight with a chain of gold. The knight's that were of the king's party had their armour and apparel adorned with white harts, and crowns of gold about the hart's neck, and so they rode thro' the streets of *London* to *Smithfield*, with a great number of trumpets and other instruments of musick before them. Where the ladies that led the knights, were taken down from their palfreys, and went up to their seats prepared for them. The esquires of honour alighted from their coursers, and the knights mounted. And after the helmets were set on their heads, and they were ready at all points, proclamation was made by the heralds, and then the justs began.

began. Theſe juſts laſted many days with great feaſting. The manner of it was thus: the ground being railed about in which the *juſters* were to exerciſe, the contenders were let in at ſeveral barriers, being compleatly armed from head to foot, and mounted on the ſtouteſt horſes; who after they had pay'd their reſpects to the king, the judges and ladies, they took their ſeveral ſtations, and then the trumpets ſounded, and they having couched their lances, that is, having ſet the but end againſt their breaſt, the point toward the adverſary, ſpurred their horſes, and ran furiouſly one againſt another, ſo that the points of their ſpears lighting upon the armour of each other, gave a terrible ſhock, and generally flew to pieces.

If neither party received any injury, they wheeled about, took freſh lances, and ran a ſecond time, and ſo a third, and if neither ſuffered any diſgrace in three encounters, they both came off with honour.

There were many circumſtances relating to theſe performances; as if a man was unhorſed, he was quite diſgraced, or if he was ſhaken in the ſaddle, or let his lance fall, or loſt any piece of his armour, or wounded his antagoniſt's horſe, *&c.* all which were accounted diſreputable. And there were alſo certain rules for diſtributing the prizes to them that behaved themſelves with the greateſt gallantry.

To JUSTLE (from *juſt, jouſter*, F.) to encounter, to claſh, to ruſh againſt each other.

Not one ſtarry ſpark,
But Gods meet Gods, and *juſtle* in the dark.
Lee.

Courtiers therefore *juſtle* for a grant;
And, when they break their friendſhip, plead their want. *Dryd. Kn. Tale.*

Murmuring noiſes riſe in ev'ry ſtreet;
The more remote run ſtumbling with their fear,
And, in the dark, men *juſtle* as they meet.
Dryden.

When elephant 'gainſt elephant did rear,
His trunk, and caſtles *juſtled* in the air,
My ſword thy way to victory had ſhown.
Dryden.

To JUSTLE, to puſh, to drive, to force by ruſhing againſt it.

The ſurly commons ſhall reſpect deny,
And *juſtle* peerage out with property.
Dryden.

JUSTLY (from *juſte*, F. *juſtus*, L.) 1. Uprightly, honeſtly, in a juſt manner.

Nothing can *juſtly* be deſpiſed, that cannot *juſtly* be blamed: where there is no choice, there can be no blame. *South.*

With ignominy ſcourg'd, in open fight;
Next view the *Tarquin* kings; th' avenging ſword
Of Brutus *juſtly* drawn, and *Rome* reſtor'd.
Dryden.

2. Properly, exactly, accurately.

Their artful hands inſtruct the lut
Their feet aſſiſt their hands, and
the ground.

JUSTNESS (*juſtitia*, L.) a bei
quality; the exactneſs or regula
thing.

JUSTNESS *of thought*, conſiſ
tain accuracy or preciſeneſs, by w
part of it is perfectly true and p
the ſubject.

JUX'TA-*Poſition* (with *Philoſ.*
guity or nearneſs; a ranging the
of any mixt body into ſuch a poſi
or ſituation, that the parts being
ſhall determine or ſhew a body to be
figure or quality; or to be endued
properties, as are the natural reſi
a configuration or diſpoſition of p.

IXIA, IXINE } (Ἰξαί, or Ἰξίνη, Gr. *Cardus*, called *Cam*

K

K k, *Roman*, *K k*, Ital. K k
K k, *Saxon*, K κ, *Greek*, an
letters in order of the alphabets; ק
of the *Hebrew*.

K, is a numeral letter ſignifying

K, with a daſh over it ſtood for

The letter *k*, tho' moſt common
is not pronounced, but it loſt afte
Arithmetick, *Logick*, *Magick*, *Pi*
Pick, *Prickle*, *Stick*, *Stickle*, &c.

It has been and ſtill is a diſpu
Grammarians whether *k*, is a diffe
from *c*, becauſe the *Latins* have ve
uſed it, otherwiſe than as a nume
nor do the *French* make much uſe o
in foreign names of places, perſons,
ſome therefore would have it left ou
ally in words derived from the *Latin*,
to the common *Engliſh* uſage, w
ſtrengthen *c* by ſetting *k* after it, as i
&c.

The letter K (in old *Charters* a
ma's) had various ſignifications,
was ſet for *Chorus*, *K. R. C.* for *Car*
i. e. the dear city, *K. R. M.* for
i. e. a verſe, *K R A. M. N.* fo
Amicus Noſter, *i. e.* our dear friend,

KAB'IN } (among the *Per*
KEB'IN } *Turks*) a tempora
riage for a time, upon condition that
band ſhall allow the wife a certain ſu
ney if he repudiates or quits her.

KALARES } (among the
KADARITES } *tars*) a ſect w
the generally received tenet among t
ſelmen, predeſtination, and maintain
trine of free-will, and the liberty of
full extent.

KARATA, a kind of aloes, whi
in *America*, the leaves of which bei
are made into thread, of which fi

&c. are made. The root or leaves be-
own into a river, ſtupifies the fiſh, ſo
ey may be eaſily taken with the hand,
: ſtalk being dried and burned, burns
match; and if it be rubbed briſkly on a
wood, takes fire and conſumes itſelf.

KEEPER *of the exchange and mint*, the
warden of the mint.

KEEPER, one who preſerves, retains,
s; an obſerver, &c.

KEEPER *of the Privy-Seal*, a member
privy-council, thro' whoſe hands paſs
rters ſign'd by the king, before they
o the broad ſeal; and alſo ſome deeds
do not paſs the great ſeal at all. He
a lord by office.

KEEPERS *of the liberties of* England, by
hority of parliament, &c. *Cuſtodes Li-*
Angliæ Auteritate Parliamenti; the
which writs and other proceedings at
n, during the uſurpation of *Oliver*
ll.

KENNING (cennang, *Sax.*) knowing,
g at a diſtance.

KERF (with *Sawyers*) the way made by
, or the ſawn-away ſlip in a piece of
or board.

KIRK *Seſſions*, the name of a petty eccleſi-
ſeſſions in *Scotland*.

KERNELLINESS (of cipnel, *Sax.*) ful-
kernels.

KEY (with *Muſicians*) is a certain tone,
o every compoſition, whether it be long
, ought to be fitted: And this *Key* is
her to be flat or ſharp, not in reſpect of
nature, but with relation to the flat or
harp, which is joined with it.

KEY (in *Polygraphy* and *Stenography*) is
habet of the writing in cypher, which is
t known only to the perſon who writes
er, and he to whom it is ſent.

KEY (*of* an *Author* or *Book*) an explication
to into ſome ſecrets in reſpect to perſons,
and times, &c. which don't appear
t it.

KEYS (*of Spinnets, Organs, &c.*) little
y means of which the jacks play, ſo
ſtrike the ſtrings of the inſtrument; and
is given to the pipes of an organ, by
and ſinking the ſucker of the ſound-

KEYS *of the Iſland* (in the iſle of *Man*)
e 24 chief commoners, who are as it
he keepers of the liberties of the people.

KIDNESS, benevolence, friendly diſ-
n, treatment, &c.

KINGS *at Arms*, officers of great antiqui-
d anciently of great authority; they
the heralds, preſide at their chapters,
ve the juriſdiction of armory. There
ee in number, *Garter*, *Norroy* and *Cla-*
e.

KINNER *Nut*, an earth-nut, a cheſnut.

KINS-*Man* (of *kind*, Teut. or cynne
han, *Sax.*) a he-couſin, &c.

KINS-*Woman* (of cynne, and piman, *Sax.*) a ſhe-couſin, &c.

KISSING (kyſſan, *Sax.*) ſaluting with a kiſs.

KITCHEN-*Stuff* (of *kuchen*, Teut. cycene, *Sax.* and *étoffe*, *F.*) greaſe, &c. the refuſe of a kitchen or cookery.

KNAGGINESS (of cnæp and nerre, *Sax.*) fulneſs of knots, as wood.

KNAVERY (of *knab*, Teut. cnapa, *Sax.*) a boy or ſervant) in ancient times, had no worſe ſenſe than a ſervileneſs, as ſcylocnapa, ſhield-bearer; but now it is generally uſed in an opprobrious ſenſe, for craft, deceit, cheating, fraud, &c.

KNAVISHNESS, diſhoneſty, fradulentneſs, &c. alſo waggiſhneſs.

KNICK-*Knacks*, fine things to play withal, gew-gaws.

KNICK-*Knacketary Man*, one that makes a collection of knick-knacks or curioſities, things uncommon in nature or art, a virtuoſo.

KNIGHT (*knecht*, Teut. cnihe, *Sax.*) a perſon whom the king has ſingled out from the common claſs of gentlemen, and dignified with the honour of knighthood. In ancient times there were ſix particulars required in him that was to be made a knight. 1. That he was no trader. 2. That beſides other things he was not of ſervile condition. 3. That he ſhould take an oath that he would not refuſe to die for the ſake of the goſpel and his country. 4. His ſword was to be girt on by ſome nobleman. 5. That he ſhould have the badge of knighthood put upon him. And, 6thly, That he ſhould be enrolled in the king's books. It was alſo required, that knights ſhould be brave, undaunted, expert, provident and well-behaved. Chriſtian kings appointed many religious ceremonies to be obſerved at the creation of knights, and none were admitted to the order of knights, but ſuch as had merited the honour by ſome commendable and extraordinary exploits. They were anciently diſtinguiſhed by a belt, a target, a ſword, or ſome martial token. But now the honour being grown cheap, theſe ceremonies have been laid aſide, and there goes nothing now to the making a knight in *England*, but the king's touching him with a ſword as he kneels, and ſaying, *Riſe up Sir* R. N.

KNIGHTS *Bannerets*, the ceremony of their creation is thus. The king, or his general, at the head of his army, drawn up in order of battle after a victory, under the royal ſtandard diſplay'd, attended by all the officers and the nobility of the court, receives the knight, led by two knights of note, or other men renowned in arms, carrying his pennon or guidon of arms in his hand; being preceded by the heralds, who proclaim his valiant atchievements, for which he has merited to be made a knight banneret, and to diſplay his banner in the field; then the king or the general ſays, *Advance toi Banneret*, and cauſes

the point of his pennon to be rent off, and the new knight is ſent back to his tent, the trumpets ſounding before him, and the nobility and officers attending him, where they are nobly entertained. This order is certainly moſt honourable, becauſe never conferred but upon the performance of ſome heroick action in the field; whereas all other orders are beſtow'd by favour, or other meaner motives. But there have been none of theſe knights made for many years paſt.

KNIGHTS *Baronets*, is a modern degree of honour, and next to a baron; they have precedency before all knights, except thoſe of the garter, bannerets and privy-counſellors, and the honour is hereditary in the male line. This order was firſt inſtituted in the year 1611 by king *James* I. They are created by patent, the proem whereof ſignifies, that it is for propagating a plantation in the province of *Ulſter* in *Ireland*, for which purpoſe each of them was to maintain thirty ſoldiers in *Ireland*, for three years, allowing each ſoldier 8 *d. per diem*, the whole ſum of which was paid into the *Exchequer* upon paſſing the patent. They are to bear in a canton, or in an eſcutcheon, the arms of *Ulſter*, *viz.* a field *argent*, a ſiniſter hand couped at the wriſt *gules*.

Barons (probably of *baronet*, *L.* men of valour) are peers of *England*, but of the loweſt dignity, and as ſuch ſit in parliament, as all the peers of *England* do by their baronies, though they be dukes, marquiſſes, or earls beſides, and likewiſe archbiſhops and biſhops have baronies annexed to them. Barons are knights of three ſorts.

Barons (by *Tenure*) are biſhops, who hold their baronies by virtue of their being choſen to their ſees.

Barons (by *Writ*) are ſuch as are called to ſit in parliament by their ſovereign, without any precedent title.

Barons (by *Patent*) their title is, *Right Noble Lord*; king *Charles* II. gave the barons a circle of gold, with ſix pearls ſet cloſe to the rim. He is likewiſe allowed to have the cover of his cup held underneath while he is drinking, and a baroneſs may have her train held up in the preſence of a viſcounteſs. The manner of erecting a baron by patent is as follows, he appears in court in his long robe and hood, attended by ſeveral perſons of quality; two heralds walk before him, followed by *Garter* king at arms, holding the king's writ; a baron, ſupported by two gentlemen of diſtinction, brings the robe or mantle, and ſo they enter the king's preſence, kneeling three times; then *Garter* delivers the writ to the lord chamberlain, and when in reading they come to the word *Inveſtivimus*, the king puts on his mantle, and the writ being read, declares him and his heirs barons.

KNIGHTS *Batchelors* (either of *bas Chevaliers*, F. *i. e.* low knights, or of *Baccalaria*, a kind of fees or farm, conſiſting of ſeveral pieces of ground, each of which contained twelve acres, or as much as two oxen would plough; the poſſeſſors of which *Baccalarii*, were called *Batchelors*; others derive the name of *bataillier*, *F.* to combat or fight) they were anciently called ſo, as being the loweſt order of knights, or inferior to bannerets. They were obliged to ſerve the king in his wars at their own expence, for the ſpace of forty days. They are now called *Equites Aurati* in *Latin*; *Equites*, *i. e.* horſemen, becauſe they were to ſerve on horſeback; and *Aurati*, golden or gilded, becauſe they had gilt ſpurs given them at their creation. This dignity was at firſt confined to military men, but afterwards it was conferr'd on men of the robe. It was an ancient ceremony at the creation, to honour the knights with the girdle of knighthood; which he who received was to go to church, and ſolemnly to offer his ſword upon the altar, and to vow himſelf to the ſervice of God. In proceſs of time, beſides the girdle and ſword, gilt ſpurs were added for the greater ornament. The ceremony of the creation is very ſimple, the candidate kneels down, and the king touches him lightly with a naked ſword, ſaying, *Sois Chevalier au nom de Dieu*, F. *i. e.* be a knight in the name of God; and afterwards *Avance Chevalier* A. B. Theſe may be ſaid to be the only knights in *England*, beſides thoſe of the *Garter* and of the *Bath*, who are of a much higher ſphere; for *Bannerets* have been long diſuſed, and *Baronets* are not properly knights. When a knight had committed a capital offence, it was uſual publickly to degrade and depoſe him of his honour of knighthood, which was done by ungirding his military belt, taking off his ſword and breaking it, and hewing off his ſpurs with a hatchet, plucking his gauntlet from him, and reverſing his eſcutcheon of arms.

KNIGHTS *of the Bath*, this order of knighthood is of no leſs antiquity than the times of our *Saxon* anceſtors, and tho' the original of it cannot be exactly determined, yet it appears that *Geoffery* of *Anjou*, before his marriage to *Maud* the empreſs, daughter to our king *Henry* I. was thus made a knight at *Rome*, *Ann.* 1127; tho' *Cambden* and others write that it was inſtituted by *Richard* II. and *Henry* IV. *Ann.* 1339. Upon this occaſion, king *Henry* being in the *Bath*, and being informed by ſome knights, that two widows were come to demand juſtice of him, he immediately leaped out of the *Bath*, ſaying, he *ought to prefer doing Juſtice to his Subjects before the Pleaſure of the* Bath; and thereupon created *knights of the Bath*. Some by theſe *knights* were made within the liſts of the *Bath*, and that king *Richard* ordained that there ſhould be no more than four of them, but king *Henry* IV. encreaſed them to forty ſix: their motto was *Tres in uno*, *L. i. e.* three

nifying the three theological virtues.
eation of thoſe *knights*, there were
ligious rights and ceremonies per-
which uſually belonged to hermits
holy orders. *Firſt*, when the eſquire
ghted came to the court, he was to
d by the king's officers, and to have
res of note to attend him; and if he
re dinner, he was to carry up one
ie king's table, after which thoſe
rere to conduct him to his chamber,
ght he had his beard ſhav'd and his
ound. Then the king commanded
erlain to go to the chamber of this
night, attended by ſeveral knights
es, with muſick, ſinging, dancing,
to inform him of feats of chivalry.
eſquire was put into the *Bath*, and
:en out put into a bed without cur-
re to lie till he was dry, and after-
uthed with a robe of ruſſet, with
es, having a hood to it, like that of
t; then the old knights conducted
ie chapel, being accompanied with
nd other eſquires, dancing and ſport-
him, where being entertained with
ſpices, they were diſmiſs'd with
the new knight was to ſtay in the
l night, and ſpend it in prayer, and
morning to confeſs his ſins to the
d while maſs was ſaying, a taper was
efore him, which he held in his hand
e goſpel; at the elevation an eſquire
his hood from his head, and held it
ſt goſpel. And maſs being ended,
eſquire offered the candle at the altar
ny or more. After this the new
as put to bed, and lay there till day-
hen the chamberlain and other com-
e to his chamber and ſaid, *Sir, good
you, it is time to get up and make
eady*: and having dreſs'd him, they
on horſeback, and conducted him to
ith muſick, a young eſquire carrying
before him, holding it by the point.
me to the hall door, he was received
arſhal and uſhers, who deſired him
and the marſhal was either to have
or an hundred ſhillings for his fee;
conducted up the hall, there he ſtay-
the king came, the young eſquire
ag his ſword. The king being come,
ne of the ſpurs from the chamber-
delivering it to ſome perſon of note,
led him to put it on his right heel,
is done kneeling, and the other ſpur
n by another knight; which being
knight holding up his hands together,
girt on his ſword, and embracing him
neck, ſaid to him, *Be thou a good*
tiffing him. This being done, the
conducting him to the high altar in
l, he there promiſed to maintain the
the holy church during his whole
then unGirt his ſword, and offered it
to God, praying to God and the ſaints, that
he might keep that order to the end, after
which he drank a draught of wine. Upon
his going out of the chapel, the king's maſter-
cook ſtood ready to take off his ſpurs for his
fee, ſaying to him, *I the king's maſter-cook,
am come to receive your ſpurs for my fee; and if
you do any thing contrary to the order of knight-
hood (which God forbid) I ſhall hack your
ſpurs from your heels.* This being done, he
was conducted again to the hall by the knights,
where he ſat the firſt at the knights table,
the knights being about him, to be ſerv'd as
the others were; but was neither to eat nor
drink at the table, nor ſpit, nor look about
him upwards or downwards any more than a
bride. But one of his governors was to hold
a handkerchief before him when he was to
ſpit; and when the king was departed, he
was to be attended to his chamber by knights,
muſick, *&c.* who taking their leave of him
went to dinner. When the company were
retired, he was diſrob'd, and his attire was
to be given to the king at arms, or that
herald that attended, or to the minſtrels, with
a mark of ſilver, if he were a knight batche-
lor; two marks, if a baron; and four, if an earl
or of ſuperior rank; and his ruſſet night-cap
or a noble was given to the watch. After
this, he was clothed with a blue robe, with
ſtrait ſleeves, in the faſhion of a prieſt, having
a white ſilk lace hanging on his left ſhoulder;
which lace he wore upon all his garments,
till he had gained ſome honour and renown in
arms; and was regiſter'd as of high record,
as the nobles, knights, *&c.* or till ſome
great prince or noble lady did cut the lace off,
ſaying to him, *Sir, we have heard ſo much of
your true renown concerning your honour, which
you have done in divers parts, to the great fame
of chivalry, as to yourſelf and him that made
you a knight, that it is meet this lace be taken
from you.* After dinner the knights and gen-
tlemen conduct him to the king's preſence,
where he ſays, *Right noble and renowned Sir,
I do in all that I can give you thanks for theſe
honours, courteſies and bounty which you have
vouchſafed me*: and then takes his leave of
the king; and then the eſquires governors
take their leave of their maſter, with much
complaiſance, demanding their robes and fees,
according to the cuſtom.

Frame-Work KNITTING, or ſtocking
weaving, was firſt deviſed, as it is ſaid, by
William Lee, maſter of arts, of St. *John's* col-
ledge *Cambridge*, 1599.

KNIVES, one *Richard Matthews* was the
firſt *Engliſhman* that attained the perfection
of making fine knives and knife hafts, and
obtained a prohibition againſt all foreigners
bringing knives into *England*, the fifth of queen
Elizabeth.

KNOT or *Nodus* (of a *Romance* or *Drama-
tick piece*) is uſed for that part where the per-
ſons are the moſt embarraſſed by a conjecture

of affairs, the end of which it is not eaſy to foreſee.

Wale KNOTS, are round knobs or knots.

KNOTS (with *Phyſicians*) tuberoſities formed in the joints of old gouty people, conſiſting of a thick, viſcous, crude, indigeſted pituita, accompanied with a bilious humour, hot and acrimonious.

KNOTTINESS, fulneſs of knots, intricateneſs, perplexedneſs, difficultneſs.

KNOWI'NGNESS (cnapan, *Sax.* prob. of γνῶω, Gr.) knowledge.

KNOW'LEDGE, (according to Mr. *Locke*) conſiſts in the perception of the connection and agreement or diſagreement, and repugnancy of our *Ideas*. Thus we know that white is not black, by perceiving that theſe two *Ideas* do not agree.

KYS'TUS (κύςις, Gr.) a bag or membrane, in form of a bladder, full of unnatural humors.

L

L l, *Roman*; *L l*, Italick; L l, *Engliſh*; L l, *Sax.* A λ, *Greek*; are the eleventh letters of the alphabet, and ל *Hebrew*, the 12th.

L, if it be the laſt letter of a word of two or more ſyllables, is generally ſingle, as *evil*, *civil*, &c. eſpecially ſuch as are derived from the *Latin*; but in words of one ſyllable, it is for the moſt part double, as *fall*, *tell*, *fill*, *roll*, *bull*; and if a conſonant be next before *l*, joined with a vowel at the end of a word, they muſt not be parted, as *Bi-ble*, *Ca-ble*, *Aff-able*, &c.

L, is one of thoſe conſonants call'd liquids, on account of its ſoft and melting ſound or pronunciation; and being ſet before a mute conſonant and a vowel, renders the ſyllable more gentle, than when two other conſonants meet.

L, in *Latin* numbers, ſtands for 50.

L̄, with a daſh over it, denotes 50000.

LA'BIATE (of *labium*, L. a lip) having lips.

LAB'ORATORY (with *Gunners*) a place or work houſe, where the *fire-workers* or *bombardiers* prepare their ſtores; as driving *fuzees*, filling *ſhells*, making *quick match*, filling *carcaſes*, and all other fireworks belonging to war, &c.

LABORATORY *Tent* (in an *Army*) a large tent, carried along with the artillery into the field, furniſhed with all ſorts of tools and metals for the fire-workers, for the uſes abovementioned.

LABORIOUS (*laborieux*, F. *laborioſus*, L.) 1. Diligent in work, aſſiduous.

To his *laborious* youth conſum'd in war,
And laſting age, adorn'd and crown'd with peace. *Prior.*

2. Requiring labour, tireſome, not eaſy.

Doſt thou love watchings, abſtinence, and toil,
Laborious virtues all? learn them from *Cato*.
Addiſ. Cato.

LABORIOUSLY, with labour, with toil.

I chuſe *laboriouſly* to bear
A weight of woes, and breathe the vital air.
Pope's Odyſſ.

LABORIOUSNESS. 1. Toilſomeneſs, difficulty: 2. diligence, aſſiduity.

LABOUR (*labour*, F. *labor*, L.) 1. The act of doing what requires a painful exertion of ſtrength, or weariſome perſeverance, pains, toil, travail, work: 2. exerciſe, motion with ſome degree of violence.

Moderate *labour* of the body conduces to the preſervation of health, and curing many initial diſeaſes; but the toil of the mind deſtroys health, and generates maladies. *Harvey.*

LA'BRING (prob. of *laborare*, L.) eſſaying or ſtriving to raiſe itſelf with wings, labouring. *Milton.*

LABY'RINTH of *Egypt* (λαβύρινθος, Gr.) built by *Pſammiticus*, on the bank of the river *Nile*, ſituate on the ſouth of the *Pyramids*, and north of *Arſinoe*: it contained within the compaſs of one continued wall, 1000 houſes, and 12 royal palaces, all covered with marble; and had only one entrance, but innumerable turnings and returnings, ſometimes one over another, and all in a manner ſcarce to be found, but by ſuch as were acquainted with them; the building being more under ground than above; the marble ſtones were laid with ſuch art, that neither wood nor cement was uſed in any part of the fabrick; the chambers were ſo diſpoſed, that the doors at their opening gave a report as terrible as a crack of thunder. The main entrance of all was white marble, adorn'd with ſtately columns, and curious imagery. Being arrived at the end, a pair of ſtairs of 90 ſteps conducted to a ſtately portico, ſupported with ſtately pillars of *Theban* ſtone, which was the entrance into a ſtately and ſpacious hall (the place of their general conventions) all of poliſhed marble, adorned with the ſtatues of their gods. This labyrinth was accounted one of the ſeven wonders of the world. This work was afterwards imitated by *Dædalus* in the *Cretan* labyrinth, tho' it fell as ſhort of the glories of this, as *Minos* was inferior to *Pſammiticus* in power and riches. There was alſo a third at *Lemnos*, famous for its ſumptuous pillars; and a fourth, that of *Italy*, which *Porſenna* king of *Hetruria*, deſigned for a ſepulchre for him and his ſucceſſors. There was alſo one at *Woodſtock* in *Oxfordſhire*, made by king *Henry* II. for fair *Roſamond*.

LABYRINTH'IAN *labyrinthus*, L.) of or pertaining to a labyrinth.

LAC'CA, a gum, or rather wax (made, as ſome ſay, by a kind of winged ants) hard, brittle, clear and tranſparent, brought from *India*, &c. and uſed in painting, varniſhing, &c.

Ge. alſo a certain red gum iſſuing from certain trees in *Arabia*, of which the beſt hard ſealing-wax is made.

LACHRYMA *Chriſti* (*i. e.* the tears of *Chriſt*) a pleaſant ſort of wine, made of grapes growing in *Terra di Lavoro*, in the province of *Naples*, L.

Fiſtula LACHRYMALIS (with *Oculiſts*) a *Fiſtula* in the larger angle of the eye, *L.*

LACIN'IATED *Leaf* (with *Botaniſts*) a jagged leaf.

LACK'ER (ſo called of *Gum Lac*, of which it is made) a varniſh uſed over leaf ſilver, in gilding picture-frames, *&c.*

LACK'ER *Hat*, a ſort of hat made without ſtiffening.

LAC'TANT (*lactans*, L.) ſuckling, giving milk.

LACTE'FICK (*lactificus*, L.) that makes or breeds milk.

LA'DANUM } a gummous or reſinous
LAB'DANUM } matter, oozing out of the leaves of a ſhrub called *Ciſtus Ladaniferus*, uſed in medicine.

Bolt-Sprit LAD'DER (in a *Ship*) is a ladder at the beak head, made faſt over the bolt-ſprit, to get upon when there is occaſion.

Entring LADDER (in a *Ship*) is a wooden ladder placed in the waſte of the ſhip.

Gallery LADDER (in a *Ship*) is a ladder of ropes hung over the gallery and ſtern of ſhips, to come out of, or go into a boat in foul weather, and a high ſea.

LADE } { la'be, *Sax.* } uſually ſignifies the mouth of a river; ſometimes a ford, and is part of the proper names of places; as *Creeklade*, *Fromlade*, *Lathlade*, *&c.*
LODE } { lo'be, *Sax.* }

LA'DIES *Bed-Straw*, an herb.

LADIES *Cuſhion*, a ſort of flower.

LADIES *Laces*, a kind of ſtriped graſs.

LADIES *Mantle*, an herb.

LADIES *Smock*, an herb, otherwiſe call'd *Cuckoo* flower.

LA'DING (of hla'ban, *Sax.* to load) the burden or cargo of a ſhip.

LA'DY *Traces*, a ſort of ſatyrion or ragwort.

LA'G, a loiterer, alſo one that is the laſt of a line or family; alſo one that degenerates from the virtues of his anceſtors, a diſgrace to his family.

LA'GON (*Old Law*) a parcel of goods caſt overboard in a ſtorm, with a buoy or cork faſtened to them, in order to find them again.

LA'GOTRO'PHY (*lagotrophia*, L. of λαγὸς, and τρέφω, to feed, *Gr.*) a warren of hares.

LAICAL'ITY (*laicalitas*, L. of λαϊκὸς, of λαὸς, the people, Gr.) the property by which any man is ſaid to be a lay-man.

LAKE (*lacus*, L.) a large collection of freſh waters, which have open communication with the ſea, and are for the moſt part in-land countries; ſome lakes are ſo large in extent, as to obtain the name of ſeas, as the *Caſpian* ſea, the ſea of *Galilee*, and the *Dead Sea*.

Some lakes both emit and receive rivers; and others do only emit them, and ſome neither receive nor emit them, but are formed either by the natural receiving of rain water, in a large valley, or the overflowings of ſome particular river.

LAMASABAC'THANI (of למה why, and שבקתנו haſt thou forſaken me, *Syr.*) why haſt thou forſaken me.

LAMBDOI'DAL *Suture* (among *Anatomiſts*) the hindermoſt ſeam of the ſcull, ſo named, becauſe in ſhape it reſembles the *Greek* capital *Lambda* (Λ) or a pair of compaſſes.

LAM'BENT (*lambens*, L.) licking.

LAMBENT *Medicines* (with *Phyſicians*) ſuch medicines as are taken by licking them off a ſtick of liquorice, *&c.*

To LAM (prob. of *lamen*, Dut. to make lame) to ſmite or beat.

LAME'NESS (laamneſſe, *Sax.*) a defect, or weakneſs, or hurt in the legs, arms, *&c.*

A LAMENT', a lamentation. *Milton.*

LAM'ENTABLENESS (*lamentabilis*, L.) woefulneſs, pitableneſs.

LA'MENTINE, a fiſh called a ſea-cow or *Manatee*, ſome of which are near 20 feet long, the head reſembling that of a cow, and two ſhort feet, with which it creeps on the ſhallows and rocks to get food; but has no fins. The fleſh of them is commonly eaten, and is delicious meat.

LAMIA, a ſea monſter, ſo exorbitantly large, that ſome of them have been ſaid to have weighed 30000 pounds, and ſuch as two horſes in a waggon could ſcarce draw.

Some of them are ſaid to have been taken at *Nice* in *Marſeilles*, in whoſe ſtomachs were found men intire and compleatly armed.

Rondelet relates, that he ſaw one at *Xaintonge*, the mouth of which was ſo large, that a large fat man entered it with great eaſe: he adds, that if it were held open, with a gag, the dogs could get in very eaſily, in order to eat what they could find in his ſtomach.

The *Lamia* is the greedieſt fiſh that is, and digeſts in the leaſt time. Its teeth are large, ſharp and biting, of a triangular figure, cut like a ſaw, diſpoſed in ſix rows, the firſt of which appears out of its mouth, thoſe of the ſecond are ſtrait, and the third are turned inwards.

A LAMP (*lampas*, L. of λαμπὰς, Gr.) a light well known.

Perpetual LAMP, the ancient *Romans* are ſaid to preſerve lights in their ſepulchres many ages, by the oilineſs of gold reſolved by art into a liquid ſubſtance. And it is reported, that at the diſſolution of monaſteries, in the time of king *Henry* VIII. there was a lamp found that had been burnt in a tomb from

about

about 300 years after Chriſt, which was near 1200 years. Two of theſe ſubterranean lamps are to be ſeen in the *Muſæum* of rarities at *Leyden* in *Holland*. One of theſe lamps, in the papacy of *Paul* III. was found in the tomb of *Tullia*, *Cicero*'s daughter, which had been ſhut up 1550 years.

LAM'PAS } (with *Farriers*) a kind of
LAM'PRAS } ſwelling in a horſe's mouth or palate, *i. e.* an inflammation in the roof of his mouth, behind the nippers of the upper jaw; ſo called, becauſe it is cured by a burning lamp or hot iron.

LAM'PRAY } EEL } is ſaid to ſeek the
LAM'PREY } company of other fiſhes of the ſame ſhape; and for that reaſon, ſome ſay, they are venomous, becauſe they join themſelves with ſnakes, and other water ſerpents.

A LANCE (*lancea*, L.) a javelin, pike or ſpear; an offenſive weapon much in uſe with the ancients; being a long ſtaff like a pike, pointed at the end, and armed with iron.

LANCEPE'SADE, an officer under a corporal, who aſſiſts him in his duty, and performs it for him in his abſence. They teach the new-raiſed men their exerciſe, and poſt the centries. They are generally accounted the moſt vigilant and brave of the company: and on a march, their place is on the right hand of the ſecond rank.

To LANCH *out* (*s'elancher*, F.) to put a ſhip or boat afloat out of a dock; alſo to expatiate in words; alſo to be extravagant in expences.

LANCI'FEROUS (*lancifer*, L.) bearing a lance or ſpear.

LANCINA'TION (*lancinatio*, L.) a lancing.

LA'NEOUS (*laneus*, L.) woolly, made of wool.

LAND *Fall* (among *Sailors*) ſignifies fall in with land: thus, when mariners have been in expectation of ſeeing land in a ſhort time, and they happen to ſee it accordingly, they ſay, *they have made a good land fall.*

To ſet LAND (among *Sailors*) is to ſee by the compaſs how it bears.

Head LAND, a point of land, or that which lies farther out into the ſea than the reſt.

LAND *layed* (with *Mariners*) the land is ſaid to be laid; when a ſhip is juſt got out of ſight of the land.

LAND *Pike*, an *American* animal like the pike fiſh, having legs inſtead of fins, by which it crawls, tho' awkwardly, on the ground; theſe creatures lurk about the rocks, and are rarely ſeen but towards night, at which time they make a noiſe more ſhrill and grating to the ear than toads.

LAND'ING (of *gelandian*, *Sax.*) to go or put out of a ſhip upon land.

LANDSCHAPE } (*Dutch.*) 1. A region,
LANDSCAPE } the proſpect of a country.

Lovely ſeem'd
That *landſchape!* and of pure, now purer air,
Meets his approach.
Milt. Par. Loſt, b. iv. l. 153.

He, ſcarce upriſen,
Shot parallel to the earth his dewy ray,
Diſcov'ring in wide *landſcape* all the eaſt,
Of Paradiſe, and Eden's happy plains.
Milton.

Straight mine eye hath caught new pleaſures,
Whilſt the *landſcape* round it meaſures,
Ruſſet lawns and fallows grey,
Where the nibbling flocks do ſtray.
Milton.

LAND'SKIP (landꝛcip, *Sax.*) a repreſentation of part of a country, both place and perſons; the *landſkip* being called the *Parergon* or by-work, and the perſons the argument: Or a *landſkip* is a deſcription of the land, as far as it can be ſeen above our horizon, by hills, valleys, cities, woods, rivers, &c. all that in a picture which is not of the body or argument (which denote the perſons) is called by this name of *landſkip*.

LAN'GREL (with *Gunners*) a ſhot uſed at ſea to cut the enemies rigging; a ſort of ſhot that runs looſe with a ſhackle or joint in the middle, having half a bullet at each end, which is to be ſhortened when put into the piece; but ſpreads itſelf when diſcharged.

LAN'GUAGE (*langage*, F. of *lingua*, *L.*) tongue or ſpeech, a ſet of words upon which a particular nation or people are agreed to make uſe of to expreſs their thoughts.

And therefore languages are diverſified according to the different nations and people; and are alſo mutable and fluctuating, by reaſon of the intercourſe of foreigners and other occurrences, ſo that few languages remain the ſame for two centuries; as is evident in the *French* and our own language.

LANGUAGE (*language*, F. *lingua*, *L.*) 1. Human ſpeech: 2. ſtile, manner of expreſſion.

Others for *language* all their care expreſs,
And value books, as women, men, for dreſs;
Their praiſe is ſtill——the ſtile is excellent;
The ſenſe, they humbly take upon content.
Pope.

LANGUAGED, having various languages.

He wand'ring long, a wider circle made,
And many *languag'd* nations has ſurvey'd.
Pope.

LAN'GUENT (*languens*, *L.*) languiſhing.

LAN'GUIDNESS (of *languidus*, *L.*) languiſhingneſs, faintneſs.

LANGUIF'ICK (*languificus*, *L.*) making faint and feeble.

LANIFICE (of *lanificium*, *L.* of *lana*, wool, and *facio*, to make, &c.) ſpinning, carding or working wool, *L.*

LANK'NESS, limberneſs, ſlimneſs, ſlenderneſs.

LA'NO-NIGER, a ſort of baſe coin, in uſe about the time of king *Edward* I.

LANU-

:INOUSNESS (of *langinoſus*, *L.*) *&c.*

:SCENT *Waters* (with *Naturaliſts*) , which being full of ſtony matter them, and covering graſs, leaves, ticks that lie in them all over, co- ith a ſort of ſtony coat, ſo that) be changed into a perfect ſtone.

FICA'TION (with *Chymiſts*) is rning any metal into ſtone; which performed by diſſolving the metal ofive ſpirit, and afterwards boiling on to the conſiſtence of a ſtone.

in *Law*) a benefice is ſaid *to be in* the patron, who ought to preſent x months after it is voidable, has) it; upon which default the or- right to collate to the ſaid be-

SE (of *lapſum*, of *labi*, *L.*) to fall

:NG, a bird about the ſize of a h a long, thin, black beak, a lit- the legs ſhort and grey; upon its t of feathers of various colours, iſes and lowers at pleaſure; the the neck and ſtomach incline to l is black with ſtreaks of white; tiful bird, but does not ſing. The ot terminate in a point like thoſe er birds, but are roundiſh, it opens wings very often, and thence has e name of a *Lapwing*.

)ARD *Watch* (*Sea Term*) one half crew, under the direction of a chief :h watches in its turn with the atch.

'ARD *the Helm* (*Sea Phraſe*) is to n on the larboard or left ſide of

I *Tree* (ſo called of *Lariſſa*, a city , where it was firſt known) a loſ- aring leaves like thoſe of a pine ı ſort of muſhroom or fruit called The gum of this tree is called *Ve- tine*.

:D *Meat* (*Cookery*) is to draw thin bacon thro' the outſides of it.

, certain domeſtick gods of the lled alſo *Penates*.

:EMESS (*largus*, *L.*) greatneſs, dth, *&c.*

RGE (*Sea Phraſe*) the wind is ſaid hen it blows a freſh gale.

F'ICK (*largificus*, *L.*) that gives ankly and freely.

'FLUOUS (*largiſluus*, *L.*) flowing

:'TION (*largitio*, *L.*) largeneſs, iving.

I'ER (of *larme*, F. a tear, becauſe he water to fall by drops or tears s from the wall) the eaves or drip of ſlat ſquare member placed on the cornice, below the *Cymatium*, and juts out the fartheſt. *Architecture*.

LA'RVATED (*larvatus*, *L.*) wearing a maſk; alſo frighted with ſpirits.

LASCI'VIENT (*laſcivians*, *L.*) playing, wantoning.

LASCIVIOSI'TY (*laſcivioſitas*, *L.*) laſciviouſneſs.

LAS'CIVY (*laſcivia*, *L.*) laſciviouſneſs.

LA'SER (with *Botaniſts*) the herb *Benjamin*, *L.*

LASHING (among *Sailors*) is the making faſt, or tying any thing to the ſhip's ſides, maſts, *&c.* as pikes, muſkets, boards, caſks, *&c.*

LASH'ITE } in the *Daniſh* times, a com-
LASH'LITE } mon forfeiture of 12 ores, each ore being in value 6*d.* or as others 16*d.* ſterling.

LAS'SITUDE (with *Phyſicians*) a ſtoppage of the animal ſpirits in the nerves and muſcles, which forebodes ſome ſickneſs approaching. *L.*

LATCH'ETS } (in a *Ship*) are ſmall lines
LAS'KETS } ſown into the top ſails, called bonnets and drablers, in the form of loops, by which the bonnets are laid to courſes or plain ſails, and the drablers to the bonnets.

LATEBRO'SE (*latebroſus*, *L.*) full of dens, hiding or lurking places.

LA'TERAL *Judge*, an aſſeſſor, one that ſits on the bench with, and aſſiſts another judge.

To LAT'INIZE, to expreſs one's ſelf after the manner of the *Latins*; alſo to give *Latin* terminations to words.

LA'TOMIST (*latomus*, *L.* λατόμος, of λᾶς, a ſtone, and τέμνω, Gr. to cut) a ſtone-cutter, a maſon.

LATRI'A (λατρεία, Gr.) the worſhip of God, *L.*

LATROCINI'UM (in ancient *Charters*) the liberty and privilege of adjudging and executing thieves or malefactors.

LAV'ATORY } (in *Chili* in *America*)
LAVADE'RO } certain places where gold is got out of the earth by waſhing.

LAUDIMI'IUM (in the *Civil Law*) the fiftieth part of the value of the land or houſes, which in ancient times the proprietor paid to the new tenant, as an acknowledgment upon inveſtiture, or for being put into poſſeſſion.

LAVER, a large veſſel for waſhing ſome part of the body in, the moſt famous of which was thoſe in *Solomon*'s temple, borne by four cherubims, ſtanding upon pedeſtals mounted on wheels of braſs, having handles to draw them from place to another, as occaſion required. They conſiſted of a baſon which received the water from another ſquare veſſel above it thro' cocks, which was adorned with the heads of a lion, an ox and a cherubim; theſe layers were in number ten, five on the

right

right ſide and five on the left of the temple, between the altar of burnt offerings and the ſteps which led to the porch, and each laver contained 40 baths.

To LAUGH (hlahan, *Sax. lachen*, Germ. and Dut.) 1. To make that noiſe which ſudden merriment excites: 2. (in poetry) to appear gay, favourable; pleaſant, or fertile.

The plenteous board, high heap'd with cates divine,
And o'er the foaming bowl the *laughing* wine. *Pope.*

To LAUGH *at*, to treat with contempt, to ridicule.

No wit to flatter left of all his ſtore;
No fool to *laugh at*, which he valu'd more. *Pope.*

LAUGH, the convulſion cauſed by merriment, an inarticulate expreſſion of ſudden merriment.

Me gentle *Delia* beckons from the plain,
Then hid in ſhades, eludes her eager ſwain,
But feigns a *laugh*, to ſee me ſearch around,
And by that *laugh* the willing fair is found.
Pope's Spring.

LAUGHER, a man fond of merriment.

Some ſober men cannot be of the general opinion, but the *laughers* are much the majority. *Pope.*

LAUGHINGLY, in a merry way, merrily.

LAV'ISHNESS } profuſeneſs, waſtefulneſs.
LAV'ISHMENT }

To LAUNCE *aft* } (*Sea* term) in
To LAUNCH *forward* } ſtowing things in the hold, ſignifies ſtow it aft, or ſtow it forward.

LAUNCE *ho* (*Sea* phraſe) uſed when the yard is hoiſed high enough, or the pump ſucks.

To LAUNCH (of *lancer*, F.) a ſhip or boat, is to put it a float out of a dock.

LAUND (laund, *Sax.*) ſignifies a plain among trees.

LAUND'ER (in the *Tin-works*) a trench in a floor, cut eight feet long and ten feet over, with a turf at one end for a ſtopper, to let the water (that comes along with the bruiſed ore from the coffer of a ſtamping mill) run away while the ore ſinks to the bottom.

LAU'REATED (*laureatus*, L.) crowned with laurel. The ancient conquerors uſed to wear crowns of laurel, in token of victory.

LAU'REL (*Figuratively*) is the emblem of victory and triumph.

LAUREA'TION (in the univerſities in *Scotland*) the action of taking up the decree of maſter of arts.

LAU'RETS, certain pieces of gold, coined *A. D.* 1619, with the head of king *James* I. laureated. The 20 ſhilling piece was marked with XX, the 10 ſhilling piece with X, the 5 ſhilling piece with V.

LAURI'GEROUS (*laurigar*, *L.*) wearing a garland of bays.

LAW (la̅ge, *Sax.*)

LAW (among *Moraliſts*) is a decree by which a ſovereign obliges a ſubject to conform his actions to what he preſcribes, or a rule of acting or not acting, ſet down by ſome intelligent being, or perſons having authority for ſo doing.

Poſitive LAW (in *Ethicks*) is that which proceeds from the ſole pleaſure of the lawgiver.

The natural Law (in *Ethicks*) is one which is exactly fitted to ſuit with the rational and ſocial nature of man; ſo that human kind cannot maintain an honeſt and peaceful fellowſhip without it.

LAW *of Merchants*, a ſpecial law peculiar to merchants, and different from the common law of *England*; which is, if there be two joint merchants, and one of them dies, his executor ſhall have the moiety. It is alſo called the law of the ſtaple.

LAW-*Day* (lage-dæg, Sax.) any day of open court, but anciently uſed of the more ſolemn courts of a county or hundred.

LAWS (of *Nations*) are of two ſorts, either *Primary* or *Secondary*; the *Primary Laws* are ſuch as concern embaſſies, and the entertainment of ſtrangers; and ſuch as concern traffick, and the like: the *Secondary Laws* are ſuch as concern arms.

LAW, was painted by the ancients in purple robes, ſeeded with ſtars, in a mantle of carnation colour, fringed with gold.

LAW (lap, *Sax.*) ſignifies a hill among borderers.

LAW (of *Arms*) the allowed rules and precepts of war, as to make and obſerve leagues and truces; to puniſh ſuch as offend in a camp, *&c.*

LAWS (of *Molmutius*) the laws of *Dunwallo Molmutius*, the 16th king of the *Britains*, who began his reign 444 years before the birth of our Saviour.

LAWS *of Oleron* (ſo called, becauſe made at *Oleron*, an iſland of *France*, when king *Richard* was there) certain laws belonging to ſea-affairs.

LAWS *Spiritual*, the eccleſiaſtical or civil laws, according to which the ordinary and eccleſiaſtical judges act in thoſe cauſes that come under their cognizance.

LAW'ING *of Dogs*, is cutting off three claws of the fore-feet by the ſkin, or the ball of the fore-feet.

LAW'LESS (of laghe eꝛre, *Sax.*) illegality, diſorderlineſs; alſo the condition of an outlawed perſon.

LAWN (*Dooms-day Book*) a plain between two woods.

LAX (*laxus*, *L.*) looſe, ſlack.

LAX'AMENT (*laxamentum*, *L.*) relief, refreſhment, relaxation.

LAX'ATED (*laxatus*, *L.*) looſened, *&c.*

LAX'ATIVENESS (*laxativus*, *L.*) that is of a looſening or opening quality.

LAXA'TION,

LAXA'TION, a ſlackening, eaſing; alſo a looſening, *L.*

LAY, a word ſignifying moan or complaint (*Old French*) a kind of ancient poetry, conſiſting of very ſhort verſes.

LAY (ley, *Sax.*) a ſong or poem.

To LAY *an evil ſpirit*, to confine it that it do not infeſt houſes.

LAY *Brother* (among the *Romaniſts*) an illiterate perſon, who does the ſervile offices in a convent or monaſtery; but is not in any orders, nor makes any vows, enters not into the choir, and wears a habit different from the monks, *&c.*

LAY'ER, a place in a *Creek*, where ſmall oyſters are thrown, which, by the laws of the admiralty, are to lie there till a broad ſhilling, put in between both ſhells, may be heard to rattle when it is ſhut.

LAZ'INESS (*loſigh*, Dut.) ſlothfulneſs, ſloggiſhneſs, idleneſs.

LEACH'EROUS (prob. of lecen, *Sax.*) luſtful.

LEACH'ERY (prob. of lecenſcipe, or lecen-ƿeam, *Sax.*) luſtfulneſs, luſt.

LEAD (leaꝺ, *Sax.*) a metal compoſed of an earthy ſalt and ſulphur, impure and ill digeſted with imperfect *Mercury*, coming near to the nature of antimony. It is the heavieſt of all bodies after *Mercury*; it has the greateſt affinity with gold of any metals in point of weight. Some authors affirm, that if a perſon ſhall dip his hand in the juice of water mallows, purſlain and mercury, he may put it into melted lead without harm; the natural coldneſs of theſe juices, and their thickneſs, covering the hand as it were with a ſkin. It is eaſily bent, and as readily melted, and differs only from iron, in that the parts lie more cloſe together, and more ſmooth, which makes it ſo pliable, and heavier than iron.

LEAD-*wort*, a kind of herb.

Sounding LEAD } is a lead of about ſix
Dead-Sea LEAD } or ſeven pound weight, ten or twelve inches long, and faſtened at the end of the *ſounding Line*, or *deep Sea Line*.

To heave the LEAD (*Sea Phraſe*) is to ſtand by the ſhip's horſe, or in the chains, and to throw out the lead, and ſound the depth of the water, to know where the ſhip may ſail; and he that heaves the lead, ſings the depth he finds.

A LEAF (with *Botan.*) is defined to be a part of a plant extended into length and breadth, in ſuch a manner, as to have one ſide diſtinguiſhable from the other.

A ſimple LEAF, is that which is not divided to the middle in ſeveral parts, each reſembling a leaf itſelf, as in a dock.

LEAGUE (in *France*) contains 2282 fathoms or toiſes, in *Spain* 3400 geometrical paces, in *Sweden* 5000, and in *Hungary* 6000.

To ſtop a LEAK (*Sea Term*) is to put into it a plug wrapt in oakum and well tarred, or in a tarpawlin clout, to keep out the water, or to nail a piece of ſheet-lead upon the place.

LEAP *Year* (ſo called of leaping a day) conſiſts of 366 days, and returns every 4th year, the other three containing but 365 days each. The reaſon of it is, the ſun not making his annual revolution in exactly 365 days, but in 365 days, 5 hours, 49 minutes and 16 ſeconds, a day is added to every 4th year, to make amends for the 5 hours, 49 minutes, 16 ſeconds; which is yet too much.

LEARN'ING (of leopnenȝe, *Sax.*) erudition.

LEASE (by *Indenture*) is letting land or tenement, right of common, rent, or any inheritance, to another for term of years or life, for a rent reſerved in writing indented.

LEASE *Parol*, is a leaſe as above mentioned; but by word of mouth.

LEA'THERSELLERS were incorporated *Anno* 1382, and confirmed by ſeveral kings ſince, and are the 15th. They are a maſter, three wardens, 26 aſſiſtants, and 167 on the livery. Their livery fine 20 *l.* and ſtewards 12 *l.* Their armorial enſigns are *argent*, three bucks regardant *gules*. Creſt a buck attired *or*, attired *ſable*, ſupporters a buck as the laſt, and a ram of the firſt. Motto, *Soli Deo Honor & Gloria*. Their hall is ſituate on the eaſt end of *Little St. Helens*.

LEA'VER (in *Mechanicks*) one of the ſix principles, is a ballance reſting on a determinate point, called its *Hypomoclion* or *Fulcrum*, the centre not being in the middle, as in the common ballance, but near to one end, by which means it will raiſe a great weight.

LEAVES (of leaf, *Sax.*) of a tree plant, *&c.*

LECH'ERWITE (of læȝan to lie with, and ƿite, *Sax.* a fine) a fine laid on thoſe who committed adultery and fornication.

LEC'TIONARY, a ſervice book or miſſal.

LEE } (of leaȝ, *Sax.*) whether it ſtand
LEG } at the beginning or end of a name
LEY } ſignifies a field or paſture; but ſuch a field as is not often ploughed.

LEE (*Sea* language) that part which the wind blows upon, or is oppoſite to the wind, as the *Lee ſhore*.

To be under the LEE *Shore* (*Sea* term) is to be cloſe under the wind, or under the weather ſhore.

To come by the LEE (*Proverb*) is to come off with loſs.

LEE *Watch* (*Sea* term) a word of command to a man at the helm, and is as much

as to ſay, *take care that the ſhip don't go to the Leeward of her Courſe.*

LEECH *Worm* } a kind of inſect.
Horſe LEECH }

LEED-*month* } (*q.* loud month, of hlyd,
LEID-*month* } *Sax.* a noiſe or uproar) the month of *March*, ſo called on account of the winds being then high and boiſterous.

LEEDS } (*Old Rec.*) meetings appointed
LEITS } for the nomination or election of officers.

LE'GABLE (*legabilis*, *L.*) not intailed as hereditary, but may be bequeathed as legacy.

LE'GALNESS (*legalité*, *F.* of *legalis*, *L.*) lawfulneſs.

LE'GATE (*legatus*, *L.*) is properly an envoy or ambaſſador ſent by one prince or ſtate to another, to treat on ſome affair; but now the title of *Legate* is given particularly to one that is ſent by the pope to a prince or ſtate, and is eſteemed equal in dignity to the extraordinary ambaſſador of any other prince.

LE'GEND, the words that are about the edges of a piece of coin or medal, ſerving to explain the figure or device.

LE'GEND (of *legenda*, *L.* to be read) a book uſed in churches, containing the leſſons to be read at divine ſervice; and for this reaſon the lives of ſaints were called Legends; becauſe portions out of them were appointed to be read to the people at morning prayer.

LE'GION, a body of ſoldiers among the *Romans*, of 5 or 6000 foot, and 4 or 5000 horſe.

LE'GIBLENESS (*legibilis*, *L.*) capableneſs of being read.

LEGIT'IMATENESS (of *legitimus*, *L.*) lawfulneſs, rightfulneſs, legalneſs; alſo a being born in lawful wedlock.

LEISURABLE, doucat leiſure, not hurried, enjoying leiſure.

LEISURABLY, at leiſure, without tumult or hurry.

LEISURE (*loiſir*, F.) Freedom from buſineſs or hurry, vacancy of mind, power to ſpend time according to choice.

Where ambition and avarice have made no entrance, the deſire of *leiſure* is much more natural than of buſineſs and care. *Temple.*

O happy youth!
For whom thy fates reſerve ſo fair a bride;
He ſigh'd and had no *leiſure* more to ſay,
His honour call'd his eye another way.
Dryden's Ovid.

You enjoy your quiet in a garden, where you have not only the *leiſure* of thinking, but the pleaſure to think of nothing which can diſcompoſe your mind. *Dryden.*

LEISURELY, not haſty, deliberate, done without hurry.

The bridge is human life: upon a more *leiſurely* ſurvey of it, I found that it conſiſted of threeſcore and ten entire arches.
Add. Spect. No. 159.

LEM'MA (with *Geom.*) an aſſumption or preparatory propoſition, laid down to clear the way for ſome following demonſtration: Often prefixed to theorems to render their demonſtration leſs perplext and intricate; and to problems in order to make their reſolution more eaſy and ſhort.

LEMONA'DE, a drink made of water, lemons and ſugar.

LEM'PET, a ſort of fiſh; a limpin.

TO LEN'EFIE (*lenefier*, F.) to ſoften, aſſwage, *&c.*

To LENGTH'EN (prob. lengðen, of lengð, *Sax.* long) to make longer.

LEN'ITIVENESS (of *lentre*, *L. lenitif*, *F.*) ſoftening or aſſwaging quality.

LEN'IMENT *lenimentum*, *L.*) a moderating, or that which takes away uneaſineſs, harſhneſs, *&c.*

LE'NOCINY (*lenocinium*, *L.*) the practice of bawdery,

LENS (in *Dioptricks*) a glaſs which either collects the rays into a point in their paſſage thro' it, or diſperſes them farther apart, according to the refraction.

LENT, a ſettled time of publick faſting and humiliation, moſt uſually conſiſting in *Europe* of 40 days; practiſed in the Chriſtian church in imitation of our Saviour *Chriſt*'s faſting in the wilderneſs. This faſt was obſerv'd by the *Greek* church for ſeven weeks, beginning before *Eaſter*; but did not faſt on ſaturdays and ſundays; except on that ſaturday before *Eaſter* ſunday. The *Latin* church obſerv'd it ſix weeks, excepting only ſundays. The *Eaſtern* church were very ſtrict obſervers of *Lent*, eating nothing on it but bread and pulſe, till about the year 700; but in the year 800 an indulgence was granted to eat egg, milk, meats, and to drink wine; but now they only abſtain from fleſh.

The cuſtom of keeping *Lent* was introduc'd into *England* about the year 650; but ſince the Reformation has not been ſo rigorouſly enjoined or practiſed; and is now almoſt wholly laid aſide, except by *Roman Catholicks*, but is ſtill continued in popiſh countries with great rigor.

LEN'TIFORM *Prominence* (in *Anat.*) protuberances on the *Crura medullæ oblongatæ*, *i. e.* the two heads or beginnings of the marrowy ſubſtance of the brain, gathered together as it were into two bundles.

LE'O, a lion, a wild beaſt, *L.*.

LEO (with *Aſtrologers*) the fifth in order of the twelve ſigns of the zodiack, whoſe character is (♌).

LEONI'NE *Verſes*, a ſort of *Latin* verſes that rhime in the middle and end, imitating as it were a lion's tail; as,

Brixia veſtratis Merdoſa volumina vatis,
Non ſunt noſtrates tergere digna nates.

LEO'PARD } (*leopardus*, L. λεοπαρδος,
LIB'BARD } of λεων, a lion, and παρδος, Gr. a panther) a fierce and cruel wild beaſt, the ſkin of which is ſpotted with a diverſity

f colours. It has ſmall white eyes, s, ſharp teeth, round ears, a large five claws upon its fore-feet, and but ioſe behind. It is ſaid to be extreme- o man. Its name ſhews that it has ; of the lion and the *Pardus* or male of which and a lioneſs or a lion ile panther it is ſaid to be engendered.

ARD's *Bane* } (with *Botaniſts*) a
LRDS's *Bane* } ſort of herb.

ARD (in *Heraldry*) repreſents thoſe generous warriors, who have per- me bold enterprize, with force, promptneſs and activity.

N'ING *Knights* (leoɲninʒcnizaʏ, iples, ſcholars.

t, a perſon affected with a diſeaſe roſy, who by the *Moſaick* law was he converſation of mankind, and nto the country and uninhabited en *Jewiſh* kings were ſhut out of es and excluded from ſociety and nment; as for the cure and cere- cleanſing, read *Levit.*

OUSNESS (of *leproſus*, L.) the be- d with a leproſy.

S (with *Aſtron.*) the hare, a con-

's *aviſera* (*i. e.* the king will con- theſe words, written on a bill pre- the king by the parliament, is un- is abſolute denial of that bill in , and it is thereby wholly made null *F.*

ſe uult (*i. e.* the king is willing) a hich the royal aſſent is ſignified by of the parliament to the publick ng authority to them, which before o force nor virtue.

E', the perſon to whom a leaſe is

l *Circle* (with *Aſtron.*) thoſe which globe into two unequal parts, as ircle, tropicks, and parallels of de- nd altitude.

GEFRY (leʏzʒe-Fɲeoh, *Sax.*) on from the duty of paying ballaſt

I'EROUS (of leʒɲ, *Sax.*) luſtful.

H'EROUSNESS (prob. of le- *Sax.*) luſtfulneſs, proneneſs to

AR'GICKNESS (*lethargicus*, *L.* ●, of λήθη. oblivion, and ἀργὸς,) the being afflicted with lethargy.

E. See *Lathe.*

: (λήθη, G.) oblivion or forget-

'FEROUSNESS (*lethifer*, *L.*) ging quality.

ERS (*by whom invented*) the firſt ſaid to be the *Chaldean*, which *Phils* re invented by *Abraham*, and uſed ldeans, *Aſſyrians* and *Phœnicians*: re ſome that attribute the inven tion of letters among the *Aſſyrians* to *Badamanth*; but whether theſe were the ſame that *Moſes* wrote in, is a difficult matter to determine. Thoſe *Characters* that *Moſes* delivered to the *Jews*, are by ſome thought not to be the ſame now uſed by the *Jews*; but that *Ezra* was the author of them; but others are of opinion, that the law was written in the *Hebrew* character now uſed.

Greek LETTERS, *Linus*, a *Calcidian*, is ſaid to have brought letters out of *Phœnicia* into *Greece*, which were the *Phœnician* characters, which were uſed in *Greece*, till *Cadmus*, the ſon of *Agenor*, brought 16 new letters thither, to which 16 *Palamedes*, in the time of the *Trojan* war, added four more, to which *Simonides* the *Mileſian* added the other four, making 24.

Latin LETTERS, *Niceſtrata Carmentæ*, is reported firſt to have taught the uſe of them to the *Latins*, which characters have been altered ſince their firſt invention; and ſuppoſing that theſe *Latin* letters were uſed in the moſt flouriſhing times by the *Romans*, yet the *Roman* letters were corrupted by the *Goths*, *Lombards*, *Franks*, &c.

LETTERS *Patents* (are ſo called from their being open) are writings ſealed with the great ſeal of *England*; whereby a man is authoriſed to do or enjoy any thing, that otherwiſe of himſelf he could not do.

LEUCO'CHRYSOS (λευκόχρυσος, Gr.) a ſort of jacinth ſtone, of a golden colour, with a ſtreak of white.

LEUCO'GÆA (λευκόγαια, Gr.) a precious ſtone of a white colour; called alſo Galactites.

LEUCOPHTHAL'MOS (λευκόφθαλμος, Gr.) a precious ſtone reſembling the white of an eye.

LEV'ELLERS, people in *Oliver Cromwell*'s army, who were for having an equal ſhare in the adminiſtration of the government between the nobility and commonality.

LEV'ER (in *Mechanicks*) is one of the ſix powers; the *Lever* differs from the common ballance in this, that the center of motion is in the middle of a common ballance; but but may be any where in the *Lever.*

LEVI'ATHAN (לויתן, *Heb.*) a whale. or, as ſome ſuppoſe, a water-ſerpent of a vaſt bigneſs.

LEVI'ATHAN (in a *Metaphyſical Senſe*) the devil.

LEVIT'ICAL (*Leviticus*, *L.*) belonging to the tribe of *Levi*, or to the prieſts offi e, which was the peculiar inheritance of that tribe, under the *Moſaical* diſpenſation.

LEV'ITY (*levitas*, *L.*) lightneſs, inconſtancy, fickleneſs.

LEVITY (with *Philoſophers*) is oppos'd to gravity.

Abſolute LEVITY } a quality which ſome
Poſitive LEVITY } ſuppoſe to be the

cauſe why bodies that are lighter in ſpecie than water, do ſwim up to the ſurface of it; but it appears by experiments, that *Gravity* and *Levity* are only *relative*, and not *comparative* things.

LEVITA'TION, the property directly oppoſite to gravitation.

LEVITES (of *Levi*, one of the 12 *Tribes*) principally means men of the *Tribe* of *Levy*, employ'd in the loweſt of the miniſterial offices of the tabernacle and temple, whereby they were diſtinguiſhed from the prieſts, who being deſcendents from *Aaron*, were likewiſe of the tribe of *Levy* by *Kohath*, but were employ'd in the higher offices.

Their offices were the ſtudy of the law, ſinging and playing on inſtruments in the temple, and they were the ordinary judges of the country; but always in ſubordination to the prieſts; theſe *Levites* had no portion of land allow'd them as an inheritance at the diviſion of the land of *Canaan*, but in lieu thereof they had their ſubſiſtance from the tithe of *Corn*, *Fruit* and *Cattle*, throughout *Iſrael*; out of which they themſelves paid tithes to the prieſts; they had 48 cities with paſtures, fields, gardens, *&c.* allow'd them for their habitation, out of which 13 were allow'd to the prieſts, and 6 of theſe were privileged places or cities of refuge.

To LEV'Y (in a *Law Senſe*) is to ſet up or erect, as to levy a mill.

To LEV'Y, is alſo to caſt up or cleanſe, as to levy a ditch.

LEWD'NESS, wickedneſs, debauchedneſs.

LE'WIS *d'or*, a golden *French* coin, in value 24 livres, now ſettled at 17 *s.* ſterling.

LEXICOG'RAPHER (λεξικογράφος, of λέξις, a word, and γράφω, to write, Gr.) a writer or compiler of a lexicon or dictionary, *L.*

LI'AR (leogare, *Sax.*) a teller of untruths.

LIAR (on *Ship-board*) he who is firſt catched in a lie on a monday morning, who is proclaimed at the main-maſt, *liar, liar, liar*; whoſe puniſhment is to ſerve the under ſwabber for a week, to keep clean the beak head and chains.

LIBA'NUS (λίβανος, Gr. לבנה *Heb.* of mount *Libanus*, a hill in *Syria* 125 miles in length) the frankincenſe tree which grows plentifully on that great mountain.

LI'BEL, a little book, a petition or bill of requeſt.

LIBEL, a writing containing injuries, reproaches or accuſations againſt the honour and reputation of any perſon.

A *Libel* in a ſtrict ſenſe, is a malicious defamation and aſperſion of another, expreſſed either in printing or writing, and tending either to blacken the memory of one that is dead, or the reputation of one that is alive; and in a larger ſenſe any defamation whatſoever.

LIBERAL (*liberalis*, *L. liberal*, F.) 1. Not mean, not low in birth, not low in mind; 2. becoming a gentleman: 3. munificent, generous, bountiful, not parſimonious.

Needs muſt the pow'r
That made us, and for us this ample world,
Be infinitely good, and of his good
As *liberal* and free, as infinite.
Milton.

The *liberal* are ſecure alone;
For what we frankly give, for ever is our own. *Granville.*

LIBERALITY (*liberalitas*, *L. liberalité*, F.) munificence, bounty, generoſity, generous profuſion.

Such moderation with thy bounty join,
That thou may'ſt nothing give that is not thine;
That *liberality* is but caſt away,
Which makes us borrow what we cannot pay. *Denham.*

LIBERALLY, bounteouſly, bountifully.

If any of you lack wiſdom, let him aſk it of God, that giveth to all men *liberally*, and upbraideth not. *James* i. 5.

LIB'ERAL *Arts*, ſuch as are fit for gentlemen and ſcholars, in oppoſition to *Mechanical Arts*: ſuch as depend more on the mind than that of the hand; that conſiſt more in *Speculation*, than *Operation*, as *Grammar*, *Rhetorick*, *Painting*, *Sculpture*, *Architecture*, *Muſick*.

LIB'ERALNESS (of *liberalitas*, *L.*) generoſity, bountifulneſs.

LIBERTAS, liberty, freedom, leave; a privilege by grant or preſcription to enjoy ſome extraordinary benefit, *L.*

LIBERTI'NE (with the *Romans*) a perſon legally ſet free from ſervitude.

LIBERTINE (in the *Civil Law*) a perſon who is manumiſed and ſet free from bondage, to which he was born.

LIBER'TINISM, the ſtate of him that of a ſlave is made free.

LIBERTINISM (with *Divines*) is a falſe liberty of belief and manners, which will have no other dependance but on particular fancy and paſſion; a living at large, or according to a perſon's inclination, without regard to the divine laws.

LIB'ERTY (*libertas*, *L.*) a being free from obligation, ſervitude or conſtraint.

LIBERTY (of *Conſcience*) a right or power of making profeſſion of any religion a man ſincerely believes.

LIBERTY *to hold Pleas*, ſignifies to have a court of one's own, and to hold it before a mayor or bailiff, *&c.*

LIBERTY (in *Ethicks*) is a faculty of the will, by which all requiſites of actions being given, it may chuſe one or more out of many objects propoſed, and reject the reſt: or, if one object only be propoſed, it may be admitted that, or not admit it; may do it, or not do it.

' (in *Speaking*) a free or eaſy
ſſion.
DUSNESS (of *libidinoſus*, *L.*)

I } at your pleaſure (in *Muſ.*
UM } *Books*) you may if you

, a ſort of herb.
with *Aſtron.*) one of the 12 ſigns
, whoſe characteriſtick is (♎.)
(*libralis*, L.) of or pertaining to
ight or coin.
AN, a perſon who looks after

ION *of the Moon* (*Aſtron.*) an
gularity or trepidation of the
ich ſhe ſeems to librate or ſhake
n axis, ſometimes from *Eaſt* or
netimes on the contrary.
ON *of the Earth* } (*Aſtronomy*)
LIBRATION } is that mo-
the earth is ſo retained in its
axis of it continues conſtantly
e axis of the world.
e *Louſe*.
S (in *Painting*) are the liberties
iſt takes in diſpenſing with the
ective, and the other laws of

CENCE, is a liberty which poets
enſing with the ordinary rules
; which licences were anciently
Greek poets than are now al-

ATE, with us is generally uſed
, who has a licence to practice
y the college or biſhop of the

IOUSNESS (*licentioſus*, L.)
dneſs, diſorderlineſs.
e (of lice, *Sax.* a dead corpſe,
Sax. to watch) the cuſtom of
dead every night till they were

ISHNESS (of *liquoritia*, L.)
, taſte, or eat tid bits, or the
es, &c.
ter the Sea (with *Mariners*) 'is
when her helm being made faſt
ſo a-hull, that the ſea breaks
or broad ſide.
mage, a vaſſal who was obliged
rd towards all, and againſt all
ther.
EY } (*ligeance*, F.) moſt com-
EY } monly taken for a true
bedience of a ſubject to a ſove-
& his ſubjects: ſometimes it is
y the dominion or territory of

ICK (*lientericus*, L.) one that
ntery.
n, to live, *Sax.*) 1. Union and
f ſoul with body.

So peaceful ſhalt thou end thy bliſsful days,
And ſteal thyſelf from *life* by ſlow decays.
Pope.

2. Preſent ſtate.

O *life*, thou nothing's younger brother!
So like, that we may take the one for t'other!
Dream of a ſhadow! a reflection made
From the falſe glories of the gay reflected bow,
Is more a ſolid thing than thou!
Thou weak built iſthmus, that do'ſt proudly riſe
Up between two eternities;
Yet can'ſt not wave nor wind ſuſtain,
But, broken and o'erwhelmed, the ocean meets again. *Cowley.*

When I conſider *life*, 'tis all a cheat,
Yet fool'd by hope, men favour the deceit,
Live on, and think to-morrow will repay;
To-morrow's falſer than the former day;
Lies more; and when it ſays we ſhall be bleſt,
With ſome new joy, takes off what we poſſeſt.
Strange cozen age! none would live paſt years again,
Yet all hope pleaſure in what yet remain;
And from the dregs of *life* think to receive
What the firſt ſprightly running could not give:
I'm tir'd of waiting for this chimick gold,
Which fools us young, and beggars us when old. *Dryden.*

LIFE, a hiſtory or relation of what a man has done in his life-time.

Animal LIFE } the life of living crea-
Senſitive LIFE } tures, conſiſting in the exerciſe of the ſenſes.

Vegetable LIFE, the life of trees or plants, or that faculty by which they grow.

LIFE'LESS (liflear, *Sax.*) without life, dead; alſo dull, ſtupid, &c.

LIFE'LIKINS, a kind of oath, as *Adzlifelikins*, upon or by my life.

LIG'AMENTS (*ligamenta*, *L.*) thoſe things that tie or bind one part to another.

LIG'ATURES (in the *Greek* tongue) characters made to expreſs two or more *Greek* letters together.

LIGATURE (with *Surgeons*) bandage, or fillets of cloth or linnen, for binding the arm, and facilitating the operation of bleeding.

LIGE (in *Horſes*) a diſtemper, being little bladders or puſtules under the lips.

LIGHT (leohz, *Sax.*) is either the ſenſation that riſes from beholding any bright object, as the ſun, a lamp, &c. called primary light; or elſe it is the cauſe of that ſenſation, as it is an action or property of that luminous or light body.

LIGHT (*lævis*, *L.*) not heavy; alſo quick, nimble; alſo trifling.

LIGHT (with *Aſtrol.*) a planet is ſaid to be light, *i. e.* nimble, compared with thoſe that move ſlower.

LIGHT *upon the Hand* (in *Horſemanſhip*) is ſaid of a horſe that has a good tractable mouth, and does not reſt too heavy upon the bit.

LIGHT *Bellied* (ſpoken of a *Horſe*) is one that has flat, narrow and contracted ſides, which makes his flank turn up, like that of a grey-hound.

Secondary LIGHT, a certain action of the luminous body on the medium between that and the eye, by means whereof one is ſuppoſed to act on the other.

LIGHT (by *ſome*) is underſtood to mean that action of the *Medium*, that is interpoſed between us and the *luminous* object; but others underſtand it of that train of rays, which coming forth from thence pervades the *Medium* before it can come to affect the eyes.

To LIGHT'EN *a Horſe* (in *Horſemanſhip*) is to make a horſe light in the forehand, *i. e.* to make him freer and lighter in the forehand than behind.

To LIGHT'EN (of leohtan, *Sax.*) to render of leſs weight.

LIGHTENING (liȝtung, *Sax.*) a flaſhing of light or fire out of the clouds.

LIGHT'NESS (*levitas*, L. lihtinȝneſſe, *Sax.*) the want of weight, which cauſes the haſting of a body upwards, by reaſon of its rarity and ſpirituality, *&c.*

LIGHTNESS (of leohtneſſe, *Sax.*) the oppoſite of darkneſs.

LIGHTS (in *Ships of War*) are of uſe by way of diſtinction. The *Admiral* of a fleet carries 3 lights on the poop, and one on the main-top; the *Vice Admiral* carries 2 on his poop, and one on his main-top; the *Rear Admiral* carries one on his poop, and one on his main-top. The *Vice Admiral* of each particular ſquadron carries only 2 on his poop, but none on his main top; the *Rear Admiral* of each ſquadron carries only one on his poop. When the whole fleet carry their lights, the *Rear Admiral* carries 2 lights, the one hoiſted a yard above the other on the enſign ſtaff; and if it be foul weather and dark night, every ſhip carries a light.

LIGHTS (in *Architecture*) the opening of doors, windows, and other places thro' which the light has paſſage.

LIGHTS (in *Painting*) thoſe parts of a piece that are illumined, or that lie open or expoſed to the luminary, by which the piece is ſuppoſed to be enlightened, and which, for that reaſon, are painted in light, vivid colours.

LIGNES'CENT (of *lignum*, *L.* wood) growing wooden, becoming wood.

LI'GURE (ſo called from its likeneſs to *Ligurian* amber) a precious ſtone, mentioned *Exodus* xviii. 19.

LIKE'NESS (ȝelicneſſe, *Sax.*) reſemblance.

To LIKE (of ȝelican *or* licean, *Sax.*) to approve of.

LIKE'LINESS, worthineſs to be liked, comelineſs; alſo probability.

LIKE'LIHOOD (of ȝelic-heaofo, *Sax.*) probability.

LILIA'CEOUS (*liliaceus*, *L.*) of, pertaining to, or like lilies; of the lily kind.

To LIMB (of lim, *Sax.*) to pull limb from limb.

In LIMBO, in priſon, *L.*

LIM'BUS (with *Mathem.*) the limb or utmoſt edge of an aſtrolabe, or other mathematical inſtrument, *L.*

LIME *Tree* (with *Botaniſts*) a tree bearing ſweet flowers, the linden or teyl-tree.

LIMEN'TIUS (of *limen*, L. a threſhold) the God of threſholds among the *Romans*.

LIM'ITARY (of *limes*, L.) belonging to the limits or bounds.

LIMITS *of a Planet* (*Aſtron.*) the greateſt excurſion or diſtance from the ecliptick.

LIMNIA'DES, the nymphs of the lakes.

LI'MOUS (*limoſus*, L.) full of mud.

LIMP'NESS, limberneſs.

LIMPI'TUDE (*limpitudo*, L.) clearneſs, pureneſs.

LINES (in *Military Art*) ſignify the poſture of an army drawn up for a battle; the front being extended as far as the ground will allow, to prevent its being flanked. Theſe lines are, 1. the van; 2. the main body; 3. the rear.

LINE *of the two Syſygies* (*Aſtron.*) a right line, ſuppoſed to be drawn thro' the centre of the earth, and the real place of the ſun.

Equinoctial LINE (in *Dialling*) is the common places, where the equinoctial and the plane of the dial do mutually interſect one another.

LINE (in *Fencing*) is that directly oppoſite to the adverſary, wherein the ſhoulders, the right arm and the ſword ſhould always be found, and wherein alſo the 2 feet are to be placed, at a foot and a half diſtance from each other; and in this poſition he is ſaid to be in line.

LIN'EAMENTS (*lineamenta*, L.) fine ſtrokes or lines obſerved in the face, and forming the delicacy thereof; or that which preſerves the reſemblance, and occaſions the relation of likeneſs or unlikeneſs to any other face, or the features or proportion of the face, drawn out as it were in lines.

LINGUA'CIOUS (*linguax*, L.) long-tongued, blabbing, talkative.

LINGUA'CIOUSNESS talkativeneſs.

LINT (of linen, *Sax.* or *lintium*, L.) fine linnen ſcraped to a ſort of a tow.

LINTER (in *Anatomy*) the inner rim of the ear, the ſame as *Scapha*, L.

LINUM *incombuſtible* (*i. e.* flax that will not be conſumed by burning) a mineral ſub-

ſtance

hitiſh ſilver colour, and of a
; conſiſting of ſmall threads
fibres, endued with that ad-
y of reſiſting fire, and remain-
d in the moſt intenſe heat. It
Amianthus and *Aſbeſtos*. See
ɔth.

L. λεων, Gr.) a wild creature,
cing of beaſts; his hair is ſhag-
ı to a reddiſh or deep yellow
re-part of his head or face is
ning to ſquare, his eyes large
noſe flat, his mouth wide, the
:) covered with a buſhy mane,
·; his legs and thighs large and
il large, long and very ſtrong;
ve 5 claws, his hind-feet 4;
arp and armed with 2 rows of
ke nails, with which he licks
ıt off the bones; he ſtales and
wards, the lioneſs or female

ɜ looked upon as the king of
med the moſt magnanimous,
ous, the moſt bold, and the
all four-footed beaſts; and
ɔeen choſen by heralds, to re-
ateſt heroes, who have been
eſe qualities.
:mblematically) is uſed to repre-
ſome being of opinion, that
. And he alſo repreſents com-
archical dominion: and alſo the
of majeſty, at once exerciſing
ncy, ſubduing thoſe that reſiſt,
ſe that ſubmit.

ITY } capableneſs of being
!NESS } melted.

ON } (with *Apothecaries*)
'TION } an operation, by
ody is reduced into a liquid:
of fire or heat on fat, fuſible
uts their parts into motion.

BLE (*liquabilis*, of *liqueſio*, L.)
y to be melted.

NTNESS (of *liqueſcens*, *L.*)

ffects and Debts, are ſuch as
exiſting; but ſuch as there can
bout.

'SS. (of *liquidus*, L.) liquid
operty of fluidity or quality of
odies immerged in it.

wiih *Philoſophers*) ſuch bodies
the properties of fluidity; the
which are ſo figured and diſ-
ɔy ſtick to the ſurface of ſuch
pt in them; which is uſually

'ED (*liquidatus*, *L.*) made
alſo ſpoken of bills made cur-
; payed off, cleared.

'ION, an aſcertainment of
or diſputable ſum; or of the
nſions which two perſons may
ıe liquid or clear ſum.

LIQUIDATION (in *Trade*) the order and method which a trader endeavours to eſtabliſh in his affairs.

LISIE'RE (in *Fortification*) the ſame as *Berme* or *Foreland*.

LIST'LESNESS (q. *luſtleſneſs*) want of will or inclination.

LIST'ED (of *lez* or *liſtere*, F.) having or being made of, or reſembling the liſt of cloth, *Milton*.

LIST'ENING (hlyſtan, *Sax.*) is ſaid to be performed by extending or bracing the tympanum of the ear, which puts it into ſuch a condition, as that it will be more affected by any tremulous motion of the external air.

To enter the LISTS (of *lice*, a liſt) is to engage in a fight or diſpute.

LIT'ANY (of λιτανεια, Gr.) a general ſupplication or prayer, ſung or ſaid in churches; eſpecially one in the common prayer book of the church of *England*, appointed to be ſaid or ſung on certain days.

LIT'ERALNESS (of *literalis*, *L.*) the being according to the letter.

LI'THARGE (of λιθος, a ſtone, and αργυρος, Gr. ſilver) a ſort of ſcum or droſs that ariſes from the purifying of gold and ſilver with lead, the common ſort is only the lead itſelf, blown by the blaſts of very large bellows off the teſts in refining furnaces, where they are extracting ſilver out of lead; which is effected in the following manner.

Having duly prepared the teſt, and ſet it into the furnace, and the lead deſigned to be refined, having firſt been aſſay'd, it is put into the teſt by degrees, and then melted or fuſed by a ſtrong fire blown with bellows, upon which it runs down upon the middle of the teſt, and the bellows being kept continually blowing, the upper part is forced out at a hole in the oppoſite ſide of the furnace in the mean time; the ſilver ſeparates, and ſettles itſelf in the center of the teſt; and the lead that is blown off falls into the kiln or hole under the furnace, and becomes a ſort of large grained powder, ſomething like coarſe ſaw-duſt, and of a colour inclining to red or yellow; by this operation about one pound in forty of the lead evaporates.

LITHE'NESS (liðeneſſe, *Sax.*) ſuppleneſs, limberneſs.

LITHOI'DES (λιθοειδης, Gr.) the bone of the temples, which in the upper part toward the ſagittal future, is equally circumſcribed with the ſcaly agglutinations; but behind with the parts or additions of the future lambdoides and the ſixth ſeam, which ſevereth the lower parts thereof from the *Sphenoides*, and the fore-part from the upper jaw.

LITIGI'OUSNESS (of *litigioſus*, *L.*) contentiouſneſs, delight in law-ſuits.

LIT'ORAL *Shells* (with *Naturaliſts*) ſuch ſea ſhells which are always found near the ſhore, and never far off in the deep.

LITO'TES (among *Rhetoricians*) a figure, when

when leſs is ſpoken than is intended, *L.* as *I do not deſpiſe*, inſtead of, I take delight in. *I cannot praiſe you*, which implies, I have juſt grounds to diſpraiſe. *I cannot praiſe you enough*, I ſhall never be able to make you amends.

To LIT'TER (of *litiere*, F.) to ſpread ſtraw for beaſts to lye down on; alſo to throw things about an houſe.

LITUITS *Skin* (in *Heraldry*) that fur which conſiſts of one colour alone, is white, and in doubling is taken for this ſkin.

LIT'TLE (lizel, *Sax.*) ſmall.

LITURGY (λειτυργια, Gr. *liturgie*, F.) form of prayers, formulary of publick devotions.

The Engliſh LITURGY was firſt compos'd, approv'd and confirm'd by parliament in the year 1548, and the offices for morning and evening are ſtill in the ſame form that they were put in at firſt; except that there was no confeſſion nor abſolution; the office beginning with the *Lord's prayer*, and the ten commandments were omitted in the communion ſervice; the offertory was made of bread and wine mixt with water, and in the prayer for the church of Chriſt, thanks were given to God for his wonderful grace declared in his ſaints, the bleſſed Virgin, patriarch, prophet apoſtles and martyrs; and they commended the ſaints departed to the mercy of God and peace.

Liturgies are different, according to the different nations and religions in the world.

LIT'UUS (with *Medaliſts*) a ſtaff uſed by augurs in form of a crofier.

To LIVE (*Sea Term*) is to endure the ſea.

LIVE'LINESS (lipelicneſſe, *Sax.*) viviouſneſs, *&c.*

LIVE-*long*, an herb.

LIVE'LIHOOD (of lipe and heapoo, *Sax.* the head) a way of living.

To ſtand at LIVERY, is to be kept at livery ſtables.

LIVERY (in *Deed*) is when the *Feoffer* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffee*, in the name of the *Seizin* of the land.

LIVERY (in *Law*) is when the *Feoffer* ſays to the *Feoffee*, being in the view of the houſe or land, *I give you yonder houſe and land to you and to your heirs, and therefore enter into the ſame, and take poſſeſſion of it accordingly.*

LIV'IDNESS (of *lividus*, *L.*) black and blueneſs.

LI'VOR (with *Surgeons*) a kind of leaden or dead bluiſh colours in any part of the body, cauſed by a ſtroke or blow, *L.*

LIXIV'IATE *Salts* (with *Chymiſts*) the fixed ſalts of plants, drawn by calcining the plant, and then making a lye of aſhes and water.

LIZ'ARD (*lizarde*, *F. lacerta*, *L.*) a little creeping creature, of a green colour, much like an evet, but larger, very c *Italy* and other hot countries.

LOAD'STONE (prob. of lad to lead and ; zan, *Sax.* a ſtone, *q. d*, lea is digged out of iron mines; the vi are.

1. That when it is in a free poſit out any thing to hinder it, it will to the pole of the world.

2. It will draw another loadſton and ſometimes alſo will repel it.

3. By being touch'd with iron municates to it not only the virtue, ſelf has of pointing to the poles of but alſo that virtue by which it att ſo that ten or a dozen needles, or buckles, may be made to hang to a chain.

A loadſtone being made thorou the fire, loſes its attractive virtue.

Some authors write, that by the magnet or loadſtone, perſons may cate their minds to a friend at a grea as ſuppoſe one to be at *London*, an at *Paris*, if each of them have a phabet, like the dial-plate of a cl needle touched with one magnet, t ſame time that the needle at *L* moved, that at *Paris* would move i manner, provided each party had for dividing words, and the obſer made at a ſet hour, either of the the night; and when one party wo the other of any matter, he is to needle to thoſe letters that will words, that will declare what he the other know, and the other n move in the ſame manner. This reciprocally.

LOAM'INESS, fulneſs of loam, nature.

LOATH (laþ, *Sax.*) unwilling, not ready, not inclined.

To pardon willing, and to puniſh
You ſtrike with one hand, but
with both;
Lifting up all that proſtrate lie, yo
You cannot make the dead again t

As ſome faint pilgrim ſtanding on t
Firſt views the torrent he would
o'er;
And then his inn upon the farther
Loth to wade through, and *lot*
round:
Then dipping in his ſtaff does tri
How deep it is; and, ſighing, pull

To LOATH. 1. To hate, t with abhorrence.

How am I caught with an unwa
Not to reveal the ſecret which I

I ſtay within this hated place,
every object ſhocks my loathing
s? *Rowe.*
nſider with the diſguſt of ſatiety.
petite is extinguiſhed with the ſatiſ-
nd is ſucceeded by *loathing* and ſatie-
Roger's Sermons.

S (with *Botan.*) the diviſion of the
eeds, which uſually conſiſts of two
is plainly ſeen in beans, peas, *&c.*
LE (*Anat.*) a little lobe.
AL *Problem* (with *Mathemat.*) is ſuch
is capable of an infinite number of
olutions, as where the point which
the problem may be indifferently
hin a certain extent, *i. e.* any where,
a line, or within ſuch a plane or
c. which is termed a geometrical
d the problem is ſaid to be a *local* or
ate one.
L *Cuſtoms*, are thoſe peculiar to ſome
other diſtrict, and not agreeable to
al cuſtoms of the country.
ALNESS, the being of a thing in a

(of a river) is a place where a cur-
ream is ſtopp'd by flood-gates, or to
quantity of water in a canal or
to ſwell and increaſe the natural
courſe of the river; and render it
the bringing down loaded barges,
&c.
, an humorous word for chance, as
a queer Lock, i. e. he has but an
t chance.
(with thieves) a perſon who buys
s their ſtolen goods.
CS (for *Horſes*) are pieces of leather
breadth of two fingers, turned round
ed on the inſide, to prevent their
the paſterns, about which they are

US *Primarius*, i. e. the primary
th *Philoſ.*) is that part of the abſolute
oveable ſpace of extended capacity to
l bodies, which a particular individu-
akes up.
IS *Secundarius*, i. e. the ſecundary
ith *Phil.*) is that apparent and ſenſi-
, in which we determine a body to be
with reſpect to other adjoining or
ring bodies.
IS *Geometricus*, a line by which an
inate problem is ſolved. Thus if a
e ſuffice for the conſtruction of the
, it is called *Locus ad rectum*; if a cir-
s ad circulum; if an ellipſis, *Locus ad*
, *&c.*
UST (*locuſta*, *L.*) a miſchievous in-
t eats up and ſpoils all green plants.
'MERGE (in the laws of *Oleron*)
or art of navigation.
-WORKS (in the *ſtannaries* or tin
Cornwall) works performed in the
high grounds, by ſinking deep wells, call'd ſhafts. See *Stream works.*

LODG'ING (of geloxian, *Sax.* or *loger*, F.) a place of habitation or repoſe for a time.

LOGARITH'MICK *Spiral* (with *Mathem.*) is a ſort of *Spiral* line, which may be conceived to be formed much after the manner with other ſpirals. As ſuppoſing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical ſpiral.

LOGICAL *Diviſion*, is an oration or ſpeech, explaining a thing part by part.

LO'GICALNESS, argumentativeneſs, the being according to the rules of logick.

LOGI'CIAN, one ſkilled in the art of logick.

LO'GICK (λογικὴ of λόγος, Gr.) is the art of guiding our reaſon in the knowledge of things; as well for our own inſtruction, as that of others. It conſiſts in the reflection which men have made on the four principal operations of the mind, *viz. conceiving, judging, reaſoning* and *diſpoſing.*

LOGODÆ'DALY (*logodædalia*, *L.* of λόγος, Gr. a word, and *Dædalus*) a goodly ſhew and flouriſh of words, without much matter.

LOGODÆ'DALIST (*logodædalus*, of λογοδαίδαλος, Gr.) an inventor or forger of new words, and ſtrange terms.

LOGOGRI'PHE (of λόγος, a word, and γρίφος, Gr. a net) a kind of ſymbol or riddle propos'd to ſtudents for a ſolution, in order to exerciſe and improve the mind. It is for the moſt part ſome equivocal alluſion, which being taken literally, ſignifies ſomething quite different from what is intended by it.

LOIMOG'RAPHER (of λοιμὸς, a peſtilence, γράφω, Gr. to deſcribe) one who writes about, or deſcribes peſtilences.

LONCHI'TES, a comet, which bears reſemblance to a lance or ſpear; the head being of an oval form, the ſtream of its rays or the tail being long, thin, and pointed at the end.

LONG-*Jointed* (ſpoken of a *Horſe*) is one whoſe paſtern is ſlender and pliant.

LONG-WORT, the herb *Angelica.*

LONGITU'DINAL, extended lengthwiſe.

Keep your LOOF, is a direction to the man at the helm to keep the ſhip near the wind.

LOOF *Tackle* (in a *ſhip*) a ſmall tackle ſerving to lift ſmall weights in and out of a ſhip.

A LOOK, a caſting the eye, beholding, ſeeing; a form of countenance, as *an angry look.*

LOOP (in the *Iron Works*) about three quarters of a hundred weight of iron, melted

and broken off from a ſow, in the fire of the finery.

Shingling the LOOP, is the breaking off this loop from the ſow, and working it into a bloom.

LOOSE *Strife*, willow herb or willow-weed, which is ſo called by country people, becauſe there goes a tradition of it, that if it be held to cattle when fighting, it will part them.

LOQUA'CIOUSNESS (*loquacitas*, L.) talkativeneſs.

LORD *in Groſs* (being a private perſon) is when a man makes a gift in tail of his lands, to hold of him and dies, his heir is ſaid to have but a ſeignory or lordſhip in groſs.

LORD, a mock word or name given to men or boys, who are hunch-back'd.

LORD (with *Aſtrologers*) that planet that has moſt teſtimonies of fortitude in a revolutional figure.

LORD *of the year* (with *Aſtrologers*) the planet that has the greateſt ſtrength in a figure of a perſons nativity, and ſo becomes the principal ſignificator of his temperament, manners, affections, *&c.* called thence *Lord of the Geniture*.

LORET'TO, is ſeated upon an eminence, about a league and half from the gulf of *Venice*. The *Roman Catholicks* believe that the chapel is that which was the houſe of the *Virgin Mary* at *Nazareth*, and that it was brought to that place by angels.

They tell us, that the *Chriſtians* being driven out of *Paleſtine*, about the year 1291; this houſe whole, except the foundation, was taken up by angels and brought to *Dalmatia*, which is about 800 leagues from *Nazereth*, and about midnight was ſet upon an hill, which was the cauſe of great admiration; while it ſtood there the miniſter of a neighbouring place called St. *George Terſatle*, had a revelation that this was the chapel of *Nazareth*, upon which the governor ſending four perſons of character to *Nazareth*, to examine into the truth of the fact; they at their return affirmed that they had meaſured the foundation of the walls, and they anſwered exactly to the meaſure of the chapel, and that the chapel had diſappeared that very day at *Nazareth*, on which it was firſt ſeen in *Dalmatia*.

This chapel having ſtood three years and ſeven months in *Dalmatia*, was in the year 1294 taken up again by angels, and tranſplanted over the *Adriatick* ſea, in length 150 miles, and ſet down in a wood belonging to one *Lauretta*, and that after it had ſtood there eight months it had another remove to an eminence, at about the diſtance of a league and half, and placed upon ground that belonged to two brothers, who each claimed the property of the chapel; and to put an end to this diſpute the angels about four months after gave it another remove to the place where it now ſtands.

The treaſure and wealth of this chapel is ſaid to be ineſtimable, there are continually ten golden lamps and 40 ſilver ones burning: an infinite number of jewels, golden angels, cups of ſapphire, crowns ſet with diamonds, and an inconceivable quantity of maſſy gold.

LO'REY, an article in the chamber of accounts in *France*, which ordains, that if a combat be accepted, and afterwards taken up by the conſent of the lord of the fee, each of the parties ſhall pay 2*s.* 6*d.* and the party overcome forfeit 112 ſhillings.

LOR'IMERS } (prob. of *lorum*, L. a
LOR'INERS } thong or bridle) a company of artificers, who make horſe bits, ſpurs, *&c.* and other things for horſes.

LORIMERS, were incorporated about the year 1488, and are a maſter, two wardens, about 50 aſſiſtants, and no livery. Their armorial enſigns are *azure* on a chevron *argent* between three currbits *or*, as many boſſes *ſable*. Their hall is on *London-wall*.

LOSS (of leſan, *Sax.* to looſe) loſing, damage.

LO'TE *Tree* (*lotos*, L. λωτὸς, Gr.) a tree, bearing broad jagged leaves, full of veins, the upper part being green, and the other whitiſh.

LO'THERWIT, a penalty or fine anciently impoſed on thoſe that committed adultery or fornication.

LOTH'SOMNESS (laðianꝑom, *Sax.*) hatefulneſs, nauſeouſneſs.

LO'TIONS (in *Med.*) remedies that are of a kind between a bath and a fomentation, uſed to waſh the head or any part affected.

LOT'TERY (lozeꝛeꝑia, *Sax. loterie*, F.) a play of chance, in the nature of a bank, wherein are put tickets for ſums of money, mixt with many more blank tickets, which tickets being mixt together, and drawn at a venture, each perſon has the value of the lot drawn to the number of his ticket. There are alſo lotteries of goods, which are much after the ſame manner.

LO'VAGE, an herb.

LOVE (in *Ethicks*) is a friendly motion to mankind; but the moraliſts tell us, muſt not be thrown away on an ill object, nor procure baſe and unworthy fuel to its flames, nor hinder the exerciſe of other duties.

Family of LOVE, a ſect which ſprang up firſt in *Holland*, but afterwards appeared in *England*, in the year 1580; and under the pretence and ſhew of great ſanctity, gained proſelytes among the common people; and in order to appear the more particular, they uſed many odd and out of the way expreſſions; ſome of their opinions were, *That none were elect, but thoſe that were admitted into their family; and that it was lawful for them to ſwear*

swear to an untruth before a magistrate, for their own convenience, or before any other person who was not in their society.

These notions were maintained and spread in books written in *Dutch*, and afterwards were translated into *English*, entitled, *The Gospel Kingdom. Documental Sentences. The Prophecy of the Spirit of Love; and the publishing of the Peace upon Earth*; by H. N. who, tho' a long time concealed, was at last found to be one *Henry Nichols of London*, who affirmed that he did partake of God, and God of his human nature; these books were burnt by order of queen *Elizabeth*, who using also some severities towards the professors, they dwindled away.

LOVE *Sesame*, a grinding of corn at their lord's mill freely, out of love to their lord.

LOVE, the name of a certain flower.

LOVE *Apple*, a root in *Spain*, that inclines to a violet colour.

LOVELINESS (lufian, to love, *Sax.*) amiableness, qualities of mind or body that excite love.

When I approach
Her *loveliness*, so absolute she seems,
That what she wills to do, or say,
Seems wisest, virtuousest, discreetest, best.
Milt. Par. Lost.

If there is such a native *loveliness* in the sex, as to make them victorious when they are in the wrong, how resistless is their power when they are on the side of truth? *Addison.*

LOVE-LORN, forsaken of one's love.

The *love-lorn* nightingale
Nightly to thee her sad song mourneth well.
Milton.

LOVELY, amiable, exciting love.

The flowers that it had press'd
Appeared to my view,
More fresh and *lovely* than the rest,
That in the meadows grew.
Denham.

The fair
With cleanly powder dry their hair;
And round their *lovely* breast and head
Fresh flow'rs their mingl'd odours shed.
Prior.

LOVER, a tunnel in the roof or top of the house to avoid smoke.

LOUND (lound, *Sax.*) signifies a plain among trees.

LOUSY (lufig, *Sax.*) infested with lice.

LOUSINESS, lousy condition, a being infested with lice.

LOW-COUNTRIES, several provinces of *Germany*, lying next the sea, which by time and great pains have been much enlarged by damming and banking out the sea, and the great rivers, the *Rhine*, the *Scheld*, the *Meuse* and the *Issel*, more and more by degrees, to prevent their inundations, which are the most threatening when the north-west wind drives violently upon the coast, when the rivers overflow their banks, and when the tides of the new and full moon happen at the same time; when these three circumstances happen together, the waters swell so as to threaten the destruction of the whole country.

And accordingly great damages have been done at times by inundations, such as could never be repaired; the last great one happened in the year 1682, when the several damages in all the provinces were computed at 100 millions; and by which the prince of Orange lost an estate of 50000 crowns *per annum*.

LOWING (of hlowan, *Sax.*) bellowing like a cow, *&c.*

LOWRING (*luren*, Dut.) frowning, looking sour or grim, also beginning to be overcast with clouds.

LOW-WINES (with *Distillers*) are the whole quantity of spirit, weak, and small, mix'd together.

LOYAL (spoken of a *Horse*) a horse is said to be loyal, who freely bends all his force in obeying and performing any manage he is put to; and does not defend himself, nor resist, altho' he is ill treated.

LOYALNESS (*loyauté*, F.) fidelity, faithfulness; especially to a sovereign prince or state.

To LOYTER, to tarry, to stand trifling, to spend time idly.

LOZENGE, a square cake made of preserved seeds, in the shape of a diamond cut, or quarrel of glass.

LOZENGE (in *Geometry*) a figure, the two opposite angles of which are acute, and the other obtuse, as in the figure.

LUBRICIOUS (*lubricus*, *L.*) slippery, uncertain, not conclusive; as a *lubricious Hope, a lubricious Argument*, &c.

LUBRICIOUSNESS (*lubricitas*, *L.*) slipperiness, uncertainty, fickleness.

LUCENT (*lucens*, L.) bright, shining.

LUCERN, a wild beast in *Russia*, almost as big as a wolf, the skin of which has a very rich fur, of colour between red and brown, and something mailed like a cat, intermixed with black spots.

LUCID *Intervals*, the fits or paroxysms of mad persons, wherein the phrensy leaves them in possession of their reason.

LUCIDNESS (*luciditas*, *L.*) brightness.

LUCIFER (with *Astronomers*) the bright star *Venus*, which in a morning goes before the sun, and appears at the break of day, and in the evening follows the sun, and is then called *Hesperus*, or the evening star.

LUCIFEROUS *Experiments* (among *Naturalists*) such experiments as serve to inform and enlighten the mind, as to some truth or speculation in philosophy, physick, *&c.*

LUCIFUGOUS (*lucifugus*, *L.*) that shuns the light.

LUCIGENOUS (*lucigena*, *L.*) born or begotten in the day time.

LUCK'INESS (of *luck*, Dut.) fortunateneſs.

LUCK'Y, fortunate.

LU'CRATIVENESS, gainfulneſs.

LU'CRATIVE *Intereſt* (in *Civil Law*) is ſuch as is paid, where there hath been no advantage obtained by the debtor, and no delay nor deceit in him.

LUCRIFICK (*lucrificus*, *L.*) gaining, making gain.

LUCTIF'EROUSNESS (*luctifer*, *L.*) ſorrowfulneſs or mournfulneſs.

LUCTIF'ICK (*luctificus*, *L.*) cauſing ſorrow or mourning.

LU'DICROUSNESS (of *ludicrus*, *L.*) ſportiveneſs; trifſingneſs.

LUFF (*Sea Term*) See *Loof*.

LUGU'BRIOUS (*lugubris*, *L.*) mournful, ſorrowful.

LUKEWARM'NESS (þ'æc-þearm, and neƿƿe, *Sax.*) a being between hot and cold; indifference, regardleſneſs.

LUMINA'RIA (in the ancient *Weſtern* churches) the name of the time of the nativity of our bleſſed Saviour, called *Chriſtmas*, L.

LU'MINARY (*luminaire*, *F. luminare*, *L.*) a light body, or body that gives light; as the ſun, and moon, which are ſtiled *Luminaries*, by way of eminency, becauſe of their extraordinary brightneſs, and the great quantity of light that they afford.

LU'MINOUSNESS (of *luminoſus*, *L.*) lightneſs, fulneſs of light.

LUMP'ISHNESS (of *lompſch*, Dut.) a being in lumps or clods; alſo dulneſs, heavineſs.

LU'NA (with *Aſtrol.*) the moon, called *Feminine* and *Nocturnal*; becauſe, borrowing her light from the ſun, ſhe excels in paſſive qualities and moiſture,

LUNA (in *Aſtronomy*) the loweſt of the ſeven planets next to the earth, *Feminine* and *Nocturnal*, is an opake body, having no light in herſelf; but borrowing it from the ſun, by reflecting his light to us. She compleats her courſe in 27 days, 7 hours, and 41 minutes; but requires 29 days, 12 hours, and 44 minutes before ſhe overtakes the ſun.

Hence ariſes a threefold month,

1. Of *peragration* or *periodical month*, in which ſhe finiſhes her revolution.

2. *Synodical month*, *i. e.* the ſpace of time from her parting from and returning to the ſun.

3 *Illumination month*, which is the time ſhe is viſible, which is about 26 days, 12 hours.

LUNA (with *Aſtrologers*) is ſaid to be *Feminine* and *Nocturnal*, excelling in paſſive qualities and moiſture, prevails over the brain, bowels, *&c.* and it is found by experience, that perſons who are afflicted with madneſs, the fits are more extraordinary, and more or leſs violent on the periodical returns of the tides, and as the moon increaſes or declines.

LU'NAR *Cycle* (with *Aſtron.*) is a period or revolution of 19 years, invented to make the lunar year agree with the ſolar: ſo that at the end of this revolution of 19 years, the new moons happen in the ſame months, and on the ſame days of the month as they did 19 years before; and the moon begins again her courſe with the ſun. This lunar cycle is alſo called the *Golden Number*; the *Circulus Decemnovenalis*, alſo *Ennedecateris*, and *Circulus Metonicus*, of *Meton* the *Athenian*, who firſt invented it, *L.*

LU'NARY (*lunaris*, *L.*) belonging to the moon.

LU'NATICKNESS, lunacy, diſtractedneſs, madneſs.

LU'NATED (*lunatus*, *L.*) crooked, like a half moon.

LU'NE } (with *Geometricians*)
LU'NULE } planes in form of a creſcent or half moon, terminated by the circumference of two circles which interſect each other within, as in the figure.

LUNET'TES (in *Fortif.*) are envelopes, counter-guards or mounts of earth caſt up before the courtin, about five fathom in breadth, of which the parapet takes up three. They are uſually made in ditches full of water, and ſerve to the ſame purpoſe as *Fauſ-Brays*, they are compoſed of 2 faces, which form a re-entring angle; and their platform, being no more than 12 feet wide, is a little raiſed above the level of the water, and hath a parapet three fathom thick, *F.*

LUNETTES (with *Horſemen*) two ſmall pieces of felt made round and hollow, to clap upon the eyes of a vicious horſe, that is apt to bite, or ſtrike with his fore-feet; or that will not ſuffer his rider to mount him, *F.*

LUNI-SOLAR *Year* (with *Aſtronomers*) is one that is compoſed by multiplying the cycle of the ſun and moon together, the product of which being 532, ſhews that thoſe 2 luminaries return to the ſame points again in ſo many years.

LURCH'ING, leaving a perſon under ſome embarraſſment.

LURE (*leurre*, F.) a device which falconers uſe, made of leather, in the form of two wings ſtuck with feathers, and baited with a piece of fleſh, to call back a hawk at a conſiderable diſtance; a decoy or allurement.

To LURE, to attract, to entice, to draw.

As when a flock
Of ravenous fowl, tho' many a league remote,
Againſt the day of battle, to a field
Where armies lie encamped, come flying, *lur'd*
With ſcent of living carcaſes.

Milton.

A man ſpent one day in labour, that he might paſs the other at eaſe; and *lured* on by the

of this bait, when he was in vi-
ld provide for as many days as
Temple.

Should you lure
irk haunt, beneath the tangled

rees, the monarch of the brook,
then to ply your fineſt art.
Thompſon's Spring.

ſhelter'd ſtalls expanded lie,
ſcience *lures* the learned eye.
Gay.

luridus, L.) gloomy; diſmal.
ttling o'er the *lurid* grove,
l darkneſs broods.
Thom. Summer.

ESS (of *luridus, L.*) black and
leneſs, *&c.*

ESS (of *luſtig*, Teut.) ſtrongneſs
o healthineſs.

ABLE (*luſtrabilis, L.*) that may
purified.

A'TION (of *luo*, L. to pay) *Hea-*
and *Chriſtians* were wont by theſe
y thing polluted; either perſon,
camp, *&c.*

s they made uſe of fire and fumi-
well as ſacrifices, and theſe were
k or perſonal.

ks added an Anathema to theſe,
an victim, upon which they firſt
mprecations imaginable, and then
See *Luſtrum.*

as the firſt who purified the peo-
he did in the following manner;
n into battle array, and cauſed a
he-goat to paſs round them three
e he ſacrificed.

IF'ICK (*luſtrificus, L.*) purging.

.UM (among the *Romans*) the
e years or rather fifty months, at
which, they from time to time
he people, and purified the city.
ive it from the word *luſtrare*, to
iew, becauſe the cenſors review'd
ace in five years. *Varro* derives
, to pay, becauſe at the begin-
a five years, they paid tribute, that
npoſed by the ſenate, *L.*

ERANISM, the opinions of *Mar-*
a *German* divine, who about the
, began to oppoſe the church of
reaching againſt the licentious uſe
buſe of indulgences; which giving
ocations to the court of *Rome*,
d from one point of doctrine to
upon which a great many of the
d clergy, as well as of the laity
th him, effected the reforma-
eral whole electorates and king-
is opinions are now held by moſt
churches, ſome few particulars ex-

ERNS, windows over the cornice
of a building ſtanding perpendicular
over the naked of the wall, and ſerving to enlighten the upper ſtairs.

LUXA'TION (with *Anat.*) is a looſening of the tendons or ligaments, ſo that the bones continue not firm in their natural ſituation or place; or when a bone abſolutely goes out of its proper cavity into another place, *L.*

LUXU'RIANCY } (*luxuria, L.*)
LUXU'RIANTNESS } abundance, as luxuriancy of words.

To LUXURIATE (*luxuriare, L.*) to abound, to exceed, to grow rank.

LYCAN'THROPIST (*lycanthropus, L.* of λυκάνθρωπος, of λύκος, a wolf, and ἄνθρωπος, Gr. a man) one troubled with the melancholy frenzy, called *Lycanthropy*, with which perſons that are ſeized, fancy themſelves wolves, and wander in woods and deſart places, howling like wolves; which is ſaid to have been cauſed by the bite of a mad wolf.

LYEF-*Yeld* (lyef yeld, *Sax.*, leave ſilver, a ſmall fine or piece of money, which in the *Saxon* times, the tenant paid to the lord of the manor, for leave to plow or ſow, *&c.*

LYMPH'ÆDUCTS. See *Lymphatick Veſſel.*

LYM'PHA (with *Surgeons*) a watery matter, iſſuing from ſinews that are pricked, and other wounds.

LYMPHAT'ICK. *Perſons* (*lymphatici*, L.) perſons frighted to diſtraction, or thoſe that have ſeen ſpirits or fairies in the water.

LYRE (*lyra, L.*) a harp, ſome of which are ſtrung with wire, and others with guts.

LYR'ICK. *Verſe*, &c. are ſuch as are ſet to the lyre or harp, apply'd to the ancient odes and ſtanza's, and anſwer to our airs and tunes, and may be play'd on inſtruments.

M

M m, *Roman*; *M m*, Italick: 𝔐 𝔪, *Engliſh*; ℳ m, *Saxon*; Μ μ, *Greek*; are the 12th letters of the alphabet; and מ ם, the 13th of the *Hebrew*.

M, in the *Engliſh*, always keep its ſound; ſo that *n* following it, is loſt in *Autumn*, *Solemn*, &c.

M (in *Aſtronomical Tables*) ſignifies meridional or ſouthern.

M (in *Law*) was a brand or mark which a criminal, convicted of murder, and having the benefit of the clergy, was ſtigmatiz'd, it being burnt on the brawn of his thumb.

M (in *Latin Numbers*) ſtands for a thouſand.

$\overline{M}$ with a daſh (with the *Ancients*) ſignified a thouſand thouſand.

M (in *Phyſical Preſcriptions*) ſignifies manipulus or little handful, and at the end of a doctors's *Recipe*, for *miſta*, mixt or mingled, or *mixtura*, a mixture.

M is alſo us'd as a contraction, as M. A. *Magiſter Artis.*

MA, the name of one of *Rhea*'s maids, who

who tended *Bacchus*; alſo *Rhea* herſelf was ſo called.

MAB'BED } dreſs'd looſely, careleſly or
MOB'BED } flatternly.

MACARON'ICKS (among the *Italians*) a jumble of words of different languages, with words of the vulgar tongue latinis'd, or put into *Latin* terminations and forms, as *fugarizavit*, he fugared; and *Latin* words put into the form of the modern; a ſort of burleſque poetry made out of their language, and the ſcraps and terminations of divers others. The invention is attributed to one *Theophilus Folengi*, in the year 1520, and to have been ſo called, of *Macarone*, *Ital.* a coarſe, clownish man, or of the *Italian Macaroons*, which are a ſort of worms or cakes, made of unleavened flower, eggs and cheeſe, after a clumſy manner by the peaſants: ſo as the latter were a *Hotch-Potch* of various ingredients; ſo were the *Macaronicks* of *Italian*, *Latin* and *French*, and adorned with natural beauties, pleaſant jeſts and a lively ſtile.

MAC'CABEES, a name given to ſeven brethren among the *Jews*, in the time of *Antiochus Epiphanes*, and in general to all thoſe who then ſuffered perſecution for their zeal and conſtancy, in defence of the liberty of their country, and the religion of their forefathers.

There are four books of *Maccabees*, admitted by the Church of *Rome*; the two firſt they allowed to be canonical, and the two laſt as apocryphal.

The firſt book is ſuppoſed to be written originally in *Hebrew* or *Syriack*, which are not extant, but others ſuppoſe the *Greek* to be the original.

It contains an account of the moſt memorable tranſactions of the *Jews* for 40 years, *viz.* from the reign of *Antiochus Epiphanes*, to the death of *Simon* the high prieſt: that is, from 3829 to 3869, or 135 years before *Chriſt*; who the author was is not known.

The ſecond book is an abridgement of a larger, compos'd by one *Jaſon*, which contained the hiſtory of the perſecutions of *Epiphanes* and *Eupator*, againſt the *Jews*; but the work of *Jaſon* is not extant, and the author of the abridgement is not known; for which reaſon the church of *England* do not admit them as canonical.

This ſecond book contains a hiſtory of 15 years, from 3828 to 3843, from the execution of *Heliodorus*'s commiſſion, who was ſent by *Seleucus* to fetch away the treaſure of the temple to the victory obtained by *Judas Maccabæus* over *Nicanor*.

The third book contains the hiſtory of *Ptolemy Philopater*, king of *Egypt*, againſt the *Jews* in his kingdom.

The fourth book is ſo little known, that it is not clearly underſtood what it is.

In the old editions of the *Greek* bible, there is a book concerning *The Government of Reaſon*, which ſome imagine to be it, by reaſon of the inlargements therein upon the hiſtory of *Eleazar* and the ſeven brethren, who ſuffered martyrdom at *Antioch*.

MACHIAVI'LIANISM (of *Nicholas Machiavel*, a politician of *Florence* in *Italy*) a politick principle, not to ſtick at any thing to compaſs a deſign, to brake thro' the moſt ſolemn obligations, to commit the greateſt villanies, in order to remove any obſtructions to great and ambitious deſigns; eſpecially in relation to government.

MACHI'NAL (*machinalis*, *L.*) belonging to an engine.

MACHI'NAMENT (*machinamentum*, L.) an engine.

To MACHINATE (*machinor*, *L. machiner*, *F.*) to plan, to contrive.

MACHINATION (*machinatio*, *L. machination*, F.) artifice, contrivance, malicious ſcheme.

O from their *machinations* free,
That would my guiltleſs ſoul betray;
From thoſe who in my wrongs agree,
And for my life their engines lay.
Sandy's Paraphraſe.

Some one intent on miſchief, or inſpir'd with dev'liſh *machination*, might deviſe like inſtrument to plague the ſons of men for ſin; on war, and mutual ſlaughter bent.
Milton.

Be fruſtrate all ye ſtratagems of hell,
And deviliſh *machinations* come to nought.
Milt. Par. Reg.

MACHINE', an engine compos'd of ſeveral parts, ſet together by the art of mechaniſm, as ſprings, wheels, *&c.* for raiſing or ſtopping the motion of bodies, uſed in raiſing water, architecture, military, and many other affairs.

Simple MACHINES', are the balance, lever, pully, wheel, wedge and ſcrew.

Compound MACHINES, are ſuch as are compounded or made up of ſimple ones.

MACHINE (with *Architects*) an aſſemblage of ſeveral pieces of timber, ſo diſpoſed, that a ſmall number of men, by the help of ropes and pullies, may be able to raiſe vaſt loads of weights.

Hydraulick MACHINE, a machine for raiſing or conducting of water, as a ſluice, pump, *&c.*

Warlike MACHINES (among the *Ancients*) were for launching-arrows, javelins, ſtones, or for battering down walls, as battering rams, *&c.* but now artillery bombs, petards, *&c.* are ſo called.

Dramatick MACHINES, are thoſe where the poet brings ſome deity or ſupernatural being upon the ſtage, either to ſolve ſome difficulty, or perform ſome exploit beyond the reach of human power.

MACHI'NERY, an aſſemblage of machines or engines, by which any thing is performed; alſo contrivance.

CIA'TION, a making lean, *L.*
'CILENCY (*macilentia, L.*) leanneſs.
CK'LER, a ſeller of weavers goods.
CRO'BIUS (μακρός, of μακρὸς, and βίος, life, Gr.) long lived; a pro-me.
CULO'SE (*maculoſus, L.*) full of ſpots s.
D'NESS (ȝemaɔ'ꝺ, *Sax.*) a kind of de- without a fever, attended with rage, otal deprivation of reaſon; alſo enraged,

D'NEP-*Wort, &c.* herbs.
DIFICA'TION, a moiſtening or wet- roperly the receiving ſo much moiſture, e body is quite ſoaked thro' by it.
EAN'DER (Μαιανδρος, Gr.) a river *ygia*, full of turnings and windings in rſe, as it is ſaid, to the number of whence any thing that is full of intrica- difficulty is called a *Mæander, L.*
EANDER (with *Architects*) a fret- in arched roofs, or carved cranks in and caves, *L.*
EAN'DRATED (*mæandratus*, L.) , intricately wrought.
:R, come from the *Saxon* word meene, See *Mer.*
GAZI'NE (*magazin*, F.) is a publick ouſe; but it is moſt commonly uſed to a place where all ſorts of warlike ſtores pt; where guns are caſt; ſmiths, car- and wheel wrights, *&c.* are conſtant- loyed in making all things belonging to illery; as carriages, waggons, *&c.*
G'DALENS, an order of nuns, or ra- rom out and penitent courteſans at upon which a revenue was ſettled by *Henry* VIII. and made an order that ects of all publick proſtitutes who died it will ſhould be appropriated to the nance of them, and that thoſe that wills, if they did not leave to them at e fifth part of their effects, their wills be invalid.
'GI, philoſophers, aſtrologers and prieſts the *Egyptians* and *Aſiaticks.*
GI } (of Μαγοι, Gr. wiſe men)
GIANS } the *Magi* of *Perſia* are ppers of fire and diſciples of *Zoroaſter*, hey confound with *Abraham*. They hree books which contain the whole religion. The names of theſe books are *Pazend* and *Abeſta*. They aſcribe the mer to *Abraham*; and *Abeſta* is mentary on the other two.
tradition of the *Magi* is, that *Abraham* ooks in the midſt of the furnace, in *Nimrod* had ordered him to be thrown. r their maſter *Zoroaſter*, the *Magi* ain, that there are two principles in the one of good, which they call *Oromazd*, other evil, named *Aberman*.
y worſhip fire in temples call'd *Ateſh* , or *Ateſh Kade*; that is to ſay, the f fire.

There were formerly a great number of theſe buildings upon the mountain *Alborz*, in the province of *Adherbigran*, which is *Media*.

To *Fire* they give the name *Bab*, that is to ſay *Part*; becauſe they acknowledge this element as the principle of all things, which ſyſtem among the *Greeks* was embrac'd by *Anaxagoras*.

The *Magi* obſerve a myſterious ſilence, when they waſh or eat, having firſt ſaid certain words. This ſilence, which they never break, makes a part of their religion.

Pythagoras, it is very likely might imitate this ſilence of the *Magi*, as well as the reverence for fire, which he inculcated to his diſciples.

To every month of the year, to every day, and alſo to every ſtar, to the mountains, mines, waters, trees, they aſcribe particular *Genii*, or ſome of thoſe angels who were created before man, and fell into infidelity and diſobedience, and were therefore confined to what they call the country of the *Genii*, not unlike to what is meant by the land of *Fairies*.

As to the three books before-mentioned, which the *Guebres* or fire worſhippers impute to *Abraham*, really belong to *Ibrahim Verdouſt*, who is called *Zoroaſter* by the *Greeks*. Theſe books are very rare and unknown, becauſe the *Guebres* keep them religiouſly ſecret among themſelves, and never communicate them to ſtrangers. They are written in the antient *Perſian* language, and have not been yet ſeen in *Europe*.

Tho' theſe philoſophers maintained two principles in nature, the one good and the other evil; the firſt being repreſented by light, and the other by darkneſs; both owned as gods, and addreſſed by them with prayers and adorations; yet they are divided in their opinions; becauſe ſome thought both to be from all eternity; and others maintained that only the good principle was eternal, and that the evil one was created.

They alſo agree that theſe two principles are in continual oppoſition to each other, which is to continue to the end of the world, when the good principle will have the upper hand; after which each will has his own world; that is, the good with all good people about him, and the bad one with all the wicked people, will likewiſe govern in his world.

The *Magi* paid divine honours to light, to the ſun, to the conſecrated fire in their temples, and even to the fire in their houſes; before which they performed all the acts of their religion.

On the contrary they had darkneſs in the greateſt abhorence, which they held as the ſymbol of the evil principle, which they hated as we do the devil.

This religion took its riſe among the *Chaldeans*; the knowledge they had acquired in aſtronomy contributed to incline them to it.

Thu

This it was that obliged *Abraham* to go out of *Chaldea*.

From *Chaldea* this worſhip ſpreads through the whole *Eaſt*, from thence into *Egypt*, from *Egypt* into *Greece*; and thence among all the nations of the *Weſt*.

The firſt authors of this ſuperſtition were known in the *Eaſt* by the name of *Zabians* or *Sabbeans*. The remains of this ancient ſect are ſtill ſubſiſting in the *Eaſt* by the name of *Sabbeans*, which they pretend to have received from *Sabius* the ſon of *Seth*. They have ſtill among them a book, which they aſcribe to *Seth*, which contains the doctrine of their ſect.

This ſect of the *Sabbeans* was diametrically oppoſed to that of the *Magi*, who had images and idols in abhorence and worſhipped God only by fire. They had their beginning in *Perſia*, and ſpread as far as the *Indies*, where they are ſtill in being. They acknowledge two principles, *the one good, the other evil*.

What has been ſaid before being but an hypotheſis, which, tho' it be probable indeed, does not come up to a certainty, we ſhall mention ſomething that may be more depended upon, as being extracted from oriental authors, who have informed us what this ſect of the *Zabians* is, and what were their opinions. See *Zabians*.

MAGIAN, of or pertaining to the *Magi*.

MAGICK (*μαγεία*, Gr.) is by ſome diſtinguiſhed into four kinds.

MAGICK RODS or *Wands*. Authors relate, that the *Chaldeans* had a cuſtom, that when they went upon any undertaking or journey, they wrote upon wands or arrows, which they mingled together in a quiver, the names of the cities they intended to go to, or the things they were to undertake; that afterwards drawing the arrows out of the quiver at all adventures, they were determined as to their undertaking by the inſcription of the arrow which firſt came forth.

This cuſtom of divining by rods or arrows is very antient in the *Eaſt*.

The *Scythians* and *Alans* divined by means of certain branches of willow and myrtle; the modern *Arabians* at this day make uſe of arrows incloſed in a bag.

Upon one they write Lord *command me*, and upon another the Lord *prevent me*. If the firſt arrow that is drawn out of the ſack has the inſcription Lord *prevent me*, then the thing is intirely omitted.

There is alſo ſomething like this to be found among the *Turks*, *Chineſe*, and anciently among the *Medes* and *Hebrews*. *Tacitus* obſerves it alſo among the ancient *Germans*. They cut a bow o ſome fruit tree into ſeveral pieces, which they mark'd with certain characters and threw them by hazard upon a white cloth. Then the father of the family took up the pieces one after another, and thence by the marks that were upon them took auguries for future events.

Natural MAGICK, a natural philoſophy, or the application of natural active cauſes to paſſive cauſes; by means of which many ſurprizing, but natural effects are produced; but the *Arabians* corrupting it, and filling it with many ſuperſtitious vanities, the name of it began to be underſtood in an ill ſenſe.

Natural MAGICK (according to the deſcription of ſome) is by art and induſtry to produce vegetables before their natural time, as ripe roſes, figs, *&c.* in *February*; alſo the cauſing lightning, thunder, rain, winds, tranſfigurations and tranſmutations of animals, ſuch as *Roger Bacon* is ſaid to have performed by *Natural Magick*.

Divine MAGICK, which is performed by the immediate grace of the Almighty, and depends on that ſpirit and power, which diſcovers itſelf in noble operations; ſuch as prophecy, miracles; ſuch magicians were *Moſes*, *Joſhua*, the prophets, and apoſtles.

Celeſtial MAGICK, attributes to ſpirits a kind of rule or dominion over the planets, a dominion over men, and on this it raiſes a ridiculous kind of ſyſtem, nearly bordering on judiciary aſtrology.

White MAGICK, called alſo *Theurgick*, performed by the aſſiſtance of an angel, which, upon account of religion, enjoins faſting, piety and purity, that the ſoul which is deſirous of commerce with the ſuperior deities, may not be in any thing diverted by the body, being ſinful or polluted.

MAGICK *Geodetick*, magick performed by the aſſiſtance of a Dæmon.

Superſtitious MAGICK, is performed by the invocation of devils; and the effects of it are very evil and wicked, tho' very ſtrange and ſurpaſſing the power of nature; and are ſaid to be performed by means of ſome compact, either expreſs or tacit, with evil ſpirits. But their power is not near to what is imagined, nor do they produce half the effects commonly aſcribed to them.

Mathematical MAGICK, is that which by mathematical learning, and the aſſiſtance of the celeſtial influences, produces ſeemingly miraculous works; as, walking and ſpeaking images, as alſo by mechanical ſcience, and rare art, beyond the reach of vulgar capacities. See Biſhop *Wilkins*, &c.

5	10	3
4	6	8
9	2	7

MAGICK *Square*, is when numbers in an arithmetical proportion, are diſpoſed into ſuch parallel and equal ranks, as that the ſum of each row, as well diagonally as laterally, ſhall be equal, as in the ſquare they make 18.

MAGI'CIAN (*magicien*, *F.* *magus*, *L.* of *μάγος*, Gr.) the *Perſians* called thoſe magus or magicians, that the *Greeks* called *φιλοσοφους*; the *Latins*, *Sapientes*; the *Gauls*, *Druids*;

the *Egyptians*, *Prophets* or *Prieſts*; ...s, *Gymnoſophiſts*; the *Engliſh*, *Cun-*..., *Wizards* or *Conjurers*.

ISTERIES (with *Chymiſts*) ſome-nifies reſins and reſinous juices, as ...teries of *Jalop*, *Scammony*, &c.

ISTERY (*magiſterе*, *F. magiſterium*, ...ry fine chymical powder, made by ...and precipitating the matter, as ma-*Biſmuth*, *Coral*, *Lead*, &c.

ISTERY (according to Mr. *Boyle*) ...ion of a body (not an analyſis of it, ...e principles are not ſpread) whereby ..., or very near the whole of it, by ...tament is turned into a body of a ...kind.

ISTRATURE, magiſtracy.

NA *Charta* (*i. e.* the great *Paper* or king *John*, to appeaſe his barons, have yielded to laws and articles of ...at, much like to thoſe of *Magna* But at this time we find no law ...ncienter than this *Magna Charta*, ...s granted the 9th year of *Henry* III. ...rmed by *Edward* I. This was ap-by the ſubjects as ſo beneficial a ...of ſo great equity, in compariſon which were in uſe before it, that ...y had for granting it the 15th penny ...moveable goods, of both the tem-...nd ſpirituality.

...led the great charter, either becauſe ...d more than many other charters; ...of the great and remarkable ſolem-...e denouncing excommunication and ...athemas againſt the infringers of it. ...king *Henry* III. ſwore to the ob-...of this charter, the biſhops holding ...ndles, extinguiſhed them, and then ...m on the ground, and every one *let him be extinguiſhed and ſtink in violates this charter*. Or elſe, be-...ntained the ſum of all the liber-*gland*; or elſe, becauſe there was ...harter, called *Charta de Foreſta*, with it, which was the leſſer of

MAGNANIM'ITY (*magnanimitas*, *L.*) ...ncients uſed to repreſent hieroglyphically by a lion rampant.

MAGNA'IMOUS (of *magnanimus*, L.) ...uity, greatneſs of mind.

...ES *arſenical* (with *Chymiſts*) a com-...of equal parts of arſenick, ſulphur ...any, melted together over the fire, ...uſed in manner of a ſtone. It is ...gnes, or a *Magnet*, becauſe it is ...being worn, to defend the weather ...tion, during the time that malig-...s reign, and that by its magnetical

...ETISM (with *Chymiſts*) a certain ...whereby one thing becomes effected ...e time with another, either in the ...different manner.

MAGNIF'ICENTNESS (*magnificentia*, L.) a largeneſs of ſoul, in conceiving and manage-ing great things; ſtate, greatneſs, generoſi-ty, ſtatelineſs, coſtlineſs.

MAGNIF'IC (*magnificus*, L.) magnificent. *Milton*.

To MAGNIFY (*magnifico*, L.) 1. To make great, to exaggerate; to amplify, to extal: 2. to exalt, to elevate, to raiſe in eſ-timation.

Greater now in thy return,
Than from the giant-angels: thee that day
Thy thunders *magnify'd*; but to create
Is greater than created to deſtroy.
Milton.

3. To raiſe in pride or pretenſion.

If you will *magnify* yourſelves againſt me, know now that God hath overthrown me. *Job*, xix. 5.

4. To encreaſe the bulk of any object to the eye.

By true reflection I would ſee my face,
Why brings the fool a *magnifying* glaſs?
Granville.

The greateſt *magnifying* glaſſes in the world are a man's eyes, when they look upon his own perſon. *Pope.*

As things ſeem large which we thro' miſts deſcry,
Dulneſs is apt to *magnify*.
Pope's Eſſay on Criticiſm.

MAG'NIFYING *Glaſs* (in *Opticks*) a little convex glaſs, lens, &c. which in tranſmitting the rays of light reflects them ſo, as that the parallel ones becoming converging, and thoſe which were diverging become parallel; by which means objects view'd thro' them ap-pear larger than when view'd by the naked eye.

MAGNILO'QUY (*magniloquium*, L.) loft-y ſpeech, ſpeaking of great matters.

MAGNILOQUOUS (*magniloquus*, L.) ſpeaking big, loud, or of great matters.

Commenſurable MAGNITUDES (with *Geometricians*) are ſuch as may be meaſured by one and the ſame common meaſure.

MA'HIM } (in *Law*) is a hurt received
MAY'HIM } in a man's body, by which he loſes the uſe of any member, that is, or might be a defence to him in battle.

MA'HUM } (*mehaigne*, F.) maim, wound,
MA'HIM } hurt.

MAHOM'ETAN, of or pertaining to *Mahomet*.

MAHOM'ETANISN, is the doctrine of *Mahomet* or the principles of the *Mahometan* religion.

The *Mahometans* acknowledge, that both the *Jewiſh* and Chriſtian religion are true; but pretend they are now abrogated; ſince God has communicated himſelf to his prophet *Mahomet*, they alſo alledge, that neither the *Jews* nor the *Chriſtians* have at this time any principles of their religion, becauſe their books have been corrupted.

&c. call'd the *Planter's Teddy-tree.*

MAM'MON (ממון *Syr.* riches or grain, of the *Heb.* דשן *i. e.* plenty, leaving out the (ן) hemantick at the beginning) the God of wealth and riches.

MAN *well the Top* (*Sea Term*) is a word of command, when men are ordered to go into the top of a ſhip.

MAN *the Ladder* } (among *Sailors*) is a
MAN *the Ship's ſide* } word of command, when any perſon of figure is at the ſide of the ſhip, ready to enter or be helped into it.

A MAN'AGE (for *Horſes*) a riding ground or academy with a pillar fixed in the center of it, to which horſes are tied that are beginning to learn, and pillars ſet up on the ſides two by two, in order to teach horſes to raiſe their fore-legs; the *Manage* is alſo the particular way of working or riding a horſe.

High MANAGE, is the high or raiſed airs, which are proper for leaping horſes.

MAN'AGE (*manage*, F.) the managing of a family or a concern, *&c.*

MANATE' } (about the iſland *Hiſpaniola*)
MINTI' } a fiſh of the whale kind, and ſome of them ſo large, that they can ſcarce be drawn by a yoke of oxen.

MANDARIN, the language ſpoke by the *Mandarin* and in the court of *China*, and is that in *China* that the *Latin* is in *Europe*; the *Mandarins*, being always men of letters.

MANDARIN'S, certain *Chineſe* lords, who are commonly governors of ſome province, they are for the moſt part choſen out of the *Lettias*, who are the moſt learned of the ſect of their admired philoſopher *Confucius*.

They are ſo highly reverenced, that no perſon preſumes to ſpeak to them but upon their knees; they are diſtinguiſhed into learned *Mandarins*, who are appointed to be judges, and military *Mandarins*.

Thoſe who are made governors, are appointed to govern ſuch places as are at a great diſtance from the place of their nativity, where they have a very magnificent palace, in the chief hall of which is a ſtatue of their king or emperor, ſtanding upon a lofty pedeſtal; before which the *Mandarin* kneels, before he ſeats himſelf upon the bench.

MAN'DIL (among the *Perſians*) a cap or turban, made of a piece of white muſlin, which being firſt wrapped round the head, a piece of ſilk of the ſame length is wrapped round that, ſo that the ſeveral ſtripes or colours of the ſilk ſeem wavy; this is ſo cloſely bound together, that it is ſaid, a cutlaſs won't penetrate it. In rainy weather they cover it with a ſort of caſe made of red cloth.

MANDRAKE (דודאים, *Heb.* μανδραγόρας, of μάνδρα, Gr. a cave or den, becauſe of its growing near caves and ſhady places; or as ſome ſay, of ανδρὸς γονὴ, *i. e.* the knee of a man) a plant whoſe divided roots bear ſome reſemblance to the legs and thighs of a man. It bears a yellow fruit, called *Mandrake apples*.

MAN'DY *Thurſday* } (q. *dies mandati*,
MAUN'DY *Thurſday* } *i. e.* the day of command) the thurſday next before *Eaſter*, ſo denominated from our Saviour's giving a charge to his diſciples before his laſt ſupper. It has been an ancient practiſe in *England*, for the kings and queens on that day to waſh the feet of ſo many poor men as they had reigned years, and to give them a dole of cloth, ſhoes, ſtockings, money, bread, and fiſh; in imitation of our Saviour, who waſhed the diſciples feet at his ordering the Lord's ſupper, bidding them do the like to one another.

MAN'EQUIN (with *Painters*, *&c.*) a little ſtatue or model uſually made of wax or wood, the junctures whereof are ſo contrived, that it may be put into any attitude at pleaſure, and its draperies and folds may be diſpoſed at diſcretion.

MA'NE-SHEET (with *Grooms*) is a covering for the upper part of a horſe's head, and all round his neck, which at one end has two holes for the ears to paſs through, and then joins to the halter on the fore-part, and likewiſe to the ſurcingle or long girth on the horſe's back.

MAN'FULNESS (of man and fulneſſe, *Sax.*) valour, ſtoutneſs.

MAN'GINESS (*demangeaiſon*, Fr.) a having the mange, a ſort of itching diſtemper common to dogs.

MANI'A (μανία, of μαίνομαι, Gr. to be mad, or μάω, to be carried with violence) a kind of madneſs, by which the faculties of judgment and imagination are depraved, and the patient is poſſeſſed with great rage and anger, *L.*

MAN'ICATED (*manicatus*, L.) wearing a ſleeve, glove or gantlet.

MANICOR'DIUM, a muſical inſtrument in form of a ſpinnet, its ſtrings are covered with ſcarlet cloth to deaden and ſoften the ſound. It is uſed in nunneries by the nuns to learn to play, and not diſturb the ſilence of the dormitory.

MAN'IFESTNESS, plainneſs, *&c.* to be ſeen, *&c.*

MANIFES'TO, an apology or public declaration in writing made by a prince, ſhewing his intentions in any enterprize; the motives that induced him to it, and the reaſons on which his right and pretenſions are founded.

MAN'IFOLD (of manig and feoldan, *Sax.*) a great many.

MANIL'LE } (in *Africa*) one of the
MENILLE } principal commodities carried to thoſe coaſts by the *Europeans* to traffick with the *Negroes* in exchange for ſlaves. It is braſs rings in the form of bracelets, which the natives deck their legs and arms with, but the better ſort of them wear the

Manilles

e of ſilver and gold, but theſe
wn manufacture.

LA'TION, a term uſed in mines
manner of digging the ſilver.

'LUS (among *Apothecaries*) an
ierbs, roots, flowers, *&c. i. e.*
ıe can take up in his hand, *L.*

(with *Phyſic.*) a ſort of ſweet
drops of itſelf, or elſe is let
from the branches and leaves
Calabria in *Italy*; or, as others
f dew congealed on trees and
ı, *Germany* and *Calabria*, but
is moſt in uſe.

That mentioned by *Moſes*
ıin white like hoar froſt, round,
;neſs of coriander-ſeed. It fell
g upon the dew, and when the
led by the heat of the ſun, the
red alone, lying on the rocks
And yet the ſame *Manna* that
y the heat of the ſun, when it
ld, was of ſo hard a conſiſtence
brought into the houſe, that it
e beaten in mortars, and would
the fire, was baked in pans,
te, and ſo into cakes.

this day there falls *Manna* in
of the world: in *Arabia*, in
alabria, in mount *Libanus*, in
l other places.

ommon and moſt famous is that
ich is a kind of condenſed honey,
n the ſummer time upon the
trees, the herbs, the rocks, or
Arabia petræa, which is of the
Moſes deſcribes it.

h is gathered about mount *Sinai*
trong ſmell, which is commu-
by the herbs on which it falls.
evaporates, in ſo much, that
: of it were to be kept in
l, there would hardly 10 of it
at the end of 15 days.

ons are of opinion, that the
o be found in *Arabia* is the ſame
which the *Iſraelites* were fed,
:reas it has a medicinal quality
re and weakening, rather than
l ſtrengthening, yet they ima-
be made habitual to the ſtomach

ıI' } (about *Jamaica*) a certain
ΓI' } monſtrous fiſh, called the
its reſembling a cow, that brings
ng ones alive, and ſuckles them
ım her dugs; ſhe is an amphi-
lives for the moſt part in the
ds on graſs in the fields.

ł (*maniere*, F.) 1. Form, me-

Emilia make me bleſt,
manner, and the means prepare,
ore than conqueſt, is my care.
Dryden.

2. Cuſtom, habit, faſhion: 3. certain degree.

This univerſe we have poſſeſt, and rul'd
In a *manner* at our will, th' affairs of earth.
Paradiſe Regain'd.

4. mien; caſt of the look.

Air and *manner* are often more expreſſive than words. *Clariſſa.*

5. *Manners* in the plural. General way of life, morals, habits.

We bring our *manners* to the bleſt abodes,
And think what pleaſes us muſt pleaſe the Gods. *Dryden.*

6. (In the plural) ceremonious behaviour, ſtudied civility.

Your paſſion bends
Its force againſt your neareſt friends;
Which *manners*, decency, and pride,
Have taught you from the world to hide.
Swift.

MAN'NER (with *Painters*, *Carvers*, &c.) a particular habit or mode the artiſt has in managing his hand, pencil, inſtrument, *&c.* thus they ſay the manner of *Reuben*, *Titian*, &c.

A good MANNER (in *Painting*, &c.) a habit or peculiar way of painting, agreeable to the rules of art; natural, ſtrong, eaſy and duly proportioned.

A bad MANNER, the contrary of the former.

Grand MANNER } (in *Archit.*) is
La Grande MANIERE } ſaid of an order heroically and gigantically deſigned; where the diviſion of the principal members have all a bold and ample *relievo*.

MANNER (with *Muſic.*) is a particular way of ſinging or playing; which is often expreſſed by ſaying, *he has a good manner*.

MANOM'ETER } (of μανὸς, thin, and
MA'NOSCOPE } μέτρον, meaſure, or of σκόπος, Gr.) an inſtrument to meaſure or ſhew the alterations in the rarity and denſity of the air.

MAN'OR } (of *manoir*, F. of *manen-*
MAN'OUR } *do*, L. becauſe the lord did uſually reſide there) was a noble ſort of fee anciently granted, partly to tenants for certain ſervices, and partly reſerved for the uſe of the lord's family; a juriſdiction over his tenants for their farms.

The original of manors was this; the king anciently granted a certain compaſs of ground to ſome man of merit, for him and his heirs to dwell upon, and exerciſe ſome juriſdiction, more or leſs, within that circuit; for which the lord performed ſuch ſervices, and paid ſuch annual rents, as was required by the grant. Now the lord parcelling this land out to other meaner men, received rents and ſervices of them; and ſo as he was tenant to the king, they alſo were tenants to him.

The whole *Fee* was called a *Lordſhip*, of old a *Barony*, from whence comes the term

Court

Court Baron, which is always an appendant to the manor.

Manor at this time, ſignifies rather the juriſdiction or royalty incorporeal, than the ... [illegible] ... a man may have a manor ... the right and intereſt of a ... *Baron*, with the perquiſites belonging ..., to another perſon, or others, have every foot of the lord.

MANS'OR (in *Law*) the lord of a manor's chief dwelling-houſe within his fee; otherwiſe called the capital meſſuage.

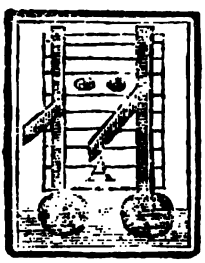
MANSLAUGHTER (man-ſlehte, of ſlegan, *Sax.* ſlay, the killing a man without malice prepenſe, whether in a recounter or caſually, and differs both from murther and chance-medley, in that they both import a preſent intent to kill. This offence is felony by the law, but allowed the benefit of the clergy for the firſt time; but the convict forfeits his goods and chatties.

MANSUE'FACTION, a taming or making gentle, *L.*

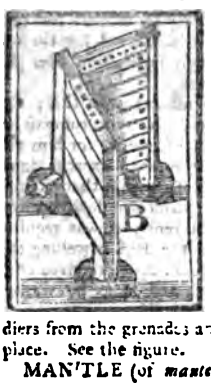
MANSUE'TUDE (*manſuetude*, L.) meekneſs, mildneſs, gentleneſs, tameneſs.

MAN'TELET, a ſhort purple mantle, worn by biſhops in *France* over their *Rochets*, on ſome ſpecial occaſions, *F.*

MANTELETS (with *Military Men*) are great planks of wood, in height about five foot, and in thickneſs three inches, which are uſed at ſieges to cover the men from the enemies fire; being puſhed forwards on ſmall trucks, and are either ſingle or double.



Single MANTELETS, are compoſed of two or three ſuch planks joined together, with bars croſs, to the meaſure of three foot or three foot and a half broad, to cover thoſe that carry them from the enemies fire. See the figure.



Double MANTELETS, are compoſed by putting earth between two ſuch rows of planks, and are uſed in making approaches and batteries near the place, as others are in making glolgements on the counterſcarp. They are covered with iron, and are to cover the ſoldiers from the grenades and fire-works of the place. See the figure.

MAN'TLE (of *manteau*, F.) is the ſame in *Engliſh* as *Mantelle*, F. and tho' *Mantean* with us ſignifies a long robe; yet it was a military habit, uſed in ancient times by great commanders in the field, as well to manifeſt their high place, as alſo (being caſt over their armour) to expel the extremity of wet, cold and heat, and withal to preſerve their armour from ruſt, and ſo preſerve its glittering luſtre.

MAN'TUA } (*manteau*, F. probably ſo
MAN'TOE } called from *Mantua*, a dukedom in *Italy*) a looſe gown worn by women, an upper garment.

MAN'UAL *Operation* (of *manus*, L.) any thing done or performed by the hand.

Sign MANUAL, the ſigning of a deed or writing under hand and ſeal.

MANUFAC'TURE (of *manus*, a hand, and *factura*, a making, or *facio*, L. to make) handy-work, or any commodity made by the hand, or things that are the natural product of a country; as woollen cloths, bayze, ſtuffs, hats, *&c.* of wool, linen cloth, of flax, *&c.* Alſo the place or work-houſe where manufactures are wrought or carried on, *F.*

MANUMIS'SION (of *manus* and *mittere*, to ſend) an enfranchizing or ſetting a ſlave or bond-man free; which in former times was performed before a magiſtrate with divers ceremonies.

MAP (*mappa*, L.) a plain figure, repreſenting the ſeveral parts of the ſurface of the earth, according to the laws of perſpective, or it is a projection of the ſurface of the globe, or a part thereof in *Plano*, deſcribing the ſeveral countries, iſlands, ſeas, rivers, with the ſituation of cities, woods, hills, *&c.*

Univerſal MAPS, ſuch as exhibit the whole ſurface of the earth, or the two hemiſpheres.

Parian MAR'BLE, a very fine white ſort of marble, produced in the iſland *Paros*, one of the *Cyclades* of the *Archipelago*, of which king *David* is ſuppoſed to have procured great quantities for the building of the temple; and it is ſaid, that the magnificent hall where *Alcinous* kept his ſumptuous feaſts was paved with *Parian* marble, interſperſed with emeralds; and the greateſt part of the moſt ſumptuous edifices of the ancients were made of this marble.

MAR'BLING *of Books* (in *Book-binding*) the ſprinkling them with colours on the outſide, and working them with a pencil in imitation of marble.

MARCES'CENT (*marceſcens*, L.) growing withered, fading.

MARCES'SIBLENESS (*marceſſibilis*, L.) withering or fading nature.

MARCH (of the god *Mars*, to whom it was dedicated) now reckoned with us the third month in the year; heretofore it was the firſt, and is ſtill reckoned ſo in ſome eccleſiaſtical computations; the year of our Lord beginning on the 25th day of *March*. The

ancients

s uſed to paint *March* tawny, with a ſpect, a helmet on his head, leaning ſpade, holding *Aries* in his right hand, zond bloſſoms and cions in his left, and baſket of garden ſeeds on his arm.

RCHERS } thoſe noblemen,
MARCHERS } who in ancient nhabited near the borders of *Wales* etland, and ſecured the marches and of them, ruling like petty kings by ivate laws.

'RESCHAL *de Camp* (in *France*) the a major general with us; an officer poſt is next to that of the lieutenant

R'GENT (*marge*, F. *marge*, L.) the or bank of any water, or the blank bout the edges of a page of a book, rinted or written.

R'GINATED (*marginatus*, L.) hav- argin or margent.

RISH (*marais*, F. merſe, *Sax.* , Dut.) a boy, a fen, a ſwamp, ground, a marſh, a moraſs, a moor. bs he coucheth in the cooler ſhades; ben heaven's burning eye the fields in- ides,
vijbes reſorts.

Sandys's Paraphraſe.

From the other hill
ir fix'd ſtation, all in bright array,
ierubim deſcended; on the ground
; meteorous, as evening miſt
rom a river, o'er the *mariſh* glides,
athers ground faſt at the labourer's eels. *Miſton.*

.RISH; mooriſh; fenny; boggy; y.
ath been a great endangering to the of ſome plantations, that they have long the ſea and rivers, in *mariſh* wholeſome grounds.

Bacon's Eſſays.

'RITATED (*maritatus*, L.) married.

RK (mearc, mancus and mancusi, among the *Saxons* contained 30 of ence, which was in value 6*s*. It is tain at what time it came to be valued and 4 *d*. but it was ſo in the year 1194.

RK *of Gold* (in ancient *Times*) was antity of eight ounces, and was in value 3*s*. and 4 *d*. of our coin at this time.

RK *Weight*, a foreign weight, com- eight ounces, and a mark pound is ounces.

.RK (in *France*, *Holland*, *&c.*) a uſed for gold and ſilver, containing ounces, or 64 drams, of 192 penny . When gold or ſilver are ſold by the it is divided into 24 grain and the ito 24 primes.

RKET, a place where any or all ſorts iſions are ſold. *Bradon* ſays, that an- markets were to be at leaſt ſix miles alf and one third of a half diſtant from each other; but that as people increaſed, ſo likewiſe did the privilege of keeping markets; anciently it was cuſtomary to have both markets and fairs kept on *Sundays*, and in church-yards, becauſe of the great diſtance of the inhabitants from them; ſo that the buſineſs of religion and trade were carried on together; and tho' this cuſtom was forbid by ſeveral kings, yet it was not entirely ſuppreſs'd till the time of King *Henry* VI. And there are ſtill ſome remains of this practice in the moſt northern parts of this kingdom.

MAR'MORATED (*marmoratus*, L.) made of, wrought in, covered with marble.

MARMO'REOUS (*marmoreus*, L.) of or like marble.

MA'RONITES } (ſo called from one
MA'RONISTS } *Maron* their ring-leader) a certain ſect of Chriſtians in *Aſia*, who were ſaid formerly to have embrac'd the errors of the *Jacobites*, *Neſtorians* and *Manothelites*, but are now brought over to the church of *Rome*. Their language is a kind of corrupt *Syriack*; they have a patriarch (who is a monk of the order of St. *Anthony*, and claims the title of patriarch of *Antioch*, and is always call'd *Peter*, altho' his name be *Thomas*, &c.) archbiſhops, biſhops, and about 150 curates; but labour ſo much under the oppreſſion of the *Turks*, that they are forc'd to work for their living; but yet are very much inclined to hoſpitality and entertaining pilgrims, according to their mean ability; they are ſtrict obſervers of *Lent*, even according to the ancient rigour, not eating more than one meal a day, nor that before they have heard maſs, which is not till about four o'clock in the afternoon.

They ſhew much reverence to their clergy, the prieſts are diſtinguiſhed by a blue ſcarf they wear about their caps.

They allow none to marry after they are entered into orders; but thoſe that are married may become prieſts. Pope *Gregory* XIII. founded a college at *Rome* for the education of their youth, who having been inſtructed by *Jeſuits* are ſent back into their own country.

Their clergy wear no ſurplices nor cornered caps, keep particular faſts and feaſts, but differ in many particulars from the church of *Rome*. Their ſervice is read both in the vulgar *Language* and *Latin*.

MAROON'ING, ſetting a perſon on ſhore on an uninhabited iſland.

MAROT'IC *Stile* (in *French* poetry) a peculiar, gay, merry, yet ſimple and natural manner of writing; introduced by one *Marot*, and ſince imitated by others. The difference between the *Marotic* ſtile and the *Burleſque*, conſiſts in this, that the *Marotic* is moſt ſimple, but its ſimplicity has its nobleneſs, the *Burleſque* is low and groveling, and borrows falſe and fulſome ornaments from the crowd, which people of taſte deſpiſe.

Letter of MARQUE, letters of repriſal, granted

granted by a king, &c. by which the ſubjects of a country are licenſed to make repriſals on thoſe of another.

MAR'QUESS } (ſo called from *march*,
MAR'QUIS } *Germ. i. e.* a limit or boundary, becauſe anciently they were governors of *Marches* or frontier countries) is an order of nobility between a duke and an earl or count, that was not known in *England* till the time of king *Richard* II. who in the year 1337, created his favourite, *Robert Vere*, who was then earl of *Oxford*, marquis of *Dublin*. The title given to a marquis in writing, is *moſt noble, moſt honourable, and potent Prince*; and by the king he is ſtiled, *Our right truſty, and entirely beloved Couſin*.

The honour of a marquis is hereditary, and the eldeſt ſon of a marquis, is, by the courteſy of *England*, called earl or lord of a place; but the youngeſt ſons are called lord *Robert*, lord *John*, &c. A marquis's cap is the ſame with a duke's, and their coronets differ from thoſe of dukes, in that, whereas a duke's is adorned with only flowers and leaves, a marquis's has flowers and pyramids, with pearls on them intermix'd, as in the figure.

MARQUESSET', a marchioneſs or wife of a marquis.

MARQUEL'TE (ancient cuſtoms in *Scotland*) a right or due, which the women paid to the king or lord, to ranſom themſelves from that infamous cuſtom, by which they were obliged to paſs the firſt night of their marriage with their lords. So call'd, probably, becauſe the fee was half a mark of ſilver.

MAR'QUETRY, a ſort of chequered inlaid work, made of wood of a variety of colours, in the ſhape of flowers, knots, or other devices, *F.*

Duty or Service of MARRIAGE (in *Antient Cuſtoms*) old maids and widows above 60, who held fees in body, or were charged with any perſonal and military ſervices were antiently obliged to marry, that they might render thoſe ſervices to the lord by their huſbands, or to indemnify the lord, which they could not do in perſon.

For the proportion, that marriages bear to births, and births to burials, Mr. *Denham* has given us a table for ſeveral parts of *Europe*, that for *England* in general, is

Marriages to Births as 1. to 4. 36.

Births to Burials as 1. 12. to 1.

From which table is appears, that marriages one with another do each produce about four births. And by Mr. *King*'s computation, about 1 in 104 perſons marry; and the number of people being eſtimated in *England* at five millions and a half, about 41000 of them marry annually.

MAR'RIAGEABLENESS, fitneſs or ripeneſs for marriage.

MARS (with *Aſtronomers*) one of planets, whoſe character is ♂.

MARS, the God of war.

MARS (with *Aſtronomers*) the tl in order deſcending, finiſhing his in two years *fere*, he having th his centre, when he is acronically o appears to be below him, nearer to and almoſt as large as *Venus*, having parallax than the ſun, *viz.* four ſome times, ſo that when he is in apſis of his orb, a great intenſene may be felt, if it be in the ſum and a great remiſſion of cold, if i winter; and the contrary when h apogæum. The diſtance between tl computed at 16902So miles.

MARS (with *Aſtrol.*) is called unfortunate, becauſe of its ſcorchin ing qualities.

MARSH (marpe, *Sax.* *maerſci marais*, F.) a ſtanding pool of water earth, whoſe bottom is very dirt dries up and diminiſhes very much in mer; alſo low lands, that are overflowed by the ſea or rivers; o well watered with rivers, ditches, &

To MAR'SHAL (*Milit. Aff.*) to put in due order or rank, to dra cording to the rules of the military

MAR'SHALLING (in *Heraldr* poſing of all perſons and things in nities and celebrations, coronation views, marriages, funerals, trium the like; alſo an orderly diſpoſing coat armours, pertaining to diſtinct and of their contingent ornaments, parts and appurtenances in their prop

MART *Town*, a large town, tha for a great fair, to which people nations reſort, as *Frankfort* in *Germa*

MAR'TAGON (with *Florifts*) a kind of lilly.

MAR'TIALNESS (of *martialis*, likeneſs.

MAR'TYRED (*martyriſe*, F. of ζης, Gr.) having ſuffered martyrdom

To MAR'TYRIZE (μαρτυρίζω, put to death on the account of reli for bearing teſtimony to the truth.

MARTYROL'OGY (μαρτυρολογία μάρτυρ, a martyr, and λόγος, Gr. &c.) a hiſtory of martyrs; alſo a reg ciently kept in religious houſes, was an account of the donations of tors, and the days of the month when they died, &c.

MARTYROL'OGIST, one wh a hiſtory of martyrs.

MAR'VELLOUS (*merveilleux*, F detful.

MAR'VELLOUSNESS, wonderf

MASCULINE *Planets* (with *Aſt Sol, Mars, Jupiter, Saturn*; but *M* a kind of hermaphrodite.

LINE (*maſculin*, F. *maſculinus*, ale, not female.

O! why did God,
riſe! that peopl'd higheſt heav'n,
its *maſculine*, create at laſt
elty on earth, this fair defect
e? *Milt. Par. Loſt*, b. x.

ing man, virile, not ſoft, not ef-

ſomething bold and *maſculine* in poſture of the firſt figure, which irtue. *Addiſon.*

mmar) it denotes the gender ap- the male kind in any word, tho' expreſſing ſex.

LINELY, like a man.

LINENESS, manniſhneſs, male haviour.

of *miſceo*, L. to mingle) a mix-

iK, to put on a maſk, or put ; or to go to maſks or maſque-

MASONS, were incorporated about the year 1419, having been called the *Free Maſons*: a fraternity of great account, who have been honoured by ſeveral kings, and very many nobility and gentry ir ſociety.

governed by a maſter and two ; aſſiſtants, and there are 65 on the fine for which is 5*l.* and that 10*l.*

morial enſigns are, *Azure* on a ween three caſtles *argent*, a pair s ſomewhat extended of the firſt. e of the 2d.

l is in *Baſing-Lane*.

RY (*maçonnerie*, F.) maſons art of hewing, cutting or ſquar- and fitting them for the uſes of o the aſſembling and joining them h mortar.

ASONRY, is that wherein the placed one over another like tiles, f the beds being level, and the rpendicular.

ASONRY, is that, where after are laid, which make a courſe, id at the end, which makes two

RY *by equal Courſes*, the ſame ſonry, only that the ſtones are

RY *by unequal Courſes*, is made ſtones, and laid in bound work; he ſame thickneſs, nor obſerving

RY *filled up in the Middle*, is ewn ſtones thrown in at random r.

MASONRY, is formed of all

Free MA'SONS } a very ancient ſo-
Accepted MASONS } ciety or body of men, ſo called, either for ſome extraordinary knowledge of maſonry, which they are ſuppoſed to be maſters of; or becauſe the firſt founders of the ſociety were perſons of that profeſſion. Theſe are now in all or moſt nations in *Europe*; what the end of their ſocieties is, yet remains in ſome meaſure a ſecret, unleſs that they tend to promote friendſhip, ſociety, mutual aſſiſtance, and good fellowſhip; or what *Samuel Prichard* has lately publiſhed in his pamphlet, entitled, *Maſonry Diſſected*.

MASQU'E, a covering for the face; a viſard, *F.*

MASQUE (with *Architects*) certain pieces of ſculpture, repreſenting ſome hideous form; groteſque or ſatyrs faces, uſed to fill up or adorn ſome vacant places.

MASS (in *Mathematicks*) the matter of the body cohering with it, *i. e.* moving and gravitating along with it; and is diſtinguiſhed from its bulk or volumn, which is its expanſion in length, breadth and thickneſs.

MASS *of Blood* (with *Anat.*) all the blood in a human body.

MASS (with *Apothecaries*) every phyſical compoſition of powders, and other ingredients wrought into one lump.

MASS (with *Surgeons*) an oblong and ſharp-pointed inſtrument, which is put into a trepan, that it may ſtand more firmly.

MASS (with *Latin Authors*) is generally uſed to ſignify all kind of divine ſervice, or a leſſon of that ſervice; but in the *Romiſh* church, it ſignifies an oblation, which they call *Maſs*, and frequently liturgy, or church ſervice; but eſpecially what they call the unbloody ſacrifice of the body, and blood of our Saviour *Jeſus Chriſt*, which is offered upon the altar, under the ſpecies of bread and wine.

The word *Maſs* taken in this ſenſe, is not to be found in any place of ſcripture; but is ſaid to have been uſed ever ſince the third century, by the *Latin* fathers, and other eccleſiaſtical authors.

It is in vain to ſeek its etymology; either in *Greek* or *Hebrew*, as ſome have done.

Miſſa is derived from *mitto* to ſend. *Miſſa* has been uſed for *miſſio*.

And at the concluſion of the *Maſs* of the *Catechumens*, that is after the goſpel was read, and after the ſermon; as alſo after the ſacrifices and prayers were ended, the prieſt or the deacon ſent the people away by pronouncing with a loud voice *Ite miſſa eſt* or *Miſſio eſt*. You may all return home.

High MASS } is that ſung by choriſters,
Grand MASS } and celebrated with the aſſiſtance of a deacon and ſub-deacon.

Low MASS, is that wherein the prayers are all barely rehearſed without any finging, and performed without much ceremony, or the aſſiſtance of any deacon or ſub-deacon.

The MASS *of the Beatæ*, or the *Maſs of our Lady*, is that performed and offered to God, by the interceſſion of the virgin *Mary*.

Beau MASS } a maſs rehearſed every
Perfumed MASS } day, at which the ladies and *Beau-monde* of the place attend.

Common MASS, or maſs of the community in a monaſtery, is a maſs celebrated at certain hours, whereat the whole body or community aſſiſts.

MASS *of the Holy Ghoſt*, a maſs which is celebrated at the beginning of any ſolemnity, or eccleſiaſtical aſſembly, beginning with the invocation of the *Holy Ghoſt*.

Holy-day MASS, is ſuch on which certain prayers or lectures are read ſuitable to the day.

MASS *of Judgement*, a maſs wherein a perſon cleared himſelf of any calumny by ſome proof agreed upon.

MASS *of the Dead*, a maſs performed at the requeſt of the deceaſed, which begins with *Requiem*, thence called a *Requiem*.

MASS *of a Saint*, is that wherein God is invok'd by the interceſſion of ſome ſaint.

MASS *of Security*, a maſs anciently rehearſed at examination of *Catechumens*, when enquiry was made as to their diſpoſition for baptiſm.

Votive MASS, an extraordinary maſs beſides that of the day, rehearſed on ſome extraordinary occaſion.

Dry MASS, is one wherein there is no conſecration.

MASSES (in *Painting*) are the large part of a picture, containing the great lights and ſhadows; ſo that when it is almoſt dark, we can only ſee the maſſes of a picture, *i. e.* the great lights and ſhadows.

MAS'SIVE } (*maſſif*, F.) not delicate, as
MAS'SY } a maſſive column is, one which is too ſhort for the order it bears.

MAS'SINESS } ſolidity, weightineſs,
MAS'SIVENESS } bulkineſs.

MAST (mæꝛt, *Sax.*) of a ſhip; alſo the fruit of the oak, beech, cheſnut, *&c.*

Fore-MAST (of a *Ship*) ſtands in the fore-part or fore-caſtle, and is about 4-5ths of the main-maſt in length.

Miſen MAST (of a *Ship*) ſtands aft in the ſternmoſt part of it, and is in length about half that of the main-maſt.

Top MASTS (in a *Ship*) are thoſe maſts that are fixed upon the main, fore, miſen-maſts and bow-ſprit.

Top Gallant MASTS (in a *Ship*) are thoſe fixed to the head of the main- and fore-top-maſts; they carry flag-ſtaves on their tops, whereon are hanged the flags, pendants, *&c.*

Jury MAST (in a *Ship*) is a maſt made of yards, or other pieces of timber ſpliced or fiſhed together, wouilding them with ropes. This maſt is ſet up, when in a ſtorm or fight a maſt is borne over-board, till they can be provided with a better.

Armed MAST (in a *Ship*) is a maſt made of more than one tree.

Over MA'STED } a ſhip is ſaid ſo to be,
Taut MASTED } when her maſts are either too long or too big, which makes her lie too much down by the wind, and labour too much a hull.

Under MASTED, a ſhip is ſaid ſo to be, when her maſts are either too ſmall, or too ſhort, which hinders her from bearing ſo much ſail as is requiſite to give her true way.

MASTER *of the Ordnance*, a great officer, to whoſe care all the king's ordnance and artillery is committed.

MASTER *Wort* (with *Botaniſts*) an herb whoſe leaves reſemble *Angelica*, except that they grow on leſſer ſtalks and lower.

MAS'TERLESS, ungovernable, unruly, having no maſter.

MASTICA'TION, a chewing, which action breaks the meat to pieces, by the help of the teeth; ſo that by that means being mix'd with the ſpittle, it is prepared both to be the more eaſily ſwallowed and digeſted in the ſtomach.

To MATCH (maca, *Sax.* one equal to another) 1. To be equal: 2. to equal, to oppoſe.

Eternal night
To *match* with their inventions they preſum'd
So eaſy, and of his thunder made a ſcorn.
Milton.

What though his heart be great, his actions gallant,
He wants a crown to poiſe againſt a crown,
Birth to *match* birth, and power to ballance power.
Dryden.

3. To ſuit, to proportion.

Let poets *match* their ſubject to their ſtrength,
And often try what weight they can ſupport.
Roſcommon.

4. To marry, to give in marriage.

Thou doſt proteſt thy love, and would'ſt it ſhow,
By *matching* her, as ſhe would *match* her foe,
Dunn.

When a man thinks himſelf *matched* to one who ſhould be a comfort to him, inſtead thereof he finds in his boſom a beaſt.
South's Sermons.

MATCH (with *Gunners*) a ſort of rope made of ſuch combuſtible ſtuff, that being once lighted, it will burn on by degrees, and regularly, without ever going out, as long as any of it is left.

MATCH-MAKERS, thoſe perſons who mediate between men and women to encourage them to marry.

MATCH'LESNESS (of match, leap and neyre, *Sax.*) uncapableneſs of being matched or equalled.

To MATE (mate, *Sax.*) to amaze or aſtoniſh, to daſh, daunt or put out of countenance.

To MA'TE, to match, to pair, or equal.

MATEOTECH-

MATEOTECHNY (*μαλαιοτεχνία*, Gr.) vain or idle ſcience.

MATERIALISTS, an ancient ſect, who being poſſeſſed with this principle, out of nothing comes nothing, had recourſe to eternal matter, on which they ſuppoſed God wrought in the creation.

MATERIATED (*meteriatus*, L.) made matter.

MATERNAL *Affection* (*Hieroglyphically*) is repreſented by the pelican, which is ſaid ſtrike blood out of its own breaſt to feed its young.

MATERNALNESS, motherlineſs, moerly affection.

MATH (with *Huſbandmen*) a mowing, *Aftermath*, after-graſs, or ſecond mowing graſs.

MATHEMA (*μάθημα*, Gr.) the mathematicks or mathematical arts.

MATHEMATICAL *Compoſition*, is the nthetical method, or that which proceeds certain degrees or ſteps, from known quanties in the ſearch of unknown, and then monſtrates, that the quantities ſo found ill ſatisfy the proportion.

MATHEMATICKS (*mathematiques*, F. *tes mathematicæ*, L. *τέχναι μαθηματικαὶ*, Gr.) in its original ſignification comprehended ny kind of diſcipline or learning; but now he word is uſually applied to ſome noble cience, which are taught by true demonſtraion, and are exercis'd about *Quantity*, *i. e.* hatſoever is capable of being numbered or eaſured, which is compriz'd under numbers, ines, ſuperficies and ſolids.

Pure MATHEMATICKS, are *Arithmetick* and *Geometry*, and conſider the quantity bſtractedly, and without any relation to matter.

Simple MATHEMATICKS, the ſame as ure mathematicks.

MATHESIS (*μάθησις*, of *μανθάνω*, Gr. learn) the mathematicks.

MATINS (in the *Romiſh* church) the firſt art of the daily ſervice.

MATRASS (with *Chymiſts*) a bolt-head, a long, ſtrait-necked veſſel of glaſs, fitted to the noſe of an alembick, and frequently uſed in diſtillation, and are alſo called receivers, of this form.

MATRICE (with *Dyers*) applied to the ſt ſimple colours, whence all the reſt are rived and compoſed, as black, white, blue, d and fallow or root colour.

MATRICE } (*Anat.*) that part of the
MATRIX } female of any kind, where the fœtus is conceived and nouriſhed till the me of its delivery.

To MATRISATE (*matriſatum*, L.) to mitate the mother.

MATRIX (of *μήτηρ*, Gr. the mother) the matrice, L.

MATRIX (with *Surgeons*) that part of the womb in which the child is conceived.

MATRIX } any thing ſerving for the
MATRICE } place of generation of a body, whether organical, as the matrix of animals; or inorganical, as thoſe of vegetables, metals or minerals.

MATRON (*matrone*, F. *matrona*, of *mater*, L.) a virtuous, prudent, motherly woman, that keeps her family under good government or diſcipline, and ſuch an one, as to chaſtity and exemplary life, to whom young virgins may be ſafely committed to be educated.

MATRON (of an *Hoſpital*) a grave woman that looks after the children.

MATRONS (in a *Law Senſe*) married women of experience who had been mothers of children; ſuch as are empanelled upon juries on convicts who plead their bellies.

MATRONAL (*matronalis*, L.) of or belonging to a matron.

MATROSSES (in a *Train of Artillery*) a ſort of ſoldiers next in degree under the gunners, who aſſiſt them about the guns, in traverſing, ſponging and firing, loading, *&c.* They carry fire-locks, and march along with ſtore waggons, as a guard, and alſo as aſſiſtants in caſe a waggon ſhould break, *&c.*

MAT (*matta*, L.) ruſhes interwoven to lay on floors, and for various other uſes.

MATTER (with *Natural Philoſophers*) is a ſolid, diviſible and paſſive ſubſtance call'd body, and firſt principal of natural things; which is extended into length, breadth and thickneſs; which is capable of putting on all manner of directions and degree of ſwiftneſs.

Nude MATTER (in *Law*) is the naked or bare allegation of a thing done, to be proved only by witneſſes, and not by a record, or any ſpecialty in writing under ſeal.

MATURENESS (of *maturitas*, L.) ripeneſs of fruit or years, the arrival of any thing to its juſt degree of perfection.

MATURESCENT (*matureſcens*, L.) waxing ripe.

MAUDLED } (prob. of *matutinus*, L. of
MAUDLIN } the morning) beſotted or diſordered by drinking ſtrong liquors, eſpecially in a morning.

HAWKISHNESS (of *maga*, a maw or ſtomach, *ɣeoc* ſick, and *nerɣc*, *Sax.*) ſickneſs at ſtomach, ſqueamiſhneſs; alſo a nauſeous taſte.

MAXILLAR (*maxillaris*, L.) of or pertaining to the jaw bone.

MAXY with (*Tin Miners*) is what they call a weed of the marcaſite kind, when the load or vein of oar degenerates into this or any thing elſe, that is not tin, they call it a *Weed*.

MAY (of *majores*, ſo called by *Romulus*, in honour of his ſenators; or, as others ſay, from *Maia*, the mother of *Mercury*, to whom ſacrifices were offered in that month) the fifth and moſt pleaſant month in the year with us.

The ancients uſed to paint *May* with a lovely aſpect, in a robe of white and green, embroidered with daffodils, haw-thorn and blue-bottles, and on his head a garland of white and damaſk roſes, holding a lute in one hand, and a nightingale on the fore finger of the other.

MAY *Fly* (ſo called of the month of *May*, wherein it is produced) an inſect called a water cricket, which in this month creeping out of the river turns to a fly. It lies commonly under ſtones near the banks, and is a good bait for ſome ſort of fiſh.

MAY *Games*, certain ſports or meriments, dancing, *&c.* uſed on the firſt day of *May*, which ſeem to have taken their riſe from the like cuſtoms of the *Romans*, who followed ſuch ſports in honour of *Maja* or *Flora*, the goddeſs of flowers.

MAY'OR (anciently, as ſome ſay, *meyr*, rather of *miret*, Brit. to keep or preſerve, than of the *Latin*, *major*; or, as others ſay, of מר *Hebrew* or *Syriack*, which ſignifies lord, and the old *Saxons* being deſcended of the old *Germans*, who (as *Beroſus* ſays) deſcended of the old *Hebrew* words, and ſo had retained many *Hebrew* words; and thence the word *mayor* is deriv'd of מר which of itſelf ſignifying lord, the addition of lord to it is a tautology.

MAZY (maze, *Sax.*) of or belonging to a maze, intricate.

MAZE'MENT (of maze, *Sax.* a gulph) amazement,

MEA'GRE (in a *figurative Senſe*) dry, barren, as a meagre ſtile, a *jejune*, barren, dry ſtile.

MEA'GRENESS (of mæzne and nerre, *Sax.*) leanneſs.

MEAL'ED, pulverized or reduced to powder.

MEAL'INESS (mæle, gelic and nerre, *Sax.*) mealy nature, *&c.*

A MEAN (of *moyen*, F.) a middle.

MEAN (in *Law*) the middle between two extremes; and that either firſt in time, as *his Action was mean*, betwixt the diſſeiſin made to him and his recovery, *i. e.* in the interim or mean time; or ſecondly in dignity, as there is a *Lord mean* and *Tenant mean*.

MEAN *Axis* (in *Opticks*) is a right line drawn from the point of concourſe of the optick nerves, thro' the middle of the right line, which joins the extremity or end of the ſame optick nerves.

MEAN *proportional* (in *Muſick*) the ſecond of any three proportionals.

MEAN'ING (of mænan, *Sax.* to mean) ſenſe, ſignification.

MEAN'NESS (probably of mæne, bad, or gemene and nerre, *Sax.*) lowneſs, pitifulneſs, poorneſs, *&c.*

Continual MEANS (with *Arith.*) are when one root or firſt number is multiplied by itſelf, and the following numbers likewiſe by themſelves, the numbers taken between one and the number laſt produced, are called *continual means*; as 2, the root multiply'd by itſelf produces 4; which 4 multiplied by itſelf, produces 16, and 16 being ſquared, produces 256; and ſo 2. 4. and 16, are continual means between 1 and 256.

MEAS'LES (*meſſen*, Dut.) a diſtemper or cutaneous diſeaſe, conſiſting in a general appearance of eruptions, not tending to ſuppuration, with a fever.

MEASURABLENESS, capableneſs of being meaſured.

MEAS'URE *of a Number* (in *Arithmetick*) is ſuch a number as divides another without leaving any fraction.

MEASURE *of a Line* (*Geometry*) is any right line taken at pleaſure.

MEASURE (with *Philoſ.*) as time is the meaſure of motion.

MEASURE *Note* / *Time Note* (in *Muſick*) is a *Semibreve*; ſo named becauſe it is of a certain determinate meaſure or length of time by itſelf; and all the reſt of the notes are meaſured by, or adjuſted to its value.

MEASURE (in *Poetry*) is a certain number of ſyllables, which are diſtinguiſhed and heard ſeparately by the ear from another number of ſyllables. The union of two or more meaſures make a verſe, and in the variety of meaſure conſiſts the chief harmony of verſe.

MEASURE (in *Geometry*) any certain quantity aſſumed, as one or unity, to which the ratio of other homogeneous or ſimilar quantities is expreſſed.

MEASURE *of a Figure* or plane ſurface, is a ſquare, whoſe ſide is of any determinate length.

MEASURE *of a Solid*, is a cube, the ſides of which are of any length at pleaſure.

MEASURE *of an Angle*, is an arch deſcribed from the vertex, *a*, in any place between its legs, as *b c*.

MEASURE *of Velocity* (in *Mechanicks*) is the ſpace paſſed over by the moving body in any given time.

MEASURE *of the Maſs* (in *Mechanicks*) is the weight or quantity of matter of it.

MEA'THES (meðo, *Sax.*) mead, a ſort of drink made with honey, metheglin. *Milton*.

MEAW'ING (*miaulizatio*, L.) the crying of a cat.

MECHAN'ICAL *Science*, is that which is converſant about the outward frame and ſtructure of bodies, and the figures they obtain by workmanſhip.

MECHAN'ICALNESS, mechanical nature, property, quality.

MECHANICKS (*mechanique*, F. *artes mechanicæ*, L. μηχανικὴ, Gr.) the ſcience of motion, or that part of the mathematicks that ſhews or demonſtrates the effects of *Powers*,

rving forces, and applies them
chines, &c. and demonſtrates
ition, &c.
nedaille, F. of *metallum*, L.)
:tal in the form of money,
:ſerve the memory of ſome il-
ı, ſome notable victory, or
is a peculiar benefit to a na-

DALS, ſuch as were ſtruck
and the 7th century.
DALS, thoſe that have been
heſe 300 years.
DALS, ſuch as were ſtruck
ıe that *Rome* was governed by
e ſo called in diſtinction to im-

:DALS *of the upper Empire*,
ſtruck from the beginning of
reign, to the year of Chriſt,

:DALS *of the lower Empire*,
he time of the taking of *Con-*

DALS, are either ſuch as are
: cabinets of the curious, but
with by chance; or ſuch, of
not above one of a ſort ex-

DALS, are ſuch as are coun-
it off as antique, when they

EDALS, are ſuch as are not
faced.
MEDALS, are ſuch wherein
are found, which intimates
ıeen reſtored by the emperor.
'ALS, are ſuch as are ſtruck
r and afterwards ſilvered.
lated MEDALS, ſuch as have
over the copper.
ndented MEDALS, are thoſe
cut like teeth.
MEDALS, are thoſe that
ide of the head or on the re-

(*mediatus*, L.) it is a term
two extremes apply'd to a
in the middle.
)N (in *Geometry*) with reſpect
ed biſſection or bipartition.
ED, meats or drinks, are
nedicinal ingredients mingled

.L *Days* (with *Phyſicians*)
hich an imperfect and ill cri-
per often happens; and are
uſe medicines may be given
y are reckoned the 6th, 8th,
th, 18th, &c.
L *Hours*, thoſe hours proper
:s in, of which there are four,
g faſting, about an hour af-
out four hours after *Dinner*,
l.

MED'ICINE (*medicina*, L.) an art that aſſiſts nature, and is deſigned for the preſerving of health in human bodies as much as is poſſible, by the uſe of proper remedies. It is divided into five parts.

1. *Phyſiology*, which treats of a human conſtitution, as it is ſound and well.

2. *Pathology*, which treats of the preternatural conſtitution of our bodies.

3. *Semiotica*, which treats of the ſigns of health and diſeaſes.

4. *Hygiena*, that which delivers rules for the regimen, to be obſerved in the preſervation of health.

5. *Therapeutica*, which teaches the management of diet, and alſo comprehends ſurgery, and the art of medicine properly ſo called.

MEDICO-PHYSICAL, of or pertaining to natural phyſick.

To MEDITATE (*mediter*, F. *meditor*, L.) 1. To plan, to ſcheme, to contrive.

Bleſſed is the man that doth *meditate* good things in wiſdom, and that reaſoneth of holy things by his underſtanding. *Eccleſ.* xiv. 20.

Like a lion that unheeded lay,
Diſſembling ſleep, and watchful to betray,
With inward rage he *meditates* his prey.
Dryden.

2. To think on, to revolve in the mind.

Then among
There ſat a man of ripe and perfect age,
Who did them *meditate* all his life long.
Fairy Queen.

To MEDITATE, to think, to muſe, to contemplate, to dwell on with intenſe thought. It is commonly uſed of pious contemplation.

His delight is in the law of the Lord, and in his law doth he *meditate* night and day. *Pſalm* i. 2.

I will *meditate* alſo of all thy work, and talk of all thy doings. *Pſalm* lxxvii. 12.

To worſhip God, to ſtudy his will, to *meditate* upon him, and to love him; all theſe being great pleaſure and peace. *Tillotſon's Sermons.*

MEDITA'TION, deep conſideration; an action whereby we conſider any thing cloſely, or wherein the mind is employed in the ſearch of any truth.

ME'DIUM (with *Philoſophers*) is the peculiar conſtitution or frame of any ſpace thro' which bodies move, thus *Air* is the *Medium* in which all living creatures on the land breathe and live; where all meteors breed and move; the *Water* is the *Medium* in which fiſhes live and move.

Ætherial MEDIUM } (according to Sir
Subtil MEDIUM } *Iſaac Newton*) a more univerſal, aerial medium than that particular one wherein we live and breathe, and much more rare, ſubtil, elaſtick and active than air; and by that means freely permeating the pores and interſtices of all other mediums, and diffuſing itſelf thro' the whole

whole creation. And by the intervention of which his opinion is, that moſt of the great *Phænomena* of nature are affected.

MEDIUM *Cæli* (with *Aſtrologers*) the middle heaven, the 12th houſe, or the angle of the *South* in a *Scheme*, in which planets and ſtars have the greateſt height they can have, and of conſequence dart rays more direct and of greater ſtrength and efficacy.

Logical MEDIUM, is an agreement, reaſon or conſideration, for which any thing is affirmed or denied: or that cauſe why the greater extreme is attributed to or deny'd of the leſs in the concluſion.

Arithmetical MEDIUM, is that which is equally diſtant from each extreme, called *Medium rei*.

Geometrical MEDIUM, is that where the ſame ratio is preſerved between the firſt and ſecond, and the ſecond and the third terms, called *Medium Perſonæ*.

MEDUL'LINE (*medullinus*, of or belonging to marrow.

MEEK'NESS (prob. of meca *or* maca, *Sax.* equal) gentleneſs, quietneſs of temper, not apt to be provoked to anger.

MELEA'GRIS (with *Floriſts*) a flower called a fritillary.

MELLIF'LUENT (*melliſluus*, L.) flowing with honey, full of ſweetneſs; alſo eloquent.

MEL'LOWNESS (of meapa, and nerre, *Sax.*) ſoftneſs of taſte, ripeneſs.

MELO'DIOUSNESS (*melodieux*, F.) fulneſs of melody, harmonioufneſs of ſound.

MEL'ODY (μελωδία, of μέλος, a verſe, ᾠδή, Gr.) a ſweet air, or pleaſing muſical tune.

MELPOM'ENE (μελπομένη, of μέλπομαι, Gr. to ſing) one of the muſes, to whom the poets aſcribe the invention of tragedy. She was repreſented in painting, *&c.* like a virago, with a grave and majeſtick countenance, cloathed in a mantle of changeable crimſon, having her head adorned with diamonds, pearls and rubies; holding ſceepters, with crowns upon them, in her left hand, and in her right hand a naked poniard; and at her feet crowns and ſcepters lying.

MEM'BER (in a *Metaphorical Senſe*) a part of a body eccleſiaſtick, civil or politick, as a member of *Chriſt*, of a ſociety, of parliament, *&c.* L.

MEMBERS (*membra*, L. *membres*, F.) the outward part of the body, that grow, as it were braneches from the trunk of a tree.

The MEMBERS *of a Man*, are divided into ſimilary or ſimple and compound.

Similary MEMBERS (with *Anatom.*) are the bones, which in a human body, are to the number of 306, of which 70 go to compoſe the head, 65 to the back and breaſt; 84 to the two ſhoulders, arms and hands; and 90 in the two thighs, haunches, legs and feet. Beſides bones, there are cartilages, the ligaments, tendons, fibres, or ſmall fillets; ſtrait, traverſing in roundneſs and oblique.

Alſo veins (which are reckoned equal to the number of the days in the year, *i. e.* 365) the arteries, nerves and fleſh, in theſe are included the kernels, the entrails (in their ſubſtance) the bowels and the muſcles, which are accounted in number 415. To theſe may be added the ſkin, fat and marrow.

Compound MEMBERS (with *Anatom.*) are of two ſorts, external and internal.

External Compound MEMBERS (with *Anatom.*) are the head, breaſt, belly, arms and legs.

Internal Compound MEMBERS (with *Anatom.*) are of three ſorts, *Natural*, *Vital* and *Animal*. Of the laſt,

The natural internal Compound MEMBERS (with *Anat.*) are thoſe that ſerve the lower belly, as the nutritive faculty or power, *i. e.* the firſt digeſtion, by which the food is converted into chyle or ſuck. Theſe are the pipe or paſſage from the mouth to the ſtomach and the bowels. Others ſerve the ſecond concoction, and cauſe the chyle to convert into blood and nouriſhment, and ſeparate the excrements; 2 thoſe that ſerve the middle belly, as the heart, lungs, *&c.* called vitals, which ſee. And the

Animal internal MEMBERS (with *Anat.*) they are diſpoſed in five ranks, *viz.* the outward and inward ſkin of the brain, the ſmaller ſtreams of it, *i. e.* the marrow of the backbone and the nerves: the organs or inſtruments of exterior ſenſe, *viz.* the eyes, ears and noſtrils: the fuliginous and phlegmatick excrements.

MEMBRANE (*membrana*, L.) a ſimilar part of an animal body; being a thing, white, flexible expanded ſkin, formed of ſeveral ſorts of fibres interwoven together, ſerving to cover or wrap up ſome certain parts of the body.

MEMBRA'NOUS (*membraneus*, L.) of, or pertaining to, or full of membranes.

MEMBRET'TO (with *Architects*) a pilaſter that bears up an arch. They are often fluted, but not with above ſeven or nine channels. They are commonly uſed to adorn doorcaſes, galleries, fronts and chimney-pieces, and to bear up the corniſhes and friezes in wainſcot. *Italian*.

MEMOIRS (*memoires*, F.) hiſtories written by ſuch perſons who have had a hand in the management, or elſe have been eye-witneſſes of the tranſacting of affairs, containing a plain narration, either of the actions of their prince or ſtateſman, or of themſelves; alſo a journal of the acts and proceedings of a ſociety, as thoſe of the royal ſociety, *&c.*

MEMOIRS (*memoires*, F. *memorialia*, L.) papers delivered by ambaſſadors to the princes or ſtates, to whom they are ſent upon any occaſion.

MEM'ORABLENESS (of *memorabilis*, L.) worthineſs

worthineſs of remembrance, famouſneſs, notableneſs.

MEM'ORY (*memoria*, L. *memoire*, F.) a power or faculty of the mind, whereby it retains or recollects the ſimple ideas, or the images and remembrance of the things we have ſeen, imagined, underſtood, &c. The moſt that can be ſaid of it is, that it is an extraordinary and uſeful, natural faculty and endowment: ſome perſons have ſo excelled the common part of mankind in it, that hiſtorians tell us, that *Cyrus*, emperor of *Perſia*, could call all his ſoldiers in his numerous army by their names. And that *Seneca*, the philoſopher could recite 2000 names at the firſt hearing of them. Pope *Clement* the VI. had ſo good a memory, and what was ſo abſolutely his own, he never forgot it. *Zuinger* aſſerts, that a young man of the iſland of *Corſu*, could readily recite, after once hearing, 36000 words of all ſorts, either backwards or forwards, or any way, and taught this ſcience to others.

MEMPHI'TES (ſo called of *Memphis*, in *Egypt*) a ſort of ſtone famed for this property, that being pulveriz'd and ſmear'd on a part of a body to be amputated, it will deaden it ſo that the patient ſhall feel no pain in the operation.

To MEND (*emendo*, L.) 1. To repair from breach or decay: 2. to correct, to alter for the better.

The beſt ſervice they could do the ſtate, was to *mend* the lives and manners of the perſons who compoſed it. *Temple's Miſcel.*

3. To help, to advance: 4. to improve, to encreaſe.

Death comes not at all, juſtice divine
Mends not her ſloweſt pace, for pray'r or cries. *Milton.*

When upon the ſands the traveller,
Sees the high ſea come rolling from a far,
The land grow ſhort, he *mends* his weary pace,
Whiledeath behind him covers all the place. *Dryden.*

He ſaw the monſter *mend* his pace; he ſprings,
As terror had encreas'd his feet with wings. *Dryden.*

To MEND, to grow better, to advance in any good, to be changed for the better.

Name a new play and he's the poet's friend;
Nay, ſhow'd his faults—but when would poets mend?
Pope's Eſſay on Criticiſm.

MENIAL (me'ni, *Sax.* or *meſnie*, old F.) belonging to the retinue or train of ſervants.

Two *menial* dogs before their maſter preſs'd;
Thus clad, and guarded thus, he ſeeks his kingly gueſt. *Dryden's Æneis.*

MENIAL, one of the train of ſervants.

MEN'DICABLE (*mendicabilis*, L.) that may be begged.

MEN'DICANTS (of the *Romiſh* Church) certain religious orders, *viz.* the *Carmelites*, *Cordeliers* and *Auguſtines*, to which may be added the *Capuchins*, *Recollects*, *Minims*, and others of a later date; four of which having no lands, go from houſe to houſe begging alms, which in a manner, conſidering all things, may juſtly be call'd robbing or plundering the people.

This ſeems to be politically kept up to be a continual charge upon the people, who under the notion of a voluntary or free gift, are obliged to be at a greater charge, than any charge that the church or ſtate could with any ſhew of reaſon or pretence of juſtice lay upon them for their maintenance.

MEN'DICATED (*mendicatus*, L.) begged, obtained by begging.

MEND'ING (*emendens*, L.) repairing a thing worn out or damaged; reforming in manners; growing better in health.

MENGRE'LIANS, Chriſtians of the *Greek* religion, who do not baptiſe their children till the eighth year, and enter not into the church (the gentlemen eſpecially) till the 60th (or as others ſay, the 40th) but heard divine ſervice, ſtanding without the church.

MENI, an ancient goddeſs of the *Jews*, which the prophets *Iſaiah* and *Jeremiah* reprove them for worſhipping; the one under the name of the *Queen of Heaven* or the *Moon*, and the other under that of *Meni*, which is ſuppoſed to be the ſame with *Aſtarte* and *Venus Cœleſtis*. See *Jeremiah*.

A MENIP'PEAN (of *Menippus*, a ſatyrical or crabbed philoſopher) a ſatyre both in verſe and proſe.

MEN'NONITES (ſo called of one *Menno Simonis* of *Friſia*) a ſect of Anabaptiſts in *Holland* in the 16th century; their tenets were, that the *New Teſtament* is the only rule of faith; that the terms of Perſon and Trinity are not to be uſed in ſpeaking of the Father, Son and Holy Ghoſt; that the firſt men were not created juſt; that there is no original ſin; that *Jeſus Chriſt* had not his fleſh from his mother *Mary*, but from the eſſence of his father; that it is not lawful for *Chriſtians* to ſwear or exerciſe any office of magiſtracy, nor uſe the ſword to puniſh evil-doers, nor to make war upon any terms; that a *Chriſtian* may attain to the height of perfection in this life; that the miniſters of the Goſpel ought not to receive any ſalary; that the ſouls of men after death reſt in an unknown place. But they afterwards broke into ſeveral ſects, one of which were call'd *Galenites*, which ſee.

MENOLO'GION (μηνολόγιον, Gr.) an account of the courſe of the moon, an almanack, *L.*

MEN'SES (*i. e.* months, q. καλαμήνια τὰ ἰμμήνια, Gr.) the monthly courſes of women, or purgations, which in young maids uſually begin about the age of twelve or fourteen; but ceaſe in thoſe that are paſt bearing.

MEN-

MEN'STRUOUSNESS, menſtruous quality or condition, or ſuch as is common to women in their monthly courſes.

MEN'STRUUM (of *menſis*, L. a month) and is thence derived by *Chymiſts*, becauſe they ſay that a mixt body cannot be compleatly diſſolved in leſs than forty days; and thence forty days is called a *Chymical* or *Philoſophical Month*. A diſſolving liquor that will diſſolve and ſeparate the parts of hard bodies, which will eat thro' hard metals and diſſolve ſtone, as *Vinegar*, *Aqua Fortis*, &c.

MEN'SURAL, of or pertaining to meaſure.

MEN'SURABLENESS (of *menſurabilis*, L.) capableneſs of being meaſured.

MEN'TAL (of *mens*, L.) belonging to the mind.

MEN'TULATED (*mentulatus*, L.) having a large *Penis*.

MERA'CEOUS (*meraceus*, L.) pure, clear, without mixture, ſpoken of wine, *i. e.* as it is preſſed out of the grape, neat.

MER'CENARINESS (of *mercenarius*, L.) mercenary diſpoſition or nature.

MER'CERS, were incorporated *Anno* 1393, and conſiſt of four wardens, and about 40 (but uncertain) aſſiſtants, and 283 on the livery, for which the fine is 53 *l.* 4 *s.* This is the firſt of the 12 companies. Their arms are *gules*, a demi-virgin with her hair diſhevelled, crowned, iſſuing out (and within an orb) of clouds all proper. The motto, *Honor Deo*. Their hall is in *Cheapſide*.

MER'CHANDIZING (*merchandiſant*, F.) dealing as a merchant, trading, trafficking.

MERCHANT TAYLORS, the patent for the arms of this company (then call'd taylors and *Linnen Armourers*) was granted *Anno* 1480. And in 1508 they were incorporated by *Henry* VII. by the name of *Merchant Taylors*, and their ſupporters were granted them in the year 1585. They are governed by a maſter, 4 wardens, and about 40 aſſiſtants, and there are on the livery 485, the fine for which is 15 *l.* Their armorial enſigns are *argent*, a tent royal between two parliament robes *gules*, lined *ermine*; on a chief *azure* a lion of *England*. Creſt a holy lamb in glory proper. Supporters two camels *or*. The motto, *Concordia parvæ res creſcunt*. Their hall is in *Threadneedle-ſtreet*.

Merchant Taylors is derived of *merchandes tailleures*, of *tailler*, F. to cut, *mercatores ſciſſores*, L. for when incorporated into a company, they do not ſeem to have been taylors, *i. e.* makers of clothes, by the the words *merchandes*, of *merchan* and ſell, to merchandiſe; and *m* of *mercari*, of the ſame ſignificatio and *merchant* in *Engliſh*, but rat drapers or mercers that cut cloths, ſilks for ſale; and the *Latin*, ex word taylor by *ſciſſor*, favours th but if it muſt have reference to apparel, it rather appears they wer than working taylors, by the addi word *merchant*, which is not added t handicraft. Some ſay they were with the additional title of *merchan Henry* VII. who was a brother of pany, as were ſix kings more, *viz. chard* II. and III. king *Edward Henry* IV. V. and VI.

MER'CHANTABLENESS (of *dar*, F. and *habilis*, L.) ſaleable, fi traffick or the market.

MERCHE'TUM (in *Scotland*) tation of money or cattle anciently the lord to buy off that old, impio of the lord's lying the firſt night wi dal daughter of a tenant; which afterwards uſed for the fine tenants pa lord, to have leave to marry their da

MERCIFUL (of *merci*, F. of a reward, and *full*) full of pity or co tion.

MERCIFULNESS, fulneſs of pi

MER'CILESS (of *merci* and *leſs*, of mercy, cruel.

MER'CILESNESS, cruelty.

MERCU'RIAL *Phoſphorus*, a lig from the ſhaking mercury *in vacuo*.

MERCU'RIUS *Vitæ* (*the Mercu* a chymical preparation made of butt timony, waſhed or diluted in a great of warm water till it run to a white *L.* The ſame is by chymiſts alſo c *garet*.

MER'CURY (of the *Philoſophers* fluid ſubſtance, in form of common ſaid to be in all metals, and capable extracted from them.

MERCURY (in *Aſtronomy*) the all the planets, and alſo the loweſt o moon. Its characteriſtick is ☿.

MERCURY (with *Herbaliſts*) a p which there are two ſorts, *viz.* Dog and Good-Harry, or *Bonus Henricus*.

MERDO'SE (*merdoſus*, L.) full or ordure.

ME'RE (mere, *Sax.*) a line o dary, dividing ploughed lands in a com

MERETRI'CIOUSNESS (*meretri* whoriſhneſs.

MERID'IAN (*linea meridiana*, of L. noon or mid-day) the firſt meridian gether arbitrary, and therefore aſtr and geographers generally make th meridians. The ancients placed th

ſtallian at *Peru*, one of the *Canary* iſlands; and from the place where the meridian croſs'd the equator number'd their longitude, eaſtward, round the whole globe; but ſince the diſcovery of *America*, every nation placeth their firſt meridian at the chief city of their kingdom; and then from that meridian accounts longitude eaſt and weſt upon the equator.

Magnetical MERIDIAN, is a great circle, which the magnetic needle, or needle of the mariner's compaſs only reſpects.

Firſt MERIDIAN (in *Geog.*) is that from which the reſt are reckoned, accounted eaſt or weſt.

MERIDIONAL'ITY *of a place*, its ſituation in reſpect to the meridian.

MERIT (*meritum*, L. *merite*, F.) 1. Deſert, excellence, deſerving honour or reward.

She deem'd I well deſerv'd to die,
And made a *merit* of her cruelty.
Dryden.

Roſcommon, not more learn'd than good,
With manners gen'rous as his noble blood;
To him the wit of *Greece* and *Rome* was known,
And ev'ry author's *merit* but his own.
Pope.

She valu'd nothing leſs
Than titles, figure, ſhape, and dreſs;
That *merit* ſhould be chiefly plac'd
In judgment, knowledge, wit, and taſte.
Swift.

2. Reward, deſerved.

Thoſe laurel groves, the *merits* of thy youth,
Which thou from Mahomet did greatly gain,
While bold aſſertor of reſiſtleſs truth,
Thy word did godlike liberty maintain.
Prior.

3. Claim; right.

When a point hath been well examined, and our own judgment ſettled, after a large ſurvey of the *merits* of the cauſe, it would be a weakneſs to continue fluttering.
Watts.

To MERIT (*meriter*, F.) to deſerve; to have a right to claim any thing as deſerved.

A man at beſt is uncapable of *meriting* any thing from God. *South's Sermons.*

MERIT *of Congruity* (*School* term) is when there is no juſt proportion between the action and the reward; but the goodneſs and liberality of the beſtower makes up what was wanting in the action.

MERIT *of Condignity* (*School* term) is when there is an abſolute equality and juſt eſtimation, between the action and the reward, as in the wages of a workman.

MERITO'RIOUSNESS (of *meritorius*, L.) deſervingneſs.

MER'LON (in *Fortification*) that part of a parapet, that is between, or is terminated by two embraſures of a battery; ſo that its height and thickneſs is the ſame as that of the parapet, which is generally in length from eight to nine feet next the guns, and ſix on the outſide; ſix feet in height, and 18 feet thick.

MER'MAID (prob. of *mare*, L. or *mer*, F. the ſea, and *maid*) a ſea monſter, which is deſcribed by painters and poets with the upper parts of a woman, and the lower of a fiſh.

MERMAIDS, whereas it has been thought they have been only the product of painters invention, it is confidently reported that there is in the following lake, fiſhes which differ in nothing from mankind, but in the want of ſpeech and reaſon. Father *Francis de Pavia*, a miſſionary, being in the kingdom of *Congo* in *Africa*, who would not believe that there was ſuch creatures, affirms, that the queen of *Singa* did ſee, in a river coming out of the lake *Zaire*, many mermaids ſomething reſembling a woman in the breaſts, nipples, hands and arms; but the lower part is perfect fiſh, the head round, the face like a calf, a large mouth, little ears, and round full eyes. Which creatures father *Merula* often ſaw and eat of them.

ME'ROBIBE (*merobibus*, L.) one who drinks pure wine without any mixture of water.

MERRINESS (of *myrig* and *nerre*, *Sax.*) chearfulneſs, gayneſs of mind.

MESENTER'ICK *Plexus* (*Anat.*) a piece of net-work, formed by the branches or ramifications of the *Par Vagum*.

MESENTER'ICK *Arteries* (with *Anatomiſts*) arteries belonging to the meſentery. The upper of which is ſaid to ſpread itſelf amidſt the ſmall guts, and the under one to paſs on to the lower part of the meſentery.

MESENTERICK *Vein* (with *Anatom.*) the right branch of the *Vena porta*, which extends or ſpreads itſelf over the guts *Jejunum*, *Ileum*, *Cæcum* and *Colon*.

MESEN'TERY (with *Anatomiſts*) a membranous part, ſituated in the lower belly; which is inrich'd with glandules or kernels, nerves, arteries, veins and veſſels, which carry the juices call'd *Chyle* and *Lympha*, and faſten the bowels to the back, and to one another.

MESOLOG'ARITHM, logarithms of the coſines and cotangents.

MESS (on *Shipboard*) a diviſion of a ſhip's crew, ſometimes 3, 4 or 6, who jointly diet together, for the more eaſy diſtribution of the victuals.

MES'SE, an *Indian* piece of money, in value 1500 petties, or 15*d. Sterling*.

MES'SENGERS (of the *State*) are officers under the direction of the ſecretaries of ſtate, of which there are 20 always in waiting, who are relieved monthly, and thus diſtributed; four at court, five at each ſecretary's office, two at the third office for north *Britain*, three at the council office, and one at the lord chamberlain's office, who attend that office, always in readineſs to be ſent with diſpatches, either domeſtick or foreign; either

to apprehend perſons accuſed or ſuſpected of high treaſon, or other offences againſt the ſtate, being empowered by the ſecretaries warrant; for the ſafe keeping of which their houſes are made a ſort of priſons; and for the maintenance of the priſoners, the government allow them 6*s*. 8*d*. a day a man, *&c.*

Thoſe which are ſent abroad with any diſpatches, their travelling allowances is ſtated, *viz.* to *Paris*, *Ireland*, or *Edinburgh* 30 pounds, to *Holland* 25 pounds, and ſo proportionable for a ſhorter or farther diſtance.

Their ſalaries are 45 pounds *per Annum*, and they purchaſe their places, uſually for about the ſum of 700*l*.

MESSIEUR'S, is a *French* title of honour or civility, is the plural number of *Monſieur*, and with us ſignifies *Sirs*.

MESSUA'GIUM (in *Scotland*) the ſame as a manor-houſe in *England*; the principal place or dwelling houſe within a barony or lordſhip.

METABA'SIS (with *Rhetoricians*) a figure by which the orator paſſes from one thing to another, as *theſe things are moſt delightful: nor are theſe things leſs pleaſurable.*

ME'TACISM (with *Gram.*) a defect in the pronunciation in the letter M.

METALS (*metalla*, L. μέταλλα, Gr.) well digeſted and compact bodies generated by the heat of the ſun, and ſubterraneous fires in the bowels of the earth, which are heavy, hard and fuſible, and are capable either of being melted with a very ſtrong fire or hammered out into thin plates; they are generally reckoned ſeven, gold, ſilver, copper, tin, iron, lead and quick-ſilver. The particles that compoſe theſe metals are ſalt, oil and earth, which being mingled together, and meeting in the long and branchy pores of the inward parts of the earth, are there ſo ſtraitly linked together, that art has not yet found out means to ſeparate them.

Bath METAL } a factitious metal com-
Princes METAL } poſed of the fineſt braſs, mixed with tin or ſome mineral.

Bell METAL, a compoſition of copper and tin melted together.

Over-METAL (in *Gunnery*) in diſparting a piece of ordnance, gunners ſay, it is laid over metal, when the mouth of it lies higher than the breech.

To be laid under METAL (in *Gunnery*) is when the mouth of a piece of ordnance lies lower than her breech.

Right with METAL (in *Gunnery*) when a piece of ordnance lies truly level, point blank, or right with the mark, gunners ſay, ſhe lies right with her metal.

Superficies of METALS (in *Gunnery*) is the ſurface or outſide of a gun.

METALEP'SIS (μεταλήψις, Gr.) a participating or taking; alſo a tranſlating or tranſferring, *L.*

METALLURGIST (of μέταλλον, metal, and ἔργαζομαι, a workman, Gr.) a metallift one that works in metals, or ſearches int the nature of them, as chymiſts do.

MET'APHOR (μεταφορὰ, Gr.) is a putting a foreign name for a proper one, which i borrowed from ſomething like that it is ſpoke of; as the king is ſaid to be the *Head* of hi *Kingdom*; becauſe the head is the chief of all the *Members*. *Metaphors* ought to be taken from thoſe things that are ſenſible by the body, which the eye often meets with, and of which the mind will form an image, without ſearching after it.

METAPHYSICKS (*ars metaphyſica*, of μεταφυσικὴ, Gr. *q. d.* treating of things above or beyond nature) is a ſcience which conſiders beings, as being abſtracted from all matter; in beings it conſiders two things: 1. The eſſence of it, which ſeems to have a real being, tho' it does not exiſt, as a roſe in the depth of winter. 2. The exiſtence which is actually in being, as the exiſtence of a roſe or tulip, is that by which they now are. In every being it conſiders three properties; the *Unity*, the *Goodneſs* and *Truth* of it. And it alſo treats of *Powers*, *Acts*, *Principles* and *Cauſes*. And in oppoſition to *Ariſtotle* and others, proves that the world was not eternal; ſo that *Metaphyſicks* may be called *natura Theology*, and tranſcends all the other parts of philoſophy.

General METAPHYSICKS, gives an account of being in its abſtract nature; and under this notion it may bear this definition Being is that which has in itſelf a real and poſitive exiſtence.

METEMPSY'CHOSIS (Μετεμψυχωσις, Gr.) the tranſmigration of ſouls from one body to another; whatever the modern *Jews* may ſay of it, it is not taught in any place either of the old or new teſtament.

There is great probability that the *Jews* imbibed this notion in *Chaldæa*, during their long captivity in *Babylon*, or from that intercourſe they had with the *Greeks*, who themſelves had borrowed it from the *Orientals*.

It is certain that at the time of Jeſus Chriſt, this opinion was very common among the *Jews*. This appears plain from their ſaying, that ſome thought *Jeſus Chriſt* to be *John the Baptiſt*, others *Elias*, others *Jeremiah*, or ſome one of the old prophets.

And when *Herod* the *Tetrarch* heard ſpeak of the miracles of *Jeſus Chriſt*, he ſaid that *John the Baptiſt* whom he had beheaded was riſen again.

Joſephus and *Philo*, who are the moſt ancient and the moſt knowing of all the *Jews*, next to the ſacred authors now extant, ſpeak of the *Metempſychoſis*, as an opinion that was very common in their nation.

The *Phariſees* held, according to *Joſephus*, that the ſouls of good men might eaſily return into

other body, after the death of that
d forſaken.
ays elſewhere, that the ſouls of wicked
metimes enter into the bodies of living
hom they poſſeſs and torment.
ſays, that the ſouls that deſcended
he air into the bodies which they ani-
:turn again into the air after the death
: bodies: that ſome of them always
i great abhorrence for matter, and
) be plunged again into bodies; but
ers return with inclination, and fol-
natural deſire of which they are in-
.
Jewiſh doctors wrap this doctrine up
re and myſterious terms; they believe
i has determined for all ſouls, a degree
ction to which they cannot attain
:ourſe of one life only. That they
efore obliged to return ſeveral times
: earth, and to animate ſeveral bodies
:ly, that they may fulfil all righteouſ-
l practice the commandments both
and affirmative, without which they
rrive at the ſtate to which God in-
:y ſhall come.
ce it is, ſay they, that we ſee ſome
e in the moſt vigorous time of their
it is becauſe they have already acquir-
degree of perfection, and have nothing
g to be done in a frail and mortal

s like *Moſes*, they ſay, die with re-
becauſe they have not yet accom-
l their duties: others on the contra-
Daniel, die with ſatisfaction, and
re death, becauſe nothing remains
to do in this world.
Metempſychoſis or revolution of ſouls is
d after two manners.
rſt is when a ſoul comes into a body
nimated: thus it was that *Herod*
rch imagined, that the ſoul of *John*
ſt was entered into the body of *Jeſus*
order to work miracles.
ner times they ſay ſouls enter into
dies already animated, there to ac-
e new degree of perfection, which
ited. Thus they ſaid the ſoul of
be united to that of the *Meſſiah*,

cond manner of tranſmigration is,
ul enters into a body newly formed,
expiate ſome crime it had commit-
other body, or to acquire a greater
ſanctity.
ews think this revolution is perform-
three or four times.
ly, that ſome ſouls of a more exalted
ive a great contempt for matter,
t return to animate bodies, but with
ſtance.
that are more groſs and carnal,
eſerve an inclination towards the
return thither often without any
other reaſon, but to gratify this deſire.

They even extend this tranſmigration to brute beaſts, and to inanimate things; and the number is not ſmall of thoſe that maintain this opinion. The moſt famous of the *Jewiſh* doctors have held it, and pretend that *Pythagoras*, *Plato* and *Virgil*, and the ancient philoſophers that eſpouſed it, had derived it from the writings of their prophets.

This notion is very ancient in the *Eaſt*. The *Chineſe* teach that *Xekiah*, an *Indian* philoſopher, who was born about 1000 years before *Jeſus Chriſt*, was the firſt broacher of this doctrine in the *Indies*.

That from thence it ſpread into *China*, in the 56th year after *Jeſus Chriſt*.

The *Chineſe* pretend that *Xekiah* was born 8000 times, and that, at his laſt birth, he appeared in the form of a white elephant.

It is upon this principle that the *Indians* and *Chineſe* are ſo little ſcrupulous of putting themſelves to death, and that they ſo often kill their children when they find themſelves under any difficulty of maintaining them.

It is related, that a king of this country having had the ſmall-pox, and ſeeing his face to be much disfigured, could not endure any longer to live under ſuch a frightful figure; but ordered his brother's ſon to cut his throat, who was afterwards burnt.

The ſtory of the *Indian* philoſopher *Calanus* is well known, who burned himſelf in the time of *Alexander* the *Great*.

The *Indians* look upon death with much indifference, being perſuaded of the *Metempſychoſis*, which paſſes among them as a thing not to be doubted.

Hence it is that they abſtain from killing any living creature, for fear of violating the ſouls of their fathers, or of ſome near relation inhabiting theſe animals.

They do not ſo much as defend themſelves againſt wild beaſts, and charitably redeem animals out of the hands of ſtrangers, who are about to kill them.

METEM'PTOSIS (with *Mathematicians*) uſed particularly in chronology, expreſſing the ſolar equation, neceſſary to prevent the new moon from happening a day too late: as on the contrary *Procmpſoſis* ſignifies the lunar equation, neceſſary to prevent the new moon from happening a day too ſoon.

METEOROLOG'ICAL (of μετεωρολογικὸς, Gr.) of or pertaining to meteors or meteorology.

METEOROS'COPE, an ancient mathematical inſtrument for determining the diſtances, magnitudes and places of the heavenly bodies.

METE'ORS (*meteora*, L. of μετεωρα, of μετὰ, beyond, and αἴρω, Gr. to lift up, and ſo are denominated from their elevation, becauſe for the moſt part they appear to be high in the air) theſe, according to *Deſcartes*, are

certain various expreſſions made upon the elements, exhibiting them in different forms; as *ignis fatuus*, *ignis pyramidalis*, *draco volans*, &c. Meteors are diſtinguiſhed into three ſorts, *Fiery*, *Airy* and *Watry*.

Fiery METEORS, are compoſed of a fat, ſulphurous kindled ſmoak, when this is diverſified according to their figure, ſituation, motion and magnitude. For when this fat is kindled, the ſmoak appears in the form of a lighted candle, it is called by the *Latins*, *ignis fatuus*, i. e. *Jack in a Lanthorn*, or *Will in a Wiſp*, by the *Engliſh*. When it appears like a croſs bar or beam, the *Latins* call it *trabs*. When it reſembles a pillar of fire ſtanding upright, they call it *ignis pyramidalis*; and when the middle parts are thicker and broader than the ends, they call it *Draco volans*, i. e. a *flying Dragon*; and when it ſeems to ſkip like a goat, appears ſometimes kindled, and ſometimes not, they call it *Capra ſaltans*, i. e. a *ſkipping Goat*.

Appearing METEORS, are appearances called mock ſuns, mock moons, the meteor called *Virga*, in the form of a rod or firebrand.

METEREOSCOPIST (of μετέωρον, and σκοπέω, Gr. to view) one who ſtudies the difference of ſublime heavenly bodies, the diſtance of the ſtars, &c.

METHOD (with *Logicians*) is the art of diſpoſing a ſeries of thoughts, either to find out a truth that is unknown to ourſelves; or to convince others of a truth that we know; and this is called *Analyſis* and *Syntheſis*.

Analitical METHOD (with *Mathematicians*) or *Algebra*, is nothing but a general *Analyſis*, of the pure mathematicks; or it is ſo called, becauſe it ſhews how to ſolve queſtions, and demonſtrate theorems, by inquiring into the fundamental nature and frame of things, which is as it were (for that purpoſe) reſolved into parts, or taken all to pieces, and then put together again.

Poriſtical METHOD (with *Mathematicians*) is a method that ſhews when, by what means, and how many different ways a problem may be reſolved.

Synthetical METHOD of *enquiring or demonſtration* (with *Mathematicians*) is when the enquirer purſues the truth, chiefly by reaſons drawn from principles that have been before eſtabliſhed, and propoſitions that have been before proved; and ſo proceeds by a long regular chain, till at length he arrives at the concluſion. This is the method that *Euclid* has followed in his elements, and that moſt of the ancients have followed in the demonſtrations, and is contradiſtinguiſhed from the analitical method.

Zetetick METHOD (with *Mathem.*) is the analytick or algebraical method of reſolving queſtions; by which the nature and reaſon of the thing is chiefly ſought for and diſcovered.

METHODIST (*methode*, F. μεθοδ-, Gr.) 1. A phyſician who practiſes by theory.

Our warieſt phyſicians, not only chymi but *Methodiſts*, give it inwardly in ſeve conſtitutions and diſtempers. *Boyle.*

2. One of a new kind of puritans lately riſen, ſo called from their profeſſion to li by rules, and in conſtant method.

METHOUGHT, the preterite of m thinks.

Methought a ſerpent eat my heart away,
And you ſat ſmiling at his cruel prey.
Shakeſpear

Since I ſought
By pray'r th' offended deity t' appeaſe;
Kneel'd, and before him humbl'd all m heart,
Methought I ſaw him placable, and mild,
Bending his ear: perſuaſion in me grew
That I was heard with favour; peace return
Home to my breaſt; and to my memory
His promiſe, "That thy ſeed ſhall bruiſe o "foe." *Milton*

In theſe
I found not what, *methought*, I wanted ſtil
Methought I ſtood on a wide river's bank,
Which I muſt needs o'er-paſs, but knew n how. *Dryden*

METOCHE' (μετοχή, Gr.) a term in a chitecture, uſed for the ſpace and interval b tween the dentils.

ME'TOPS (μετόπα, Gr.) a ſpace or inte val between every triglyph in the frize of t *Dorick* order, which among the ancients u to be adorned with the heads of beaſts, baſe vaſes, and other inſtruments uſed in ſacrifi ing; alſo the ſpace between the mortice hol of rafters and planks.

METOPOSCOPIST (of μετωπο-σκοπέω, of μέτωπον, the forehead, and σκοπέω, G to view, &c.) one who tells the nature inclinations of men, by looking in the faces.

ME'TRICE (μετρική, Gr.) that part ancient muſick, employ'd about the quantiti of ſyllables.

MET'TLESON (of *metallum*, L. m ſom, *Sax.*) full of vigour, ſprightly.

MET'TLESOMNESS, briſkneſs, livel neſs.

MEUM *and* TUUM (*i. e.* mine and thine ſignifies property; that which of right or ju t'ee be lo gs to, or is the peculia rproperty of an perſon or perſons, whether obtained by leg conveyance, as an inheritance or a legacy, by purchaſe or acquiſition, by labour, merit &c.

MEW (*Hierogliphically*) a ſea-mew, bein a bird ſo very light, as to be carried awa with every wind, was by the ancients put t repreſent an unconſtant perſon, and one un ſettled in his mind.

MEZU'ZOTH (מזוזות *Heb*) are cer tain pieces of parchment that *Jews* hide o fix in the door-poſts of their houſes, accord ing

ing to *Deut.* vi. 9. and xi. 13. where, that they ſhould not forget the laws of God, it is ſaid, *thou ſhalt write them on the poſts of thy houſe and on thy gates*; to fulfil this command literally, and to avoid the ſcoffs and ridicule of *Gentiles*, the *Rabbins* direct that they write it on parchment, and incloſe it in ſomething; therefore they write the foregoing ſentence on ſquare pieces of parchment, prepared on purpoſe, and with a particular ſort of ink, and in a character of a ſquarish form, *Deut.* vi. 4, 5. *Hear O Iſrael the Lord our God is one Lord*, &c. Then having left a little ſpace they add, *Deut.* xi. and 13. *And it ſhall come to paſs if thou ſhalt hearken diligently to my commandments*, &c. as far as, *thou ſhalt write them*, &c. Then they roll up the parchment and put it in a caſe, and write on the end of it שׁדי which is one of the names of God; theſe they fix at the doors of their houſes, chambers, and all the moſt frequented places of their habitations; ſometimes theſe are fixed to the right ſide of the knockers of the doors, and when they go in and out they touch them with the end of one of their fingers, which they afterwards kiſs devoutly.

MEZ'ZANINE (in *Architect.*) an *Entreſole*, or little window, leſs in height than breadth, ſerving to illuminate an *Attic*, &c.

MI'CE, of *Mouſe*; which ſee.

MICH'AELMAS, the 29th day of *September*, a feſtival appointed by the church to be obſerv'd in honour of St. *Michael* the *Arch-angel*, who is ſuppoſed to be the chief of the hoſt of Heaven, as *Lucifer* is of the infernal; and as he was ſuppoſ'd to be the protector of the *Jewiſh* church, ſo he is now eſteemed the guardian and defender of the Chriſtian church.

The church of *Rome* celebrate three apparitions of St. *Michael*, which, they ſay, have happened long ſince the primitive times of Chriſtianity. The firſt is one that, they ſay, happened at *Chones* or *Coloſſus*, in *Phrygia*; which feſtival they celebrate on the 6th of *September*, tho' they do not pretend to know the exact time of the appearance.

The ſecond is one on mount *Gargarus* in *Italy*, in the kingdom of *Naples*, about the end of the fifth century; this feſtival they obſerve on the fifth of *May*, and that of the dedication of the cavern, on which he appeared the 29th of *September*.

The third appearance of St. *Michael* is pretended to be to *Aubert*, biſhop of *Auranches*, upon a rock called the tomb, in the bay between *Normandy* and *Britany*, where at this day the abbey of St. *Michael* is expoſ'd to the ſea. This apparition is related to have been on the 16th of *October*, *Anno Chriſti* 706.

MICROM'ETER (of μικρος and μετρον, Gr. meaſure) an aſtronomical inſtrument made of braſs, having a movement, a plate divided like the dial-plate of a clock, with an index or hand, &c. which may be fitted to a large teleſcope, and uſed in finding the diameters of the ſtars.

MI'CROPHONES (of μικρὸς and φωνὴ, a voice, Gr.) an inſtrument magnifying ſmall ſounds.

MICROS'PHÆRUM (μικροσφαιρον, Gr.) the plant ſpikenard with a ſmall leaf, the leaſt and beſt of the three ſorts, *L.*

MICROACOUSTICKS (of μικρὸς, little, and ἀκούω, Gr. to hear) inſtruments to help the hearing, and magnify ſounds.

MICROSCOP'ICAL, of or pertaining to a *Microſcope*.

MID'DLING (of middle, *Sax.*) indifferent, between two extremes.

MID-HEAVEN (in *Aſtron.*) that point of the ecliptick, which culminates, or is in the meridian.

MIGHTI'NESS (mightineſſe, *Sax.*) powerfulneſs.

MIGRA'TION, a removing or ſhifting the habitation, the paſſage or removal of any thing out of one ſtate or place into another, particularly of colonies of people, birds, &c. into other countries.

MILD'NESS (mildneſſe, *Sax.*) gentleneſs of temper.

MILE, a certain ſpace or meaſure, whereby we expreſs the diſtance of places one from another; to which all other meaſures of length in any other nation are referred, as to the integer of which they are parts, which varies, being of different lengths among different nations or people; which having been exactly calculated according to *Rhineland* feet, which are the general way of reckoning throughout the *North*, the proportions are as follows.

The miles of *England* contain	5454
Of *Scotland*	6000
Of *France*	5250
Of *Spain*	7090
Of *Burgundy*	6000
Of *Flanders*	6666
Of *Holland*	8000
Of *Muſcovy*	3750
Of *Italy*	5000
Of *Lithuania*	18500
Of *Poland*	19850
Of *Sweden*	30000
Of *Germany* the ſmall	20000
The middleſt	22500
The largeſt	25000

MILEGUET'TA, cardamum grains.

MIL'ITARY *exerciſes*, are the evolutions or various manners of ranging and exerciſing ſoldiers.

MIL'ITARY *Column*, a column, on which is engraven a liſt of the troops of an army, imploy'd in any expedition.

MILITARY *Fever*, a kind of malignant

fever

ſever frequent in armies, by reaſon of the ill food, &c. of the ſoldiery.

MILITARY *Way*, a way made for the paſſage of an army.

MIL'KY, of the nature of milk.

MILKY WAY (called in *Latin*, *Via lactea*, and in *Greek* γαλαξίας) is a circle to be ſeen in the Heavens in a clear night, and is the only real circle in them. It infolds after the manner of a ſwaddling band, the conſtellations of *Caſſiopeia*, *Aquila* and part of *Sagittarius*, the tail of *Scorpio*, *Centaurus*, *Argo navis*, the feet of *Gemini*, *Perſeus*, &c.

It appears of a whitiſh or milky colour, and has been found by teleſcopical obſervations to be an innumerable multitude of ſmall ſtars, which by reaſon of their immenſe diſtance cannot be perceived diſtinctly by the naked eye.

MIL'LAINS (on *Gunter*'s line) are the third ſubdiviſion of the primes, and expreſs the thouſandth part of them.

MILLENARIANS } See *Chiliaſts*.
MILLENARIES }

MILLEN'NIUM (of *mille* and *annus*, L.) the 1000 years reign of Chriſt here on earth.

MIL'LEPEDES, inſects call'd hog-lice or ſows, *L.*

MIL'PHOSIS (μίλφωσις, Gr.) the falling off of the hair of the eye-brows.

MIMOG'RAPHER (*mimographus*, L. μιμόγραφος, Gr.) a writer of wanton matters, jeſts or buffoonry.

MIMOL'OGY (μιμολόγιον, Gr.) a making of rhymes.

MIMOL'OGER (μιμολόγος, Gr.) one who recites rhymes.

MINA } (μνᾶ, Gr. of מִנָה *Heb.*) a
MNA } ſpecies of *Hebrew* money, which properly ſignifies *one part or ounce*. *Ezekiel* tell us, Chap. xlv. 12, that the *Mina* or *Mana* was valued at 60 ſhekels, which in gold make of our *Engliſh* money about 54 pounds 15 ſhillings; and in ſilver almoſt ſeven pounds.

The *Greek* or *Attick Mina* is valued at 100 drams, or about two pounds ſeventeen ſhillings *ſterling*. They had alſo a leſſer *Mina* valued at 75 drachma.

To go MIN'CING, is to walk with a wanton, tripping gate or jetting geſture, toſſing or holding up the head with a proud air.

MIND (ȝemin'ꝺ, *Sax.*) 1. The intelligent power.

It is deſcribed to be a pure, ſimple, ſubſtantial act, not depending upon matter, but having relation to that which is intelligible, as to his firſt object: or, more at large thus; a part or particle of the ſoul, whereby it doth underſtand, not depending upon matter, nor needing any organ, free from paſſion coming from without, and apt to be diſſevered as eternal from that which is mortal. *Raleigh.*

2. Liking, choice, inclination, propenſion, affection.

Sudden *mind* aroſe
In Adam, not to let th' occaſion paſs,
Given him by this great converence, to k
Of things above this world.

3. Thoughts, ſentiments.

Th' ambiguous God,
In theſe myſterious words, his mind exp
Some truths reveal'd, in terms involv'
reſt. *Dry*

4. Opinion.

The Gods permitting traitors to ſucceed
Become not parties in an impious deed;
And, by the tyrant's murder, we may f
That Cato and the gods were of a *mind*.
Granv

MIND'FUL (minꝺful, *Sax.*) regar thinking on.

MIND'LESS (mind'leaſ, *Sax.*) gardleſs.

MIND'FULNESS (min'ꝺfulneſſe, regardfulneſs, obſervance.

MINE (*minera*, L. *minere*, F.) a where metals, *&c.* are dug. Mines or tals are chiefly found under mountains, eſpecially in places that face the *Eaſt South* ſun.

That ground which is rich in mines, i nerally barren, and ſends forth noxious fl and vapours, prejudicial to the health of kind, and the growth of vegetables.

It is not improbable, but the finding metals in mines was owing to the conſ tion of woods; and *Ariſtotle* relates, ſome ſhepherds in *Spain* having ſet a wo fire, found melted ſilver run down the place.

MINE (in *Gunnery*) a hole or pit dug pioneers under any place or work, havi paſſage or alley about five feet ſquare, ſeveral turnings and windings, at the en which is the place or hole called the *Che of the mine*, which is juſt under the work ſigned to be blown up, which is filled barrels of gun-powder, in order to blow i

Chamber of a MINE (in *Milit. Affa* the ſmall place at the end of the ga like a ſmall chamber, where the barre powder are depoſited, for blowing up wh propoſed to be ſprung.

Gallery of a MINE, is the firſt pa made under ground, being no higher broader than to ſuffer a man to work his knees, and which reaches to the cham

To MINE (*miner*, F.) to dig cavities i earth and fill them with gun-powder.

MINERA (in *Medicine*, &c.) a term ply'd to thoſe parts of the body, wh there are collections and coacervations of nours made, which harden from obſtru and cauſe diſeaſes, as *minera morbi*.

MINERALS (*minerali*, L. of מִנָרָל *Heb. i. e.* from the earth) mixed and bodies, generated of exhalations and va incloſed in the bowels of the earth, wh

r of which metals are formed in time.

INERALS (*mineralia media*, L.) minerals that are as it were of a ture, between ſtones and metals, eral ſorts of earth, ſalts and ſulphur, black lead, alum, vitriol, *&c.*

RAL'OGIST (of *mineralia*, L. and) an author who treats of minerals.

ATURE (*miniature*, F.) a paint- ctures in water-colours; alſo very delicate kind of painting, conſiſting oints or dots, inſtead of lines, com- ie on vellum, with very thin, ſimple ours.

M (with *Printers*) a ſmall ſort of etter.

M (with *Muſicians*) a note of ſlow) of which make a ſemibrief; as two make a minim, two quavers a and two ſemi-quavers a quaver.

GIMS (ſo called of *minimus*, L. leaſt, tation of their humility) an order of unded by *Francis de Paule*; who for cribed them the obſervation of the andments and thoſe of the church, s the vows of poverty and chaſtity, le another of a continual *Lent*; and them from riding upon any thing ; ordered that they ſhould recite for e 77 times the Lord's prayer, and as *e Maria*'s; that they ſhould be very of their ſuperiors, and not to enter neries, nor admit any women into rents unleſs founders, or of the royal hat they ſhould not touch or carry any out them; nor eat fleſh, eggs, butter, r any thing elſe coming from milk, eaſes of ſickneſs, and having beſides cribed ſeveral other particular ties, s making any addition or change in , and promiſes eternal life to thoſe ll obſerve them. They are called *Ionnes* at *Paris*.

IMS (of *minima*, L.) little things, *Milton*.

IOG'RAPHY (*miniographia*, L.) a with vermilion.

ION *of the largeſt Size* (with *Gun-* iece of ordnance of three inches and iameter at the bore, eight feet in and containing 1000 pound weight of carries a ball three inches diameter, three pound twelve ounces. The f powder is three pound one-fourth; oint blank ſhot is 125 paces.

ry MINION (with *Gunners*) a large es inches diameter at the bore, in even feet, its weight in metal 800 carries a bullet of two inches one- iameter, and weight three pound and nd. The charge of powder is two in- d a half, and its point blank ſhot is es.

MIN'ISTRAL (*miniſtralis*, L.) belonging to a miniſter.

MINIUM (with *Painters*) red lead; it is made of common lead, calcined in a reverberatory furnace; or elſe of white lead put into an earthen pan, and ſtirred with a ſpatula over the fire.

MINORIES, near *Aldgate*, ſo called of a cloiſter of *minorites*, or friars minors there.

MINT (*mentha*, L. μίνθα, Gr.) an herb well known.

MINT'ED (of mynezan, *Sax.*) coined, as money.

MIN'UET, a dance, or the tune belonging to it.

MIN'UTE (in *Geography*) the 60th part of a degree, which in the heavens is ſomething more than an *Engliſh* mile.

MINUTE (in *Architect.*) is the 30th part of a meaſure, called a module. See *Module*.

MINUTE *Line* (with *Navigators*) a ſmall, long line tied to a log of wood, having ſeveral knots or diviſions at 50 feet diſtance, wound about a reel fixed in a gallery of a ſhip. The uſe of which is, by the help of a minute glaſs, to make an eſtimate, and keep an account of the way or courſe a ſhip runs at ſea.

MIQU'ELETS, a ſort of foot ſoldiers inhabiting the *Pyrenean* mountains, armed with piſtols under their belts, a carbine, and a dagger.

MIRAC'ULOUSNESS (*miraculoſus*, L. *miraculeux*, F.) wonderfulneſs.

MIRIF'ICENCE (*mirificentia*, L.) doing wonders.

MIRIF'ICK (*mirificus*, L.) marvellous, wonderfully done, ſtrangely wrought.

MIR'ROUR (*Metaphorically*) a pattern or model, as he is a mirrour of virtue and patience.

MIR'ROURS, are what are commonly call'd looking-glaſſes, and are the ſurface of any opaque body, ſo poliſh'd and regulated, as to be capable of reflecting thoſe rays of light that fall upon them; beſides thoſe mirrours in common uſe made of glaſs, finely ground, poliſhed, and to make them opake, foliated or laid over on the back, with a leaf of tin, fix'd on with quickſilver. Before the invention of glaſs plates, they were made of braſs, ſteel or other metal finely poliſhed.

MIRTH'LESNESS (myrðeleaȝ, and neſſe, *Sax.*) melancholineſs.

To MISADVI'SE (of *mis* and *aviſer*, F.) to give bad counſel.

To MISAPPLY' (of *mis* and *applicare*, L.) to apply ill.

MISAPPREHEN'SION, an apprehending wrong.

MISBECOM'ING (of *mis*, *be* and coman, *Sax.*) indecent.

MISBEGOT'TEN (of *mis* and beȝotzan, *Sax.*) ill-begotten.

To

To MISBEHAVE (of *mis*, *be* and haban, *Sax.*) to behave ill.

MISBELIE'F (of *mis* and geleafa, *Sax.*) a falſe faith, unbelief.

MISBO'DING (of *mis* and bodian, *Sax.*) boding or threatening ill.

To MISCAL'L (of *mis* and kallen, *Sax.*) to call wrong.

MISCELLA'NEOUSNESS (of *miſcellaneus*, L.) mixture or mixedneſs together without order.

MISCHIE'VOUSNESS, hurtfulneſs; detrimentalneſs.

MISCIBIL'ITY, capableneſs of being mingled.

MIS'CIBLE (of *miſceo*, L.) capable of being mingled.

To MISCONCEI'VE (of *mis* and *conceuoir*, F.) to underſtand wrong.

MISCON'DUCT (of *mis* and *conduite*, F.) ill-conduct or menagement.

To MISCOUN'SEL (of *mis* and *conſulere*, L.) to give bad counſel. *Milton.*

To MISCOUNT' (of *mis* and *conter*, F.) to reckon or number wrong.

To MISDEMEAN' (of *mis* and *demener*, F.) to behave amiſs.

MISDO'ING (of miſ-doen, *Sax.*) ill doing.

MISE (*Law Term*, in a *Writ of Right*) ſignifies the ſame that in other actions is called an iſſue. Accordingly this phraſe, *to join the miſe upon the mere*, ſignifies the ſame as to ſay, to join the *miſe* upon the *clear Right*, *i. e.* to join iſſue upon this point, whether the tenant or demandant has the better right.

MISE, an honorary gift or cuſtomary preſent to a prince of *Wales*, at his entrance upon the principality, of which the country of *Flint*, pay'd 2000 marks, the country of *Cheſter* 5000 marks, at the change of every owner of the ſaid earldom, for the enjoyment of the privileges of that palatinate; at *Cheſter* they keep a *miſe* book where every town and village is rated.

MIS'ERABLENESS (*miſerabilis*, L.) wretchedneſs; alſo niggardlineſs, covetouſneſs.

MISERICOR'DIA (in *Law*) an arbitrary fine or amercement impoſed on an offender, and it is called *Miſericordia*, or *Mercy*, becauſe it ought to be very moderate, and rather leſs than the offence committed, and the entry is, *Ideo in miſericordiâ*, L. alſo ſignifies ſometimes a being quit or diſcharge of all manner of amercements, that one happens to fall under the penalty of in a foreſt, *L.*

MISFASH'IONED (of *mis* and *faconné*, F.) ſhapen wrong or illy.

MISFEA'SANCE (in *Law*) miſdoings or treſpaſſes, *F.*

To MISGIV'E (of miſ-gifan, *Sax.*) to apprehend or fear ſome ill.

To MISGOV'ERN (of *mis* and *gouverner*, F.) to rule amiſs.

MISHAP' (prob. of miſ, *Sax.* and *happer*, F. to ſnap) a miſchance.

MISHA'PEN (of miſ-ſcapen, *Sax.*) having an ill ſhape.

To MISIMPLOY' (of *mis* and *employer*, F.) to uſe improperly.

To MISINFORM' (of *mis* and *former*, F. of L.) to inform wrong.

To MISJUDG'E (of *mis* and *judger*, F.) to judge wrong.

To MISINTER'PRET (of *mis* and *interpretare*, L.) to interpret wrong.

To MISLEAD' (of mis and lead) to lead the wrong way.

To MISLEAD (of mis and lead, pret. *miſled*) to guide a wrong way, to miſchief or miſtake.

O thie
Why ſhould'ſt thou but for ſi
end,
In thy dark lanthorn thus cloſe
That nature hung in heav'n, a
lamps
With everlaſting oil, to give de
To the *miſled* and lonely tra

What can they teach, and not
Ignorant of themſelves, of God

Thou who haſt taught me to fo
And recompenſe, as friends, the
If mercy be a precept of thy wi
Return that mercy on thy ſervan

'Tis hard to ſay, if greater w
Appear in writing or in judgin
But of the two leſs dang'rous
To tire our patience, than *miſ*

To MISLI'KE (of miſ-ȝ not to like, to diſapprove.

MISMAN'AGEMENT (of *magement*, F.) bad management.

To MISMATCH' (of *mis* companion) to put things to oth they are not fellows.

MISNA (משנה *Heb.*) a *Jewiſh* civil law, *&c.* or rather tion of the law which the *Jews* given to *Moſes* by God by wor beſides the written law; which u they ſay, was preſerved among t the ſynagogue, until the time of ed rabbi *Jehuda Habbodeſh*, or th wrote the *Miſna*, about the ye 180; that it might no longer de memories of thoſe to whom it nicated.

This book is divided into ſi *firſt* treats about the diſtinction field, the trees, fruits, tythes, &

The *Second*, regulates the ma obſervation of feſtivals.

The *Third*, concerning women monial caſes.

The *Fourth*, relates to law ſuit

happen in the way of trade.

The *Fifth*, is concerning obligations, ſacrifices, and whatſoever has any relation to them.

The *Sixth*, treats of the various ſorts of purifications.

MISOG'YNIST (*miſogynus*. L. of μισόγυνος, Gr.) a woman hater.

MISOG'YNY (*miſogynia*, L. of μισογυνία, Gr.) the hate and contempt of women.

To MISPEND' (of miſ-ſpendan, *Sax.*) to ſpend amiſs, to waſte.

MISPRIS'ION *of Clerks* (*Law Term*) is a default or neglect of clerks in writing, engroſſing or keeping records; for which default no proceſſes are to be made void in law, or diſcontinued; but are to be amended by the juſtices of aſſize.

MISPRISION *of Felony*, &c. (in *Law*) is the making a light account of ſuch a crime by not revealing it, when a perſon knows that it has been committed; or by ſuffering any perſon who has been committed to priſon, even upon ſuſpicion of it, to be diſcharged before he has been indicted for it. This offence of miſpriſion, is finable by the juſtices before whom the offender has been convicted.

MISPRISION *of Treaſon*, is the concealing or not diſcloſing known treaſon; the puniſhment for which offence is, that the offender ſhall loſe his goods, and the profit of his lands, during the king's pleaſure.

MISPROPOR'TIONED (of *mis* and *proportionné*, F. of L.) not proportional.

Congregation of the MISSION (among the *Roman Catholicks*) the directors of a ſeminary for training up youth for prieſts, who are obliged to go continually up and down the country to teach and inſtruct the people of ſmall towns, villages, &c. in the principles of religion and doctrines of the church; but are forbid by the ſtatutes of their order to go where any arch-biſhop, biſhop or provincial reſides, upon a ſuppoſition that there is no want of inſtruction in ſuch places.

MIS'SIONARIES (of the Church of *Rome*) eccleſiaſticks who devote themſelves and their labours to the performance of ſome ſpiritual miſſion for the converſion of infidels, conviction of hereticks, &c. Of theſe, *viz. Jeſuits, Carmelites* and *Capuchins*, there are great numbers diſperſed in moſt parts of the world, eſpecially in *Aſia*, *Africa* and *America*, who the better to induce themſelves in *China*, *India*, &c. generally get a ſmatch of phyſick and the mathematicks, by which means they have got footing there.

MIS'SELDINE, MIS'SELTOE, MIST'LETOE } (miſtelza, *Sax.*) a ſort of ſhrub or ſhrubby plant that grows on ſome trees, as the oak, &c. of which the ancients had this notion, that if thruſhes which eat the berries, rooſted all night on it, and dunged upon it, the dung turned to birdline, and thence came the *Latin* proverb, *Turdus ſibi malum cacat*, i. e. the *Thruſh* ſhits her own ſorrow.

MISTHOUGHT' (of *mis* and ȝohz, *Sax.*) an ill-thought.

MIS'SEN *Maſt*, MIZ'ZEN *Maſt* } (in a *Ship*) is a round piece of timber, that is erected in the ſtern or back part of it; there are in ſome large ſhips two ſuch maſts, and when ſo, that maſt of the two which ſtands next to the main maſt, is called the *Main Miſſen*, and the other that ſtands near the poop, is called the *Bonaventure Miſſen*. The length allowed for a *Miſſen Maſt*, is half that of the *Main Maſt*, or the height of it is the ſame with that of the *Main Top-Maſt*, from the quarter-deck; and the length of the *Miſſen Top Maſt*, is half that.

MISSEN *Sail* (in a *Ship*) the ſail that belongs to the *Miſſen Yard*.

MISSEN *Top-Sail* (in a *Ship*) the ſail that belongs to the *Miſſen Top-Sail Yard*.

MISSEN GROSS, *Silver* GROSS } a *German* coin, in value two pence halfpenny.

MIS'SION (of the *Pope*) a power or licence given by him, to preach the *Romiſh* doctrine in foreign countries.

To MISTEACH' (of miſ-tæcan, *Sax.*) to teach wrong.

MIS'TRESS (*maitreſſe*, F. *magiſtra*, L.) of an houſe; a kept miſtreſs or concubine, a paramour or ſweetheart.

MISTRUST'FUL (of miſ-ȝtupa and full, *Sax.*) ſuſpicious, jealous.

MISTRUST'FULNESS, ſuſpicious temper, jealous-patedneſs.

MISTS (miſt, *Sax.*) vapours hovering over the earth, and ſtaying till they are either drawn upwards by the rays of the ſun, or falling down to the earth by their own weight, where by a leſs degree of cold, they are changed into dew, and by a greater into hoar froſt.

MIST'Y (of miſtiȝ, *Sax.*) as miſty weather.

To MISU'SE (of *mis-uſer*, F.) to abuſe; to make a wrong uſe of.

To MISUNDERSTAN'D (of miſunðeȝn and ȝeanðan, *Sax.*) to underſtand amiſs.

MITCH'ELS (in *Maſonry*) *Purbeck* ſtones for paving, picked all of a ſize from 15 inches ſquare, to 2 foot, being ſquar'd and hew'd ready for paving.

MITH'RIDATE (*mithridatium*, L. of μιθριδάτιον, Gr. of *Mithridates*, king of *Pontus*, the inventor of it, among whoſe papers the receipt of it was found, and carried to *Rome* by *Pompey*) a confection, that is a preſervative againſt poiſon; ſeveral of the ingredients of which are vipers fleſh, opium, agarick, ſquills, &c.

MIT'IGATED (*mitigatus*, L.) appeaſed, pacified, aſſuaged.

MI'TRAL (of *mitra*, L.) of or belonging to, or like a mitre.

MITRE (*mitra*, L. *μίτρα*, Gr.) an ornament worn by popiſh biſhops and abbots, when they walk or officiate in their formalities or *Pontificalibus*. The pope has four mitres, different in richneſs, which he wears according to the ſolemnity of the feſtival.

MITRE (with *Artificers*) an angle that is juſt 45 degrees.

MIXT *Mathematicks*, are thoſe arts and ſciences which treat of the properties of quantity, apply'd to material beings or ſenſible objects, as *Aſtronomy*, *Geography*, *Dialling*, *Navigation*, *Gauging*, *Surveying*, &c.

MIXT *Action* (in *Law*) is one that lies both for the thing detained, and againſt the perſon of the detainer.

MIXT *Body* (with *Scholmen*) is a whole reſulting from ſeveral ingredients, altered or new modified by the mixture.

Perfect MIXT *Bodies*, are the claſs of vital or animated bodies, where the elements or ingredients they are compoſed of, are changed and transformed by a perfect mixture.

Imperfect MIXT *Bodies*, are inanimate bodies, the forms whereof remain ſtill the ſame as of the ingredients which conſtitute them.

MIXT *Mode* (according to Mr. *Locke*) is a combination of ſeveral ſimple ideas of different kinds; as beauty conſiſts of *Colour*, *Figure*, *Proportion*, &c.

MIXTURE (in *Phyſick*) an aſſemblage or union of ſeveral bodies of different properties in the ſame maſs.

MIX'TION, mixture or mixing.

MIX'TURE in *Drapery*, the union, or rather confuſion of ſeveral wools of different colours, before they are ſpun.

MIZ'ZLING (of *miſt*, *q. d.* miſtling) raining in very ſmall drops.

MOAN'FUL (of *mœnan* and *full*, *Sax.*) ſorrowful, lamentable, &c.

MOB, a woman's night-cap.

To MOB (of *mobile vulgus*, the rabble) to inſult a perſon riotouſly.

MOB'BED, dreſt in a mob, alſo inſulted by a mob.

MOB'ILE (*mobilis*, L.) moveable.

Primum MOBILE (in the *Ancient Aſtronomy*, a ninth heaven or ſphere imagined to be above thoſe of the planets and fixed ſtars.

MOBIL'ITY. Upon *Copernicus* reviving the notion of the mobility of the earth, pope *Paul* V. appointed commiſſioners to examine into the matter, who reſolved that ſcholars might maintain the poſſibility of the earth's mobility as an *Hypotheſis*, but forbad the aſſerting it as a demonſtrated and known truth, becauſe they imagined it contradicted ſeveral texts of ſcripture.

MOCCA'DOES, the thrumbs or ends that weave s make in working fine worſted ſtuffs, which are uſed in darning or mending holes in woollen garments.

MODA'LITY (with *Schoolmen*) the manner of a thing in the abſtract, or the manner of exiſting.

MODE (*modus*, L. *mod*, *Sax.*) way, manner, faſhion or garb.

The MODE *of a thing* (with *Logicians*) is that, which being conceived in a thing, and not being able to ſubſiſt without it, determines it to *be after a certain manner*, and cauſes it to be named ſuch. This is alſo called the *manner* of a thing, or *attribute* or *quality*.

Internal MODES (in *Metaphyſicks*) thoſe modes which are inherent in the ſubſtance, as roundneſs in a bowl.

External MODES, are thoſe which are extraneous to the ſubject, as when we ſay a thing is beheld, deſired, loved, &c.

Simple MODES, are combinations of *ſimple* ideas, or even of the ſame ſimple ideas ſeveral times repeated, a ſcore, a dozen, &c.

Mixt MODES, are combinations of ſimple ideas of ſeveral kinds, as *Beauty* conſiſts in a compoſition of colour, figure, proportion, &c.

Immediate MODES (with *Schoolmen*) are ſuch as are immediately attributed to their ſubjects or ſubſtantives, as motion is an immediate mode of the body, underſtanding of the mind.

Mediate MODES, are thoſe that are attributed to the ſubject by the intervention of ſome other mode; as ſwiftneſs and ſlowneſs are only attributable to the body in reſpect to its motion.

Eſſential MODES } are attributes, without
Inſeparable MODES } which the ſubſtance cannot ſubſiſt; as wiſdom, goodneſs, &c. in God, figure, place, quantity, &c. of the body.

Non Eſſential MODES } are attributes
Separable MODES } which affect created ſubſtances, remaining affixed to them ſo long as is neceſſary, as the *whiteneſs* of *Milk*, *coldneſs* of *Ice*.

Poſitive MODES, are ſuch as give to their ſubſtantives ſomething poſitive, real and abſolute.

Privative MODES, are attributed to ſubjects, when the mind perceives ſome attributes to be wanting therein, and frames a word which at firſt ſight ſeems to denote ſomething poſitive, but which in reality only denotes the want of ſome property or mode; as a privation of light is attributed to a blind man.

MODES *of Spirit*, are knowledge and willing.

MODES *of Body*, are figure, reſt and motion.

MODES *of thickneſs*, the ſame as eſſential attributes.

MODES *of having*, are thoſe whereby any thing may be had by another.

MODE (in *Muſick*) the particular manner of conſtituting the octave, as it conſiſts of ſeveral eſſential or natural notes, beſides the key-

MOD'EL (*modellus*, L. *modelle*, F.) an original or pattern propoſed for any one to copy or imitate.

MODEL (with *Architects*) a kind of meaſure, which is the diameter of the bottom of a pillar in each order, by which the length, *&c.* of it is meaſured, and which is commonly divided into 60 equal parts, called *Minutes*; except in theſe of the *Dorick* and *Tuſcan* orders, where the model is but half the diameter.

MODEL (*modelle*, F. of *modulus*, L.) an original pattern which any workman propoſes to imitate; it is made either of wood, ſtone, plaſter, *&c.* and in architecture ſhou'd be made by a ſcale, where an inch or half inch repreſents a foot, for the more exact compaſſing the deſign.

MODEL (in the *Compoſite*, *Corinthian* and *Ionick* orders) is divided into 18 parts, the ſame as *Module*.

MOD'ELLED (*modellé*, F.) framed or faſhioned according to the model or pattern.

MOD'ERATENESS (*moderatio*, L.) moderation.

MOD'ERNS (according to ſome) all thoſe authors who have written ſince *Boetius*.

MODERN *Aſtronomy*, takes its beginning from *Copernicus*.

MODERN *Architecture*, the preſent *Italian* manner of building; or it is rather in ſtrictneſs what partakes partly of the antique, retaining ſomething of its delicacy and ſolidity; and partly of the *Gothick*, whence it borrows members and ornaments without proportion or judgement.

MODERN *Medals*, ſuch as have been ſtruck within theſe 300 years.

MOD'ERNNESS (of *modernus*, L.) newneſs, the being of late days.

The MODERNS (*les modernes*, F.) perſons of later times, in contradiction to the ancients.

MODEST (*modeſte*, F. *modeſtus*, L.) 1. Not arrogant, not preſumptuous, not boaſtful, baſhful.

Of boaſting more than of a tomb afraid;
A ſoldier ſhould be *modeſt* as a maid.
Young.

2. Not impudent, not forward.

Her face, as in a nymph, diſplay'd
A fair fierce boy, or in a boy betray'd
The bluſhing beauties of a *modeſt* maid.
Dryd. Ovid.

MODESTLY. 1. Not arrogantly, not preſumptuouſly.

Tho' learn'd, well bred; and tho' well bred, ſincere,
Modeſtly bold, and humanly ſevere.
Pope.

Firſt be *modeſtly* conjectures,
His pupil might be tir'd with lectures:
Which help'd to mortify his pride,
Yet gave him not the heart to chide.
Swift's Miſcel.

2. Not impudently, not forwardly, with modeſty.

MOD'ESTNESS (*modeſtia*, L.) modeſty; modeſt behaviour, *&c.*

MOD'ESTY (in *Painting*) is repreſented as a beautiful virgin, clothed in blue.

MODIF'ICABLENESS (of *modificatio*, L.) capableneſs of being modified.

MODIF'ICATED (*modificatus*, L.) modified.

MO'DIFIED (*modifié*, F. of L.) having modality or manner of exiſtence.

MODIFIED (with *Logicians*) a thing is ſaid to be modified, when the ſubſtance is conſidered as determined by a certain mode or manner; as for example, when we conſider a *Body*, the idea we have of it repreſents a *Thing* or *Subſtance*; becauſe we conſider it as a thing that ſubſiſts by itſelf, and has no occaſion for any elſe to ſubſiſt it. But when we conſider, that this body is *round*, the idea we have of *roundneſs*, repreſents to us only the *manner* of being or a *Mode*, which we conceive cannot ſubſiſt naturally without the *Body*, the *roundneſs* of which it is, when we join the *Mode* with the thing, then we conſider a round body, which idea repreſents to us a thing modified.

MODIL'ION (of *modiglione*, It. *i. e.* little model) ſo called in reſpect to the greater, which is the diameter of the pillar in the *Dorick* order, a module is half the diameter of the body of the column below, in other orders it is the whole diameter, and is commonly ſuppoſed to be divided into 60 equal parts, called *Minutes*.

MO'DISHNESS (of *à la mode*, F.) faſhionableneſs.

MOD'ULE (in *Architecture*) a certain meaſure of bigneſs, taken at pleaſure, for regulating the proportions of columns, and the ſymmetry or diſtribution of the whole building. Modillions are little inverted *Conſoles*, under the *Soffit* or bottom of the *Drip* in the *Ionick*, *Compoſit* and *Corinthian* cornices, and ought to correſpond to the middle of the columns. In the *Corinthian* they are always moulded with carved work. In the *Ionic* and *Compoſit* they are more ſimple, having ſeldom any ornament, except one ſingle leaf underneath.

MOIDO'RE, a *Portugal* gold coin, in value 27 ſhillings *ſterling*.

To MOIS'TEN (of *moiſtir*, F.) to make moiſt.

MOIST'NESS (of *moiteur*, F.) wettiſhneſs, dampneſs.

To MOL'DER (of mold, *Sax.* earth) to turn to earth or duſt

MOLI'NISTS (ſo called of *Molina* a *Spaniſh* jeſuit, who was reader of divinity lectures for 20 years, in the univerſity of *Evora* in *Portugal*, who died at *Madrid* in the year 1604, aged 65 years, adherents to his opinions, concerning the conſiſtency of grace,

with free will, about which he wrote a book which gave riſe to the diſputes, upon the ſubjects of grace and predeſtination, which has made ſo great a noiſe in the world, eſpecially by the oppoſition made againſt it by the *Dominicans*.

MOLI'TIONS, grindings; alſo endeavours, attempts.

MOL'LIFYING (*mollificans*, L.) ſoftening, aſſuaging.

MOL'LIFYINGNESS, mollification, ſoftening quality.

MO'LOCH מלך *Heb. i. e.* a king) the idol *Moloch* is the ſame with *Saturn*, to whom the Heathens ſacrificed their ſons and daughters, cauſing them to be burnt alive in a braſen image made for that purpoſe. The *Ammonites*, whoſe god this was, obliged all parents, either to offer up their children in this manner, or to make them paſs between two fires in honour of *Moloch*. And *Herodotus* ſays, that ſometimes men offered themſelves voluntarily to be burnt for this god. *Moloch* ſtood near *Jeruſalem* in a beautiful valley, belonging to the children of *Hinnom*, in the midſt of a pleaſant grove, where the *Jews* imitated their profane neighbours. The *Carthaginians* ſacrificed 200 noblemen's children to *Moloch*, when *Agathocles* made war upon them in *Africa*. *Moſes* in ſeveral places forbids the *Iſraelites* to dedicate their children to *Moloch*, by making them paſs through the fire, in honour of that god.

He ordered thoſe to be put to death, who ſhould offend againſt this command; and God himſelf threatens to pour out his wrath, againſt ſuch a man, and to root him out from among his people.

There is great probability that the *Hebrews* were much addicted to the worſhip of this deity, even from before their coming out of *Egypt*, ſince *Amos*, and after him St. *Stephen*, reproaches them, with having carried along with them into the wilderneſs the tabernacle of their god *Moloch: Portaſtis tabernaculum Molech veſtri*. *Solomon* built a temple to *Moloch*, upon the mount of *Olives*, and *Menaſſeh* a long time after imitated his impiety, by making his ſon paſs thro' the fire in honour of *Moloch*. It was chiefly in the valley of *Tophet* and *Hinnom*, to the eaſt of *Jeruſalem*, that this idolatrous worſhip was paid to *Moloch* by the *Jews*, by conſecrating their children to him, and by making them paſs thro' the fire in honour of him.

Some are of opinion, that they contented themſelves by making theſe children leap over a fire ſacred to *Moloch*, in order by this, to conſecrate them to this falſe delty; and by this luſtration to purify them, being an uſual ceremony on other occaſions among the *Pagans*. Others believe that they made them paſs between two fires oppoſite to each other, for the ſame intention. But others maintain that they really burnt their children, by way of ſacrifice to *Moloch*. The ſcriptures will furniſh ſeveral proofs of this. See *Pſalm* cvi. 37. *Iſaiah*, vii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. Where it is poſitively aſſerted, that the *Hebrews* ſometimes ſacrificed their children to *Devils*, to *Moloch*, and to ſtrange gods. And in the ſecond book of *Kings*, it is directly ſaid, that the inhabitants of *Sepharvaim* burnt their children in the fire, to *Adrammelech* and *Anammelech* their gods, which without doubt are the ſame as *Moloch* of the *Ammonites*. However I would not be underſtood to aſſert, that they always really burnt their children in honour of this idol; and perhaps when it is only expreſſed that they made them paſs through the fire, *Luſtrare per ignem*, or *transferre per ignem*, this means in ſome places, the leaping over the flames, or paſſing nimbly between two fires. But we are perſuaded, that generally ſpeaking, the worſhippers of *Moloch* immolated or ſacrificed their children, and put them to death in honour of this falſe deity.

The *Rabbins* aſſure us, that the idol *Moloch* was of braſs, ſitting upon a throne of the ſame metal, adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one. When they would offer any children to him, they heated the ſtatue within by a great fire, and when it was burning hot, they put the miſerable victim within its arms, which was ſoon conſumed by the violence of the heat. And that the cries of the children might not be heard, they made a great noiſe with drums, and other inſtruments about the idol. Others ſay, that his arms were extended, and reaching towards the ground; ſo that when they put a child within his arms, it immediately fell into a great fire, which was lighted at the foot of the ſtatue. Others relate that it was hollow, and that within it were contrived ſeven partitions, one of which was appointed for meal or flower; in the ſecond there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the ſixth an ox, and in the ſeventh a child, all theſe were burnt together by heating the ſtatue on the outſide.

MOLTING } the falling off or change
MOULTING } of feathers, hair, ſkin, horns, voice of animals, which happens to ſome annually; and to others at certain ſtages of their lives.

MOLYBDOMANCY (μολυβδομαντεία, of μόλυβδος, lead, and μάντεια, Gr. divination) a divining, by obſerving the motion, figures, *&c.* of melted lead.

MOMENTUM (in *Mechanicks*) is the ſame with *Impetus*, or quantity of motion in any moving body.

MOMENTA'NEOUSNESS } (of *momen-*
MO'MENTARINESS } *tum*, L.) ſhortneſs of duration or continuance.

MOMEN-

MOMENTOUSNESS (*momentaſus*, L.) weightineſs of concern; the being of moment or worth.

MO'MENTS (with *Naturaliſts*) are the quantities of motion in any moving body; alſo ſimply, the motion itſelf, which they call *vis inſita*, or the power by which any moving bodies do continually change their places.

MO'MUS (μωμος, Gr.) diſgrace, reprehenſion; the carping god, who had his beginning from *Sleep* and the *Night*; and tho' he was very ſlothful and ignorant, and would do nothing himſelf, yet found fault with every thing that was done by others. Among others, he is ſaid to have blamed *Vulcan*, for making man without a window in his breaſt, that his wiles might be viſible. Whence all carpers are called *Momuſes*, L.

MOMUS (in *Painting*, &c.) was repreſented in a darkiſh coloured robe, with beard and hair parti-coloured.

MONANGIOPOLYSPER'MOUS (of μόνος, alone, ἀγγεῖον, a veſſel, πολυς, many, and σπέρμα, Gr. ſeed) a term apply'd to ſuch plants as have many ſeeds in one ſingle ſeed veſſel.

MONARCH (*monarch*, F. μοναρχος, Gr.) 1. A governor inveſted with abſolute authority; a king.

The father of a family or nation, that uſes ſervants like children, and adviſes with them in what concerns the commonweal, and thereby is willingly obeyed by them, is what the ſchools mean by a *monarch*.

Temple's Miſcel.

2. One ſuperior to the reſt of the ſame kind.

The *monarch* oak, the patriarch of the trees,
Three centuries he grows, and three he ſtays,
Supreme in ſtate, and in three more decays.

Dryden.

With eaſe diſtinguiſh'd is the regal race,
One *Monarch* wears an open, honeſt face;
Shap'd to his ſize, and godlike to behold,
His royal body ſhines with ſpecks of gold.

Dryd. Virg.

Return'd with dire remorſeleſs ſway,
The *monarch* ſavage rends the trembling prey.

Pope's Odyſſey.

MON'ARCHY (of μοναρχία, of μόνος, alone or ſingle, and ἀρχή, dominion, Gr.) is a ſtate or kingdom governed by a ſingle magiſtrate, in whom the ſupreme power is lodged, which is ſometimes abſolute, comprizing both the legiſlative and executive power, which is commonly called an arbitrary government, ſuch as that of *France*, *Turky*, &c.

A mix'd MONARCHY, is one that is tempered by the interpoſition of the eſtates or great men of the realm, both of the nobility and gentry; thus in *England* the executive power is veſted in the king or monarch abſolutely; but the legiſlative power is inveſted in the parliament; but it is to be noted, that the king has a negative power as to the laws propoſed to be obligatory on the people, and alſo the power of proroguing and diſſolving parliaments, but no power to raiſe money, but by laws conſented to by the parliament.

Monarchies by general cuſtom are ſucceſſive from father to ſon, &c. But ſome are elective, as that of *Poland*, and there are alſo many inſtances of monarchies where the ſucceſſion has not been hereditary.

MONASTERIES, a monaſtery was originally no more than a cell for a ſingle ſolitary monk; but afterwards grew to be houſes for religious fraternities. *Euſebius*, biſhop of *Vercelles*, firſt brought them into great cities in the *Weſt*; and in the fourth century, St. *Baſil* is ſaid to have formed rules or regulations for monaſtical ſocieties in the *Eaſt*; and in the 6th century the like was done by St. *Bennet* for thoſe in the *Weſt*. Which order in proceſs of time came to be divided into many branches.

Monaſteries were at firſt places of ſtrict diſcipline and auſterity of life, and alſo ſchools for the inſtruction and education of youth. During the ravages of the *Goths* and *Vandals*, the *Huns*, *Franks*, and *Almains*, monaſteries were the only places of ſafe rerirement for learned men, and repoſitories of all ſorts of learning, and out of them were produced many learned men, well qualified both for the miniſterial function and government, which gaining them the eſteem of all ranks and degrees of people and princes, they obtained great indulgences and privileges; the latter as well as the former receiving their education from them, till about the year 1000, when colleges and univerſities were erected, more eſpecially for learning and the ſciences, and monaſteries were confined chiefly to religious obſervations and reſtrictions; ſo that their eſteem was ſomewhat eclipſed, till about the 13th century the *Mendicant* friars attempted to recover their reputation, by mixing philoſophy and ſchool divinity with their other performances.

MONE (of mænan, *Sax.*) grieving and lamenting, bewailing.

MONK (*monachus*, L. of μόνος, Gr. alone, ſolitary) perſons, who according to their firſt inſtitution were ſeparated from the company of men. The origin of a monkiſh life is uſually attributed to *Paul* the hermit, and St. *Anthony*, whoſe example repleniſhed *Egypt* with monks: ſome altogether ſolitary, others in community.

This kind of life afterwards ſpread into *Syria*, *Pontus* and the leſſer *Aſia*. Thoſe of *Egypt* and *Syria* are called by the name of St. *Anthony*; but thoſe of *Aſia* took the name of St. *Baſil*, who brought in *Anthony's* rule. *Athanaſius* coming to *Rome* and publiſhing the life of St. *Anthony*, many embraced this way of living in *Italy*, from whence it ſpread into other provinces.

Monks at firſt lived out of town, moſt of them being laymen, their profeſſion debarring them

them from eccleſiaſtical functions, all their employment conſiſting in hard prayer and hard labour.

MONKISH, of or belonging to monks.

MONO'CEROS (*μονόκερος*, Gr.) an unicorn or beaſt that has but one horn; alſo the ſene fiſh, *L.*

MONO'GAMIST, one who is of ſingle marriage.

MONOL'OGIST (*monologus*, L. of *μονολόγος*, Gr.) one that loves to have all the talk to himſelf.

MO'NOLOGUE } (*μονολογία*, Gr.) a
MONOL'OGY } ſoliloquy, a dramatick ſcene, where only one actor ſpeaks.

MONO'ME (in *Algebra*) a quantity that has but one donomination or name.

A MONOPET'ALOUS *Flower*, uniform and regular (with *Botan.*) is one in which the petal is not divided, or if divided, the ſegments anſwer each other.

MONOPETALOUS *Flower*, difform and irregular, is one in which the parts of the petal do not exactly anſwer one to the other.

MO'NOPS (*μονωψ*, Gr.) a beaſt in *Pæonia*, as big as a bull, who being purſued cloſely, voids a ſort of ſharp and fiery ordure, which if it lights upon the hunter, he dies immediately.

MONOPY'RENOS (of *μονος*, and *πυρήν*, Gr.) a kernel which has one ſeed or kernel in the berry, as philyrea, miſletoe, *&c.*

MONOSPER'MOUS (of *μόνος* and *σπέρμα*, Gr. ſeed) which bears a ſingle ſeed to each flower, as in *Valerian*, the *Marvel* of *Peru*, &c.

MONOTONI'A (of *μόνος* and *τόνος*, Gr. tone) the having but one tone; alſo a want of inflection or variation of voice, or a pronunciation, where a long ſeries of words is delivered with one unvaried tone.

MONSEIGNEUR', a title uſed by the *French* to perſons of a higher rank.

MONSIEUR', a title uſed by them ſpeaking to their equals.

MON'SOONS, are periodical winds in the *Indian* or *Eaſtern* ſea; that is, winds that blow one half the year one way, and the other half on the oppoſite points; and theſe points and times of ſhifting are different, in the different parts of the ocean; for in ſome places, the wind is conſtant for three months one way, then three months more the contrary way, and ſo all the year.

MONS'TER (*monſtrum*, L.) a natural birth, or the production of any living thing, degenerating from the proper and uſual diſpoſition of parts in the ſpecies it belongs to, as when it has too many or too few members; or ſome of them are extravagantly large; any thing againſt or beſides the common courſe of nature.

MON'STRANT (*monſtrans*, L.) ſhewing or declaring.

MONSTRIF'ICABLE (*monſtrificabilis*, L.) very large, monſtrous.

MONSTROSI'TY, monſtrouſneſs.

MON'STROUSNESS (*monſtroſus*, L.) prodigiouſneſs, the being beyond the ordinary courſe of nature.

MONTA'NISTS (ſo called of *Montanus*) an heretick in the ſecond century, who ſo deceived the world by his hypocriſy, that he was reputed to have the gift of prophecy and doing miracles.

He gave it out that himſelf was the *Paraclete*, or comforter promiſed by *Chriſt*; permitted the diſſolution of marriages to avoid martyrdom, and alſo condemning ſecond marriages as fornication, and ordered a ſevere faſt of three *Lents*.

His diſciples aſſerted, that God the father, having a deſign to ſave the world by the law and the prophets, but not being able to perform it, aſſumed fleſh, in the womb of the virgin, preached in *Jeſus Chriſt*, and ſuffered death in his ſhape.

At laſt he hanged himſelf with *Maximilla*, one of his women ſcholars.

Lunar Synodical MONTH, is the ſpace of time between two conjunctions of the moon with the ſun.

Lunar Periodical MONTH, the ſpace of time, wherein the moon makes her round thro' the zodiack.

Lunar Illuminative MONTH, is the ſpace from the firſt time of her appearance, after the new moon, to her firſt appearance the new moon following.

MONTH *of Apparition* } (with *Aſtro-*
MONTH *of Illumination* } *nomers*) is the ſpace of 26 days 12 hours, in which the moon is to be ſeen; the other three days in which it is darkened by the ſun being taken away.

MONTH *Decreterial* } alſo conſiſts of 26
MONTH *Medical* } days 12 hours.

MONTH *of Converſion* } (with *Aſtro-*
MONTH *of Progreſſion* } *nomers*) is the ſame as ſynodal month, *i. e.* the ſpace of time between one conjunction of the moon with the ſun and another, bearing ſomewhat more than 29 days and a half.

MONTH *of Peragration* } (with *Aſtro.*)
MONTH *Periodical* } *i. e.* the ſpace of the moon's courſe from any point of the zodiack, to the ſame again, conſiſting of 27 days, 7 hours and 45 minutes.

MONT-JOYE (with *Military Men*) is a banner, ſo *Mont-joye* St. *Denis* is as much as to ſay, the banner of St. *Denis*.

MONTOIR (with *Horſemen*) the poiſe or reſt of the foot on the left ſtirrup, *F.*

MON'UMENT (*monumentum*, L.) a memorial for after ages, either a pillar, ſtatue, tomb, *&c.* raiſed in memory of ſome famous perſon or action.

MOOD (mo'de, *Sax.* mind) diſpoſition, humour, temper.

MOOD'INESS (mo'dic, and ne'yre, *Sax.*) doggedneſs, ſullenneſs.

DS (*modi*, L.) as the moods in

)S (with *Grammar*.) determine the ons of verbs, as to the manner and nces of what is affirmed or deny'd; kon four, as the *indicative*, *impe*ve *potential* and *infinitive*; to theſe l two more, the *optative* and *ſub*which are literally the ſame with *ial*; but are diſtinguiſhed, the *opta*ve adverb, and the *ſubjunctive* by a on.

DS (with *Logicians*) are the univerſal re; the univerſal negative; and the affirmative, and the particular

DS (with *Muſicians*) are four, *viz.* perfect of the more. 2. The perfect ſs. 3. The imperfect of the more. imperfect of the leſs. But theſe e now grown much out of uſe, except which is called the

e MOOD, *viz.* that a large conlongs, four breves, eight ſemibreves, minims, thirty-two crotchets, fortyavers, *&c.*

DS (among the ancient *Greeks*) were e uſe of which was to ſhew in what ng was ſet, and how the different keys ion one to the other. Theſe moods ed after provinces of *Greece*, *viz.* the *Lydian*, *Ionian*, *Phrygian* and *Æo*ve of which were ſuited for light airs, others to warlike tunes, and grave muſick.

l MOOD (in *Muſick*) conſiſted of ed notes, and was proper for the exreſſions to ſobriety and piety.

MOOD, was for more light and ick; ſuch as pleaſant, amorous ſongs, urants, ſarabands.

t MOOD, was of an airy, ſoft and l ſound, ſuch as our *Madrigals*, and ful to allay the paſſions by means of eful variety and melodious harmony.

Lydian MOOD, was a ſolemn grave and the compoſition or deſcant was time, adapted to ſacred hymns, *&c.* *Phrygian* MOOD, was a warlike fit for trumpets, hautboys, and ſuch rtial inſtruments; in order to animate the minds of men to undertake mili-hievements.

)DY (mo'dic, *Sax.*) ſullen, *&c.*

)N (mona, *Sax.*) one of the ten ſeplanets, being the earth's ſatellite or it, being only 60 ſemi-diameters of h removed from it, which traverſes e zodiack in 27 days, 7 hours and 41 , but does not overtake the ſun in 29 days, 12 hours and 44 minutes. on was an ancient idol of *England*, ſhipped by the *Britains* in the form utiful maid, having her head covered, ears ſtanding out.

The form of this idol ſeems ſomewhat ſtrange and ridiculous, for being made for a woman, ſhe hath a ſhort coat like a man; but it is more ſtrange to ſee her hood with two ſuch long ears. The holding of a moon before her breaſt, may ſeem to have been deſigned to expreſs what ſhe is; but the reaſon of her chaperon with long ears, as alſo of her ſhort coat and piked ſhoes, has not, that I find, been explained by the learned. This idol was worſhipped by our *Saxon* anceſtors, and from it *Monday* takes its name. See the figure.

MOON, the common people in ſome counties in *England*, are accuſtomed at the prime of the moon to ſay; *It is a fine moon, God bleſs her*; which ſome imagine to proceed from a blind zeal, retained from the ancient *Iriſh*, who worſhipped the moon, or from a cuſtom in *Scotland* (particularly in the highlands) where the women make a curteſy to the new moon; and ſome *Engliſh* women do ſtill retain a touch of this gentiliſm, who getting up upon, and ſetting aſtride on a gate or ſtile the firſt night of a moon, they ſay,

All hail to the moon, all hail to thee;
I prithee, good moon, declare to me,
This night who my huſband ſhall be.

The moon was worſhipped by the ancient *Heathens*, under ſeveral names and ſeveral ſhapes.

As the moon at her firſt appearance was worſhipped in the form of a woman clothed in white garments, and holding in her hand a burning torch; when ſhe was half full with a baſket of fruit; and when ſhe was at the full in a dark-coloured garment.

As *Juno*, ſhe was honoured with the ornaments of a queen.

As *Diana*, ſhe was worſhipped in the habit of a woman, holding a torch in one hand, two ſnakes in the other, a bow and arrows on her ſhoulders, ſitting in a chariot drawn by white deers.

As *Venus*, ſhe was repreſented as a woman naked, crowned with roſes, and riſing out of the ſea.

As *Lucina*, ſhe was crowned with the herb dittany, and holding in her hand a burning torch.

As *Ceres*, ſhe was repreſented as a matron, with a ſheaf of corn on her head.

As *Hecate*, ſhe was worſhipped in the ſhape of a monſter, having three heads.

The MOON (in her *Decrement*) is in her waining.

The MOON (in her *Detriment*) is in her eclipſe.

The MOON (in her *Complement*) is when ſhe is at full.

The MOON *increſſant*, is the ſame as in her increment.

MOON'-STRUCK, ſmitten by the moon, planet ſtruck. *Milton.*

To MOOR *a Ship a Proviſo*, (*Sea Term*) is to have an anchor in the river, and a hawſer on ſhore; in this caſe they ſay, the ſhip is moored with her head a-ſhore.

MOOR (moon, *Sax.*) a marſh or fen; alſo a heath or barren ground.

MOOR'ISH, pertaining to *Moors*, &c.

MO'QUA } a frenzical riot of ſome *Mahome-*
MUCK } *tans* who have returned from *Mecca*, againſt thoſe who have not profeſſed *Mahometaniſm*. He that runs the *Moqua* or *Muck*, takes his dagger in his hand, whoſe blade is uſually half poiſoned, and running about the ſtreets kills all thoſe he meets, who are not *Mahometans*, till he is killed himſelf, pretending to believe that he ſerves God and *Mahomet*, by killing their enemies. When one of theſe madmen is ſlain, all the *Mahometan* rabble run to him, and bury him like a ſaint, every one contributing to make a noble burial for him.

MOR'AL *Senſe*, the faculty whereby we diſcern or perceive what is good, virtuous, *&c.* in actions, manners, characters, *&c.*

MORAL *Certainty*, is a very ſtrong probability, in contradiſtinction to a mathematical demonſtration.

MORAL *Impoſſibility*, is what is otherwiſe called a very great and almoſt inſuperable difficulty, in oppoſition to a phyſical or natural impoſſibility.

MORAL *Philoſophy*, that which is otherwiſe called Ethicks, and is a ſcience that teaches the directing and forming our manners; explains the nature and reaſon of action; and ſhews how we may acquire that happineſs that is agreeable to human nature.

MORAL *actions*, are ſuch as render a rational or free agent good or evil, and ſo of conſequence rewardable or puniſhable, becauſe he doth them.

MORALIST (*moraliſte*, F.) one who teaches the duties of life.

The advice given by a great *moraliſt* to his friend was, that he ſhould compoſe his paſſions; and let that be the work of reaſon, which would certainly be the work of time. *Addiſon.*

MORALITY (*moralité*, F. from *moral*, F.) 1. The doctrine of the duties of life; ethicks. The ſyſtem of *morality*, to be gathered out of the writings of ancient ſages, fall very ſhort of that delivered in the Goſpel. *Swift's Miſcel.*

A neceſſity of ſinning is as impoſſible in *morality*, as any the greateſt difficulty in nature. *Baker on Learning.*

2. The form of action which makes it the ſubject of reward or puniſhment.

The *morality* of an action is founded in the freedom of that principle, by virtue of which it is in the agent's power, having all things ready and requiſite to the performance of an action, either to perform or not perform it. *South's Sermons.*

MORALITY or *Moral Philoſophy*, is a conformity to thoſe unalterable obligations which reſult from the nature of our exiſtence, and the neceſſary relation of life, whether to God as our Creator, or to man as our fellow-creature, or it is the doctrine of virtue, in order to attain the greateſt happineſs, and hath theſe three parts, *Ethicks*, *Oeconomicks* and *Politicks*.

Socrates is ſaid to have been the firſt philoſopher, who ſet himſelf about reforming of manners; for till his time, the whole buſineſs of the philoſophers was the ſtudy of the heavenly bodies; tho' *Pythagoras* ſhewed *Socrates* the way, yet the ſpecimen that he gave was very imperfect; he deducing his rules of *Morality*, from the obſervations of nature, which part of knowledge he acquired by converſing with the *Egyptian* prieſts.

The main aim of *Pythagoras*'s moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His morality ſeems to have had more purity and piety in it, than the other ſyſtems, but leſs exactneſs; his maxims being only a bare explication of divine worſhip, of natural honeſty, of modeſty, integrity, publick ſpiritedneſs, and other common offices of life.

The golden verſes which go under the name of *Pythagoras*, were attributed to his diſciples, who were as remarkable for the practice,

as the theory of *Ethicks*. So that
ie of the firſt conſuls of *Rome*, his
in that repute, that to be a wiſe
i *Pythagorean*, were accounted terms
t.

s morality of *Pythagoras*, *Socrates*
tled principles, and reduced it into
his main deſign was to reform and
: philoſophy of *Pythagoras*. His
ſtrine was one continued leſſon of
: eſtabliſhed it as a rule of diſcourſe,
the moſt ſerious ſubjects, without
oo much ſeriouſneſs, knowing that
was the ſureſt method to perſuade;
ore his morals gained admittance,
ng eaſineſs and agreeableneſs.
loctrine of morality that was left
s maſter *Socrates*, was improv'd by
io carried each virtue to its laſt
d accompliſhment, by mixing his
he univerſal principle of philoſophy
whole deſign. His philoſophy a-
ith good leſſons, which tend either
ouragement of virtue, or diſcounte-
vice. *Diogenes* was contemporary
e, and commenc'd a ſevere pique
n, deſigning to expoſe the eaſineſs
ity of *Plato*, by an affectation of
he foundation of his morals were a
htineſs and moroſeneſs of temper.
rectified the doctrine of the immor-
he ſoul, which Pere *Rapin* ſays,
irned from *Pythagoras*, *Pythagoras*
Egyptians, and the *Egyptians* from
es, by the travels and converſe of

formed the doctrine of *Plato* his
to a more regular body, by diſtin-
e characters of publick and private
c.

ır all, this morality of *Ariſtotle*'s,
that of *Socrates* and *Plato*, is only
making a philoſopher; but has not
ough to make an honeſt man,
e ſublime philoſophy of Chriſtiani-
his *morality* had a fine notion, ſuf-
each a man to know his duty; yet
: ſufficient to engage him to love
:e it.

rals of *Zeno* and *Epicurus* having
at noiſe in the world, *Ethicks* from
began to be cultivated more than
part of philoſophy, and the *ſum-*
was the main ſubject that was
ut, according to the various opi-
ſometimes according to the com-
d conſtitutions of philoſophers:
ng it in one thing, and ſome in
ll they had multiply'd to that de-
Varro reckons up 288 different
After *Zeno* and *Epicurus*, we find
aught of morality. Indeed there
ſtus's characters, which are very
s of manners; and *Tully*'s offices,
founded upon the ſevereſt virtue;
and *Seneca*'s morals, which are leſs pure and exact; and *Pliny* gives us ſome bright and forcible ſtrokes of morality; but *Epictetus* is the moſt rational of the *Stoicks*; but the *Chriſtian* revelation has opened a way for ſuch refined *Ethicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightneſs of the *Chriſtian Morality* amazed the *Pagans* themſelves; and the lives of the primitive Chriſtians were ſo ſeverely ſober, that they were conſtant leſſons of morality to the Heathens; which put them upon reducing their morals to a purer ſtandard: ſo that at laſt it became ſo ſevere, as to vie with that of the Chriſtians; and moſt of the philoſophers, in the time of *Antonius*, joined themſelves to the *Stoicks*. But, as a certain author ſays, all the *Heathen* or *Stoick Morality* appeared to be ſo weak, that they ſoon fell into the contempt of all ſuch as ſeriouſly gave themſelves to the ſtudy of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleaſure and pain, glory and infamy, wealth and poverty, this was never really found, but under the diſcipline of faith. And beſides the contentment and felicity under ſufferings, which was ſo much boaſted of by the heathen ſages, it was never made good but by Chriſtian examples: and that the ſum of the philoſophical virtue of the Heathens, upon a ſtrict enquiry, ſeemed to be nothing but an art to conceal mens vices, and to flatter their pride; becauſe the utmoſt that it could perform, was only to fill the mind with falſe ideas of conſtancy and reſolution: but the Chriſtians brought them into an acquaintance with their real infirmities, and inſtructed them how to reſtrain their irregular deſires, which they were allowed to enjoy by their former inſtitutions. The new evangelical morals were eſtabliſhed by the new doctrine of theſe new lights; as St. *Baſil*, St. *Chryſoſtom*, St. *Jerom*, St. *Ambroſe*, St. *Auſtin*, *&c.* have been the moſt eminent ancient expoſitors of this divine morality.

MORAS'S (*moraſs*, Dan.) a marſh, fen, or low moiſt ground, to which waters drain from higher ground, and have no deſcent to carry them off.

MOR'BIDNESS (of *morbidus*, L.) diſeaſedneſs, unſoundneſs of conſtitution.

MOR'BID (in *Painting*) a term uſed of very fat fleſh very ſtrongly expreſſed.

MORBUS *Vernaculus* (the epidemical or common diſeaſe) a diſeaſe which affects a great many perſons in the ſame country; the cauſe of it being peculiar to the country where it reigns; as intermitting fevers to thoſe who inhabit marſhy places, a flux in ſeveral parts of the *Weſt Indies* and *Ireland*; the ſcurvy in *Holland*, &c.

MORDA'CIOUSNESS (*mordacitas*, L.) bitingneſs, corroding quality.

MOR'DENT (*mordens*, L.) biting.

MOR'DICANTNESS (of *mordicans*, L.) bitingneſs.

MO'REL or *Petty* MOREL } (with *Herbaliſts*) the herb garden nightſhade.

MOREO'VER (of mœne and oper, *Sax.*) and beſides.

MORES } (*North Country*) high and MAURES } open places; in other places it is uſe for low and boggy grounds.

MORT'GAGE (of *mort*, F. of *mortuus*, L. and *gager*, F. a pledge) a pawn of lands, tenements, *&c.*

To MORT'GAGE (of *mort* and *gager*, F. to pledge) to pawn lands, *&c.*

MORTGAGEE', the party to whom any thing is mortgaged.

MORT'GAGER, the party who pawns or mortgages.

MORI'A (*μωρία*, Gr.) the goddeſs of folly.

MORI'GEROUSNESS (of *morigerus*, L.) obedientneſs.

Maid MO'RIAN } a boy dreſſed in a *Maid* MAR'RION } girl's habit, having his head gaily trimmed, who dances with the morris-dancers.

MORSE, a ſea ox, an amphibious animal, living ſometimes in the ſea, and ſometimes on land; he is in ſize about the bigneſs of an ox; but in ſhape rather reſembles that of a lion; his ſkin is twice as thick as a bull's hide; his hair is ſhort, like that of a ſeal; his teeth are as large as an elephant's, like them in form, and as good ivory; and train oil is made of his paunch.

MOR'SUS *Diaboli* (with *Anat.m.*) the outer ends of the *Tubæ Fallopianæ* (*i. e.* thoſe next to the ovaria) becauſe their edges there appear jagged and torn.

MOR'TAISE (in *Carpentry*) or as our carpenters call it, *Mortiſe*; is a ſquare piece of wood, with a ſquare hole thro' it, which is properly the mortiſe, being to faſten another piece in it.

MORTAL (*mortalis*, L. *mortel*, F.) 1. Subject to death, doom'd ſome time to die.

Heavenly powers, where ſhall we find ſuch love!
Which of you will be *mortal* to redeem
Man's *mortal* crimes and juſt, th' unjuſt to ſave. *Milton.*

Know,
The day thou eateſt thereof, my ſole command
Tranſgreſt, inevitably thou ſhalt die;
From that day *mortal*; and this happy ſtate
Shalt loſe. *Milt. Par. Loſt*, b. viii.

2. Deadly, deſtructive, procuring death.

The fruit
Of that forbidden tree, whoſe *mortal* taſte,
Brought death into the world, and all our woe. *Milton.*

3. Bringing death.

Safe in the hand of one diſpoſing pow'r,
Or in the natal, or the *mortal* hour.
Pope's Eſſay on Man.

4. Human; belonging to man.

The voice of God
To *mortal* ear is dreadful; they beſeech
That *Moſes* might to them report his will,
And terror ceaſe. *Milt. Par. Loſt*, b. xii.

MORTAL (in a *Figurative Senſe*) cruel, bitter, great.

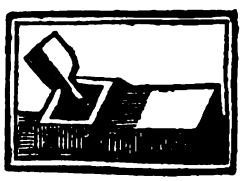
MORTALNESS (*mortalitas*, L.) deadlineſs, dying or killing nature.

Bills of MORTALITY, the weekly bills compiled by the pariſh clerks about *London*; giving an account of the number of perſons which die of each diſeaſe; and alſo of thoſe who were born every week.

MOR'TAR *Piece* (with *Gunners*) a thick, ſhort ſort of cannon, having a very large bore, mounted on a very low, ſtrong carriage, with wooden wheels of one intire piece, for throwing of bombs, carcaſſes, *&c.*

Land MORTARS (in *Gunnery*) are of different ſorts, the moſt common are 10, 13, 14 and 15 inches diameter. They are mounted on a very thick plank; but have no wheels, but upon a march are laid upon a block carriage.

Coleen MORTARS, are made of hammered iron, of four inches diameter at the bore, in length ten inches and a half, in the chace nine inches, being fixed upon a piece of oak twenty



inches in length, ten and a half in breadth; and betwixt three or four in thickneſs; they ſtand fixt at forty-five degrees of elevation, and throw hand-grenades as all other hand-mortars do. See the figure.

Hand MORTARS, are alſo of ſeveral ſorts, as

Tinkers MORTARS, which are fixed at the end of a ſtaff about four foot and a half long, and the other end being ſhod with iron to ſtick in the ground, while a ſoldier keeps it in an elevation with one hand, and fires it with the other,

Firelock MORTARS, are fixed in a ſtock, with a lock like a firelock, and ſwing between two arches of iron, with holes anſwering to one another. Theſe ſtand upon a plank of wood, and are portable by one man, from one place to another.

MORTH'LAGA (ſ. Morðlaga, *Sax.*) a murderer or man ſlayer.

MORTI'CINOUS (*morticinus*, L.) dying of itſelf, not being killed.

MOR'TIFIED (*mortifié*, F. of L.) made or grown dead; ſubdued or conquered.

To MORTIFY *acid Spirits* (with *Chymiſts*) is to mix them with ſuch things as deſtroy their ſtrength, or hinder their operation.

To

'TISE } (with *Carpenters*) is
TOISE } to faſten one piece
another; or to fix the tenon
f wood into the hole or mortiſe

E (*mortaiſe*, F.) the hole made
of wood to receive the tenon of

AIN (of *mortuus*, dead, and *ma-*
.) a name appropriated to ſuch
rporations as by their conſtitution
; their farms and manors being
ad to the common-wealth, in
her deſcend to the people, nor
lords; nor are liable to the feudal
ds, marriages and reliefs.
e different kinds of eſtates, in
rmerly thoſe belonging to the
moſt conſiderable; for at the
rvey made by *William* the *Con-*
he land in *England*, the whole
be 60215 knight's fees, out of
rch was then poſſeſſed of 28015,
tions were ſtill making till the
Edward I. who being apprehen-
of the church might grow too
7th year of his reign, procured
Mortmain to be made; by which
hat no eſtates ſhall be given to
ithout the leave of the king;
emental proviſion, this act was
ar of king *Richard* I. made to
aternities and corporations.
ARY (in the *Canon Law*) ſignifi-
n by a perſon at his death, as a
r any perſonal tithes and offer-
ll have happened not no have
l at his life time; accordingly
ies the deceaſed's beſt beaſt was
en to the prieſt, which tho' it
s bequeathed as a legacy, yet
ere cuſtomarily paid, they were
f parliament, and ſettled as a due

t way of paying the mortuary
ng or driving, *&c.* the horſe,
ore the corps of the deceaſed at

ite of the 21ſt of *Henry* VIII.
erted into a certain ſum of mo-
ſe mortuaries are only payable
ular places.
RT (with *Chymiſts*) the groſs
ubſtance that remains of any
er the moiſture has been drawn

, belonging to *Moſes*.
Work } or rather *Muſaic*
} work; (ſo called as
m the *Muſea* of the *Greeks*,
l both out and inſide with it,
m *Pliny* ſays they were derived)
oſed of many little ſtones or
of different colours, ſo diſpoſed
: divers ſhapes of ornaments,

The ancients did adorn their floors, pavements of temples, palaces, *&c.* in this manner, eſpecially the *Greeks*; one of the moſt admired curioſities of this kind now remaining is the pavement of the choir of St. *Remi's* church at *Rheims*, in which is admirably repreſented,

1. King *David* playing upon an harp, with the words *Rex David* over his head.
2. A picture of St. *Hierom*, about whom are the figures and names of all the prophets, apoſtles and evangeliſts.
3. The four rivers of the terreſtrial paradiſe, with their names, *Tigris*, *Euphrates*, *Gihon*, *Phiſon*.
4. The four ſeaſons of the year.
5. The ſeven liberal arts.
6. The twelve months of the year.
7. The twelve ſigns of the zodiack.
8. *Moſes* ſitting on a chair, and holding an angel on one of his knees.
9. The four cardinal virtues.
10. The four quarters of the world, *&c.*

All theſe are done in ſtones not bigger than one's nail, except ſome white and black tombs, and ſome round pieces of ſpotted *Jaſper*, with many other curioſities.

There are in ſome places *Moſaick work* done in plaiſter.

Some make a diſtinction between *Moſaick works* and *inlaid works*; and ſay that each little ſtone has but one colour, like the ſtitches of needle work, ſo that being cubical and perfectly joined together they imitate the figures and ſhadows of painting. But *inlaid* works they chuſe ſtones that have naturally the ſhadowing and colours wanted.

MOSQUE } a publick edifice or place of
MOSK } meeting, where the *Mahometans* aſſemble to pray or perform their publick devotions.

Theſe are ſaid to be all built in a ſquare form with good ſtones; with a ſquare court paved with white marble, before the principal gate, with low gallaries round it, the roof being ſupported with marble columns: in this court the *Turks* waſh themſelves before they enter the moſque, altho' it be in winter time, there being a pool and ſeveral cocks for that purpoſe.

The walls are all white, excepting thoſe places where the name of God is written in large *Arabick* letters.

Within the moſks there hang a great number of lamps, and between the lamps a great many rings of cryſtal, oſtriches eggs, and other curioſities brought from foreign countries, which make a glittering ſhew when the lamps are lighted. Upon the top of the moſques is a creſcent or half moon, that being the arms of the empire, as the *Roman Catholick* churches have a croſs.

About every moſque there are 6 high towers, to each of which are three little open galleries one above another; theſe towers, as well as the

moſques, are covered with lead adorned with gildings and other ornaments, and are called *minarets*, from theſe men call the people to prayers, they not uſing bells.

To each moſque there generally belongs an hoſpital, where all travellers, of what nation or religion ſoever, are entertained for three days, and to each moſque there is a place called *Turbe*, which is the burying-place of the founder, within which is a tomb about ſix or ſeven feet long, covered with a large covering of green velvet or ſatin; at each end of which ſtand two candleſticks, with two wax tapers; about which are placed many ſeats for thoſe that read the *Alcoran* for the ſoul of the deceaſed.

It is unlawful to enter a moſque with ſhoes or ſtockings on, and for that reaſon the pavement is ſpread with ſtuff ſewed like fillets, at a ſmall diſtance from one another; of theſe the moſques are full, and each fillet is ſufficient to hold a row of men kneeling, ſitting or proſtrated according to the times of their ceremonies.

It is unlawful for women to enter into the moſques, and therefore they ſtay without in the porches.

They have neither altars nor images, but when they pray they turn their faces towards *Mecca* where *Mahomet*'s tomb is.

The MOSQUE at *Medina* in *Arabia Fœlix* is ſupported by 400 pillars, furniſhed with 300 ſilver lamps, and is called by the *Turks*, *mos a liba*, or moſt holy; becauſe in it lies the coffin of their prophet, covered with a cloth of gold, under a canopy of ſilver curiouſly embroidered, which the *Baſſa* of *Egypt* is obliged to renew yearly by the Grand *Signior*'s order, and then the old one being cut into reliques is ſold at great prices.

The MOSQUE at *Mecca* in *Arabia* and the birth place of *Mahomet* is very lofty, raiſed in the form of a dome, with two beautiful towers of extraordinary height and architecture; it hath above 100 gates, and a window over every gate, and is greatly adorned on the inſide.

MOSCHETTOES } a ſmall nation of
MOSKITTOES } *Indians* on the north ſide of the continent of *America*, near cape *Gratia Dios*, who tho' they have no form of government among them, yet hold the king of *England* for their ſovereign, and learn and uſe the *Engliſh* tongue, being very friendly to the *Engliſh*, and account the governor of *Jamaica* to be one of the greateſt princes in the world.

This people are ſo very dextrous in throwing and avoiding darts, that they will defend themſelves againſt them altho' they are thrown very thick,

MOSCHUS (μόσχος, Gr.) a ſort of perfume well known; or the little beaſt like a goat, of which it is bred, *L.*

MOSE, a beaſt in *New England* twelve feet high, the body as big as a bull's, the neck like a ſtag's, the legs ſhort, the tail longer than a buck's, and the tips of the horns twelve feet aſunder.

MOS'SINESS (meoſſineſſe, *Sax.*) fulneſs of moſs, or being moſſy.

MOST'LY (mæſtlic, *Sax.*) for the moſt part.

MO'TACISM (with *Gram.*) is a vowel following the letter *m*, L.

MOTHER (moðor, *Sax. moder*, *Dan. moeder*, Dutch) 1. A woman that has born a child; correlative to ſon or daughter.

2. That which has produced any thing.

Alas, poor country! it cannot
Be called our *mother*, but our grave.
Shakeſpeare.

MOTHER; Had at the birth, native.

For whatſoever *mother* wit or art
Could work, he put in proof. *Hubberd.*

Cecilia came,
Inventreſs of the vocal frame,
Enlarg'd the former narrow bounds,
And added length to ſolemn ſounds,
With nature's; *mother* wit, and arts unknown before. *Dryden.*

To MOTHER, to gather concretion.

MOTHERHOOD, the office or character of a mother.

Thou ſhalt ſee the bleſſed *mother* maid,
Exalted more for being good,
Than for her intereſt of *Motherhood*. *Donne.*

MOTHERLESS, deſtitute of a mother, orphan of a mother.

MOTHER *Tongues*, are ſuch languages as ſeem to have no dependance upon, derivation from, or affinity with one another. Some have been of opinion, that at the confuſion of languages at the building of *Babel*, there were formed 70 or 72 languages. But biſhop *Wilkins* and others are of opinion, that there were not ſo many, nor that men did then diſperſe into ſo many colonies.

There have been, and at this time there are in the world a far greater number. *Pliny* and *Strabo* relate, that in *Dioſcurias*, a town of *Colchos*, there were men of 300 nations, and ſo many diſtinct languages, did reſort thither on account of traffick.

Some hiſtorians relate, that in every 80 miles of that vaſt continent, and almoſt in every particular valley of *Peru*, a diſtinct language or mother tongue to them was ſpoken.

And *Purchaſe* ſpeak of 1000 diſtinct languages ſpoken by the inhabitants of north *America* about *Florida*.

Julius Scaliger aſſerts, that there are no more than eleven mother tongues uſed in *Europe*, of which four are of more general uſe and large extent, and the other ſeven of a narrower extent and uſe. Thoſe of the larger extent are,

1. The *Greek*, which in ancient times was uſed in *Europe*, *Aſia* and *Africa*, which alſo did by diſperſion and mixture with other people, degenerate into ſeveral dialects. As

the

, *Doric*, *Æolick*, *Ionick*.
Latin, which, tho' it is much of
rom the *Greek*, had anciently four
Petrus Crinitus ſhews out of *Varro*.
atins are derived the *Italian*, *Spa-*
ench.
Teutonick or *German*, which is now
l into upper and lower.
er *Teutonick* has two notable dia-
the *Daniſh*, *Scandian*, or as it may
e *Gothick*; to which the language
mark, *Sweden*, *Norway* and *Iſland*
n. 2. The *Saxon*, from which
e *Engliſh* and *Scotch* are derived,
he *Frizian* languages, and thoſe
n the north of the *Elbe*.
Sclavonick, which extends itſelf
large territories, tho' not without
ion, as *Bohemia*, *Croatia*, *Dalma-*
tia, *Muſcovia*, *Poland* and *Van-*
is ſaid to be a language uſed by 60
ons.
guages of leſſer extent are,
Albaneſe or old *Epirotick*, now in
nountainous parts of *Epirus*.
European Tartar or *Scythian*, from
ſuppoſe the *Iriſh* took its original.
the *Turkiſh* tongue, that original-
ther but the *Aſiatick Tartarian*
ed with *Armenian*, *Perſian*, much
d ſome *Greek*.
Hungarian, uſed in the greateſt part
gdom.
Finnish, uſed in *Finland* and

Cantabrian, in uſe with the *Biſ-*
o live near the ocean on the *Py-*
, which border both on *Spain* and

Iriſh, from thence brought over
arts of *Scotland*, which Mr. *Cam-*
s to be derived from the *Welſh*.
old *Gauliſh* or *Britiſh*, ſtill pre-
Wales, *Cornwall* and *Britain* in

Mr. *Brerewood* adds four more.
Arabick that is now uſed in the
tains of *Granada*, which however
r tongue, being a dialect of the

Cauchian, uſed in eaſt *Friezland*.
Illyrian, in the iſland *Veggia*.
Jazygian, on the north-ſide of

ER-*Hood* (of moðerhoð, *Sax.*)
re.ation of a mother.
ER *Churches*, are ſuch as have
erected others.
ERING, a cuſtom ſtill retained
aces of *England*, of viſiting pa-
id-lent Sunday; and it ſeems to be
bering, from the reſpect in old
o the *Mother Church*. It being
for people in popiſh times to viſit
r church on *Mid-lent Sunday*, and
to make their offerings at the high altar.

MOTHERLESS (of moðer-leaſ, *Sax.*) having no mother.

MOTHERLINESS (of moðer and ȝelicneſſe, *Sax.*) motherly affection, behaviour, &c.

MOTHERLY (of moðer, *Sax.*) having a white ſubſtance on it by reaſon of age; as liquors.

MOTION (*motio*, L.) a moving or changing place.

MOTION, the action of a natural body which moves or ſtirs it; alſo an inclination; alſo a propoſal or overture; alſo inſtance or requeſt.

Proper MOTION, is a removal out of one proper place into another; as the motion of a wheel in a clock.

Improper MOTION, is the paſſage of a body out of one common place into another common place, as that of a clock when moved in a ſhip.

Abſolute MOTION (with *Philoſophers*) is the changing of the abſolute place, of any body that moves; ſo that the ſwiftneſs of its motion will be meaſured by the quantity of the abſolute ſpace, which the moving body has run through.

Simple MOTION, one that is produced from ſome one power.

Compound MOTION, is one produced by ſeveral conſpiring powers.

Relative MOTION (with *Philoſophers*) is a change of the relative place of a body that moves, the ſwiftneſs of which is eſtimated or meaſured by the quantity of relative ſpace, which the thing moving runs over.

The MOTION *of the Spirits*, is called agitation, whereby the ſpirit agitates itſelf in the matter, ſeeking to inform it.

The MOTION *of the light*, is that whereby the light and the heat diffuſe themſelves into all the parts.

The MOTION *of Matter*, is eightfold, of expanſion, contraction, aggregation, ſympathy, continuity, impulſion, libration and liberty.

The MOTION *of Expanſion*, is that whereby the matter being rarified with heat, dilates itſelf of its own accord, ſeeking larger room.

The MOTION *of contraction*, is that whereby the matter is contracted, betaking itſelf into a narrower ſpace by condenſation.

The MOTION *of aggregation*, is when a body is carried to its connaturals.

The MOTION *of Sympathy*, is that whereby a like body is drawn to its like.

The MOTION *of Antipathy*, is that where an unlike body is driven away by its contrary.

The MOTION *of Continuity*, is that whereby matter follows matter, ſhunning diſcontinuity.

The MOTION *of Impulſion* or *Ceſſion*, is that

that whereby matter yields to matter that preſſeth upon it.

The MOTION *of Libration*, is that wherein the parts wave themſelves to and fro, that they may be rightly placed in the whole.

The MOTION *of Liberty*, is that whereby a body, a part thereof being violently moved out of its place, and yet not plucked away, returns thither again.

MOTION *of a Bomb* or *Cannon Ball*, is the progreſs it makes in the air after it is delivered, and is of three ſorts; as

Violent MOTION *of a Ball*, is the firſt expulſion of it, when the powder has worked its effect upon the ball; or ſo far as the ball or bomb may be ſuppoſed to go in a right line.

Mixt MOTION *of a Ball*, is when the weight of the bomb or ball begins to overcome the force that was given by the powder.

Natural Motion of a Ball, is when the bomb or ball is falling.

Natural MOTION, is ſuch a motion as has its principle or moving force within the moving body, as that of a ſtone falling towards the earth.

Violent MOTION, is a motion, the principle of which is without, and againſt which the moving body makes a reſiſtance, as the motion of a ſtone thrown upwards.

Pretty MOTION (with *Horſemen*) a term uſed to ſignify the freedom of the fore-legs, when a horſe bends them much upon the manage; alſo when a horſe trots right out, and keeps his body ſtrait, and his head high, and bends his fore-legs handſomly.

The Laws of MOTION (according to Sir. *Iſaac Newton*) are,

1. That every body will continue its ſtate, either of reſt or motion, uniformly forward in a right line, unleſs it be made to change that ſtate by ſome force impreſſed upon it.

2. That the change of motion is in proportion to the moving force expreſſed; and is always according to the direction of that right line in which the force is expreſſed.

3. That reaction is always equal and contrary to action; or, which is the ſame thing, the mutual actions of two bodies are equal, and directed towards contrary parts; as when one body preſſes and draws another, 'tis as much preſſed and drawn by that body.

Animal MOTION, is that whereby the ſituation, figure, magnitude, &c. of the parts, members, &c. of animals are changed, and is either,

Spontaneous MOTION } which is that
Muſcular MOTION } performed by means of the muſcles, at the direction or command of the will.

Natural MOTION } is that motion
Involuntary MOTION } that is effected without direction or command of the will.

Diurnal MOTION } (in *Aſtron.*) is mo-
Primary MOTION } tion wherewith all the heavenly bodies, in the whole mundane ſphere, appear to revolve every day round the earth from *Eaſt* to *Weſt*.

Second MOTION } (in *Aſtron.*) is that
Proper MOTION } whereby a planet, ſtar, or the like, advances a certain ſpace every day from *Weſt* towards *Eaſt*.

MOTION (in *Muſick*) is the manner of beating the meaſure, to haſten or ſlacken the time of the pronunciation of the words or notes.

MOTION (in *Mechanicks*) the inſide of a watch.

To MOVE *a court of Judicature*, is to propoſe a matter to it, in order to obtain their directions, &c.

MOVE'ABLENESS } (*mobilitas*, L.) ca-
MOBILITY } pableneſs of being moved.

MO'VEABLE *Signs* (with *Aſtrol.*) are *Aries*, *Cancer*, *Libra* and *Capricorn*, which are ſo called, becauſe they make the changes of the ſeaſons, in ſpring, ſummer, autumn and winter. They are alſo called *Cardinal Signs*.

MOUL'DERING (of molve, *Sax.*) earth, &c.) falling or crumbling into duſt, &c.

MOULD'INESS (probably of molynato, *Sax.* or of *mucidus*, L.) a ſort of hoarineſs, by reaſon of ſtaleneſs, as bread, &c.

MOULD'ING (of *amoulder*, Span.) any thing caſt in a mould.

MOU'LINET (in *Mechanicks*) a roller, which being croſſed with two levers, is uſually apply'd to cranes, capſtans, &c. and other machines for raiſing things of great weight.

MOUND (*q. mundus*, L. the world) a ball or globe with a croſs upon it, which kings, &c. are repreſented with in their coronation robes, holding in their left hand, as they do a ſcepter in their right. It repreſents the ſovereign majeſty and juriſdiction of kings; and by the roundneſs of the mound, and the enſigning thereof with the croſs, *Gvillim* ſays, is ſignified, that the religion and faith of *Chriſt* ought to be received, and religiouſly embraced throughout his dominions, which high duty is reſiding in his own ſovereign power.

MOUND (of *Plaiſter* of *Paris*) the quantity of 3000 pounds.

MOUNT *Ezz* (with *Tin Miners*) a different ſlug in the bottom of the float, that which remains after tin is melted down, and remelted from the burnt car; which tho' it is of a tin colour, yet is of an iron nature, as has been diſcovered by applying a magnet to it.

MOUN'TAINOUSNESS (*montanus*, L. *montagneux*, F. and *neſs*) the having, or the fulneſs of high hills.

MOURN'ING, for relations or friends has been and ſtill is expreſſed, by different people after different manners; ſome expreſſing their grief by tearing their hair and garments, beating their breaſts, pulling off their head-

cloaths

nd throwing duſt and aſhes upon
ds, inſtead of perfumed unguents,
ch they were ſprinkled or ſmeared,
n of gladneſs and feſtivity.
ncient *Jews* were wont neither to
anoint themſelves during the time
ning, but wore their clothes dirty
or elſe put on ſackcloth, *i. e.* ſtrait
thout plaits or folds, made of camels
ome other coarſe matter; they went
ed and footed, but covered their
y faſted till ſun-ſetting, and then
read or pulſe, and drank water.
kept themſelves retired, ſitting on
d or lying in aſhes, in deep ſilence,
eaking, except to vent their grief
ful complaints. This laſted for re-
ſeven days, and upon extraordinary
a month.
SE (muſ, *Sax. mus*, L.) an animal
wn.
TH (moth, *Sax.*) a well known part
dy of an animal; that part of the
ce conſiſting of the lips, the gums,
of the cheeks, and the palate.
TH'FUL mouthfull, *Sax.*) that may
ut into the mouth at once.
MOUTH (*Horſemanſhip*) a horſe
have a *fine mouth* that ſtops if the
does but bend his body backwards,
his hand, without ſtaying for the
the bridle; ſuch a mouth is alſo
ſible, *light* and *loyal*.
l MOUTH } (with *Horſemen*) is
ſin MOUTH } when a horſe does
k or beat upon the hand.
MOUTH (with *Horſemen*) is, when
parts of a horſe's mouth look well,
ell formed, it is not at all ſenſible.
OUTH *of a full Appul* (with *Horſe-*
a mouth of a full reſt upon the
the mouth of the horſe that has not
er nice ſenſe of ſome fine mouths;
theleſs has a fixed and certain reſt,
hand that is a little hard, without
or beating upon the hand.
'ER (mapan, *Sax.*) one who cuts
s.
'LE (with *Gardeners*) a graft or cyon.
CULENCY } (*mucculentus*, L.)
CULENTNESS } ſnottineſs.
H (*muchio*, Ital.) a great quantity.
'IDNESS (*mucedo*, L.) muſtineſs.
'ILAG'INOUSNESS (of *mucilago*,
ſs of mucilage, or a vicious ſort of
.
KI'MESS (of meox, filth, and nerpe,
tineſs, *&c.*
'OUS *Glands* (with *Anatom.*) three
hich empty themſelves into the Ure-
'OUSNESS (*mucoſitas*, L.) ſnottineſs.
'ULENT (*muculentus*, L.) full of
ivel.
'ULENTNESS (*muculentia*, L.)
s.

MUD'DY, of or pertaining to, having or full of mud, thick with dregs, *&c.*

MUD'DINESS (perhaps of *mudder*, Dut. and *neſs*) the having mud, being muddy.

MUD'DLED, half drunk, tipſy.

MUFTI (with the *Turks*) the head or chief prieſt of the *Mahometan* religion, who makes a great figure in the ſtate, and muſt neceſſarily be apply'd to, when there happens a debate about depoſing the *Sultan*, yet nevertheleſs if he falls under the diſpleaſure of the Grand Signior, is liable to be depoſed himſelf; while he is in his office, he is eſteemed the oracle of their law, and is apply'd to in all doubtful and difficult caſes.

To MUFFLE (from *manſle*, F. a winter glove.) 1. To cover from the weather.

His *muffled* feature ſpeaks him a recluſe,
His ruins prove him a religious houſe.
Cleveland.

2. To Blindfold.

Our underſtandings lie grovelling in this lower region, *muffled* up in miſts and darkneſs. *Glanville's Scep.*

Bright Lucifer
That night his heav'nly form obſcur'd with tears;
And ſince he was forbid to leave the ſkies,
He *muffled* with a cloud his mournful eyes.

One *muffled* up in the infallibility of his ſect, will not enter into debate with a perſon that will queſtion any of thoſe things which to him are ſacred. *Locke.*

3. To conceal; to involve.

No *muffling* clouds, nor ſhades infernal, can from his enquiring hide offending man.
Sandy's Paraph.

The thoughts of kings are like religious groves,
The walks of *muffled* Gods.
Dryd. Don Sebaſtian.

MUG'GISH } (*mucoſus*, L.) inclinable
MUG'GY } to be muſty, or to ſmell ſo.

MUGGLETONIANS (ſo called of one *Lodowick Muggleton*) a ſect that ſprang up in the time of the civil wars in the reign of king *Charles* I. among other of his ſcandalous hereſies, they affirmed that God the father leaving the government of heaven to *Elias*, came down on earth and ſuffered death in a human form; they aſſert that they have the power of damning and ſaving, *&c.* deny the Trinity, holding beſides many other erroneous principles.

MULE, a beaſt generated between a horſe and an aſs, either a male horſe, and a ſhe aſs, or a male aſs and a mare.

Theſe are accounted a ſort of monſters, and it is by ſome deny'd, that they propagate their ſpecies; tho' others are of a contrary opinion.

The coaches of the grandees in *Spain* are drawn by mules.

MULES (with *Gardeners*) is a name given to thoſe flowers and fruits, which are produced

duced from two different ſpecies, either by engrafting or inoculation.

MULE *Fern*, a kind of herb.

MULET'TO, a great mule, a moll, which in ſome places is made uſe of for carrying ſumpters.

MUL'LIO } (in *Old Writings*) a cock of
MUL'LO } graſs or hay; hence in old *Engliſh* we find the word *moult*, and thence comes our *Mow* of hay or corn.

MULT (in a company of *Merchants*) ſuch a fine as they have power to lay on ſhips or goods belonging to any of their members, for raiſing money for ſeveral purpoſes, ſuch as the maintenance of conſuls, making preſents to foreign princes, *&c.*

MULTAN'GULARNESS (*multangulus*, L.) the having many angles.

MUL'TIBIBE (*multibibus*, L.) one that drinks much, a great drinker.

MULTICAP'SULAR (of *multus* and *capſula*, L. a box, cheſt, *&c.*) divided into many partitions, as poppies, flax, *&c.*

MULTIFORMNESS (*multiformis*. L.) a being of many forms.

MULTILA'TERALNESS (of *multus* and *lateradis*, L.) the having many ſides.

MULTILO'QUIOUSNESS (*multiloquium*, L.) talkativeneſs.

MULTIM'ODOUS (*multimodus*, L.) of divers ſorts, faſhions, or manner.

MULTINO'MIAL *quantities* (in *Algebra*) are quantities compoſed of ſeveral names, or *Monomes* joined by the ſigns + or —; thus, $m+n$, $-n+p$, and $b-c+d-f$, are Multinomials.

MUL'TIPEDE (*multipeda*, L.) an inſect that hath many feet; a ſow or wood-louſe.

MUL'TIPE (*multiplex*, L.) one number is the multiple of another number, when it comprehends it ſeveral times.

MULTIPLE *Proportion* (with *Arithmeticians*) is when the antecedent being divided by the conſequent, the quotient is more than unity, as 25 being divided by 5, it gives 5 for the quotient, which is the *multiple proportion*.

MULTIPLEE (in *Arithm.*) is when a great number contains a leſſer number a number of times, without any remainder. Thus 16 is the multiplee of 4, becauſe it contains it juſt four times without any remainder.

MULTIPLI'ABLENESS (of *multiplicabilis*, L.) capableneſs of being multiplied.

MULTISILIQUOUS (of *multus* and *ſiliqua*, L. a huſk) plants, ſuch whoſe ſeed is contained in many diſtinct ſeed veſſels, ſucceeding to one flower, as columbine, monkshood, white hellebore.

MULTI'SONOUS (*multiſonus*, L.) that hath many or great ſounds.

MULTI'VAGOUS *multivagus*, L.) that wanders or ſtrays much abroad.

MUM'BLING (of *mummeln*, Teut.) muttering, growling, alſo chewing awkwardly.

MU'MIA (of מם *Arabian* or *Perſian* wax) mummy.

MUM'MIES of *Egypt* (ſo called of *Mumm*, one of the ingredients, with which and cinnamon, myrrh, wax) *&c.* the ancients embalmed the dead bodies of their kings and great perſons; others derive *Mummy of Mum*, a *Perſian* word for wax, with which they embalm) are bodies found in a waſte piece of ground, like a burying place, near a village called *Sakara*, not far from *Grand Cairo*, in *Egypt*, in which there are ſeveral *Pyramids*.

There are under ground, many vaulted rooms cut in quarries of white ſtone, with a hole like the mouth of a well, to go down into them; theſe wells are ſquare, built with ſtones and fill'd with ſand to cloſe the grotto, which ſand is taken out when people are deſirous to go in and ſee them; who are let down by ropes properly placed to the bottom, where there is a door.

The rooms within are generally ſquare, and in them many by-places where the mummies are depoſited, ſome in tombs of ſtone, others in cheſts or coffins made of ſycamore wood, and ſet off with many ornaments.

The dead bodies are wrapped in rollers of linen cloth, dipt in a compoſition prepared to preſerve them from corrupting. Theſe rollers are ſo often rolled about the body, that there are ſometimes more than 1000 ells going in length from head to foot.

Theſe are ſo often decorated with many hieroglyphicks gilt with gold, repreſenting the quality and brave actions of the perſon deceaſed. Some have a golden leaf neatly fix'd on the face, others have a kind of head-piece made of cloth and prepared with mortar, on which the face of the perſon is repreſented in gold.

In unwrapping them ſmall idols of metal are ſometimes found, curiouſly wrought, and ſome have a ſmall piece of gold under their tongue.

Some mummies are incloſed in cheſts made of many cloths paſted together, which are as ſtrong as wooden ones, and never rot.

The balm that preſerves theſe bodies is black and ſhines like pitch, and ſmells pleaſantly; ſome of theſe have been found 3000 years old.

MUM'MIES, are alſo human carcaſes dry'd by the heat of the ſun, and by that means kept from putrefaction, and frequently found in the dry ſands of *Lybia*, probably of travellers overwhelmed with clouds of ſand raiſed by hurricanes.

MUM'MY (with *Gardeners*) a ſort of compoſition made with wax, *&c.* for planting and grafting of trees.

MUMMY, the liquor or juice that comes from human bodies, aromatized and embalmed, gathered in tombs or ſepulchres.

MUMMY (with *Phyſicians*) is of 4 ſorts, viz.

1. *Ara-*

rabian MUMMY, a liquid ſubſtance ues out of ſepulchres from the car- nat are embalmed with aloes, myrrh am.

gyptian MUMMY, which is alſo a ſſuing from thoſe dead bodies that almed with *Piſalphatus*, or a ſort of oduced in *Paleſtine*, with which the f the meaner ſort were wont to be ed, which are ſometimes ſold to the *ns*.

Factitious MUMMY or *Piſalphaltus*, mixture of pitch and roſin, which for the true mummy.

mmonian MUMMY, which are the rcaſſes dried under the ſands by the the ſun, eſpecially in the country of mmoniacs between *Cyreniaca* and *Alex-* where travellers are often buried in ls by the violence of the winds.

at a perſon to a MUMMY, is to beat much that he ſeems to be all one con- contuſion.

MMY (with ſome *Phyſicians*) a kind y pretend) of implanted ſpirit found in carcaſſes when the infuſed ſpirit is The infuſed ſpirit is alſo by them called in living bodies; and both of them poſed to be of uſe in the tranſplanta- diſeaſes from human bodies to thoſe of nimals or vegetables.

M-GLASS, an humorous name for ument erected on *Fiſh-ſtreet Hill*, memoration of the fire of *London* in

M'PER, a ſort of genteel beggar, d the 47th order of canters or gipſies, ill not accept of victuals, but only or clothes.

Male MUMPER, often wears an nd a cap, pretending to be a decay'd an, who having been long ſick, by of the expence and weakneſs and ina- work is conſtrain'd to aſk alms; es he will appear like a decay'd gen- who has been ruined by the ſouth-ſea or ſome other unforeſeen loſſes.

Female MUMPER, knocks confident- eoples doors, deſiring to ſpeak with ewoman of the houſe, and after ſhe logis'd for her rudeneſs, complains, ving a great family, and many loſſes, g ſickneſs or death of her huſband, e is reduced to great ſtraits, and there- mbly craves relief, not as a common but as an unfortunate gentlewoman.

MPERS *Hall*, a common receptacle ſorts of beggars, either an alehouſe, in ſome private place, where they aſ- at nights and laviſhly ſpend what they t by day.

MP'ISHNESS, ſullenneſs.

NASHI } a *Mahometan* ſect,
NASICHITES } who believe the igration of ſouls, and particularly that the ſouls of men deceaſed enter into ſuch beaſts, whoſe propenſities are the moſt like to the diſpoſitions of thoſe whom they ani- mated before; as the ſoul of the laſcivious into a goat, of a gluttonous perſon into a ſwine, of a vigilant perſon into a dog, *&c.*

MUN'DATORY *Medicines* (with *Sur- geons*) medicines that are proper for cleanſing ulcers.

MUNDUN'GUS, ſtinking tobacco.

MUNICIPAL (*municipal*, F. *municipalis*, *municipium*, L.) belonging to a corporation.

A counſellor, bred up in the knowledge of the *municipal* and ſtatute laws, may hone- ſtly inform a juſt prince how far his pre- rogative extends. *Dryden.*

MUNIFICENCE (*munificence*, F. *munifi- centia*, L.) liberality, the act of giving.

A ſtate of poverty obſcures all the virtues of liberality and *munificence*. *Addiſ. Spect.* No. 257.

MUNIFICENT (*munificus*, L.) liberal, generous.

Is he not our moſt *munificent* benefactor, our wiſeſt counſellor, and moſt potent pro- tector? *Atterbury.*

MUNIFICENTLY, liberally, generouſ- ly.

MUNIMENT (*munimentum*, L.) 1. For- tification, ſtrong hold: 2. ſupport, defence.

The arm our ſoldier,
Or ſteed the leg, the tongue our trumpeter,
With other *muniments* and petty helps
In this our fabrick.
Shakeſpear's Coriolanus.

To MINUTE (*munio*, L.) to fortify, to ſtrengthen.

Heat doth attenuate, and the more groſs and tangible parts contract, both to avoid vacuum, and to *munite* themſelves againſt the force of the fire. *Bacon's Nat. Hiſt.*

Men, in the procuring or *muniting* of reli- gious unity, muſt not diſſolve the laws of charity and human ſociety. *Bacon.*

MUNITION (*munition*, F. *munitio*, L.) 1. Fortification, ſtrong hold.

Victors under-pin their acqueſts *jure belli*, that they might not be loſt by the continua- tion of external forces of ſtanding armies, caſtles, garriſons, *munitions*. *Hale.*

2. Ammunition, materials for war.

What penny hath *Rome* born;
What men provided, what *munition* ſent,
To underprop this action.
Shakeſpear's K. John.

The king of *Tripolie* in every hold
Shut up his men, *munition* and his treaſure.
Fairfax.

It is a little city, ſtrong and well ſtored with *munition*. *Sandy's Journey.*

MUNNION, the upright poſts that divide the ſeveral lights in a window frame, are called *munnions*.

MURAGE (from *murus*, L.) money paid to keep walls in repair.

MURAL (*muralis*, L.) pertaining to a wall.

And repaired
Her *mural* breach, returning whence it rowl'd.
Milton.

A ſoldier would venture his life for a *mural* crown. *Addiſon.*

MU'RAL *Crown* (among the *Romans*) a crown of gold or ſilver, with battlements of walls about it, in the form of beams, given to him who firſt ſcaled the walls of an enemy's city, which honour was due to the meaneſt ſoldier, as well as the greateſt commander; if he could prove he had been the firſt that entered the place; on the circle of this coronet there were lions engraven, to expreſs the undaunted valour of the bearer. See the figure.

MUR'DERING *Shot*, nails, old iron, put into the chambers of cannon, called murdering pieces, to be uſed chiefly on board of ſhips to clear the decks, when boarded by an enemy.

MUR'DEROUSNESS (of morðrian, *Sax.*) propenſity to kill or murder.

MURK, the huſks of fruit.

MUR'RION (*morione*, Ital.) a ſteel headpiece.

MUR'THER (morðre, *Sax.*) a wilful and felonious killing another with malice propenſe.

MURTHER. It was a cuſtom in old time, that if a man was found guilty on an appeal of murther, that his wife and all the neareſt of his kindred ſhould draw the felon who committed the murther by a long rope to the place of execution.

To MURTHER (morðrian, *Sax.*) to kill with malice propenſe.

MOSCHE'TO } (in *America*, *&c.*) a
MUSCHET'TO } very common and troubleſome inſect, ſomething reſembling a gnat.

MUS'CLES *of involuntary Motion*, have their contracting and extending power within themſelves, and have no antagoniſt; ſuch the lungs and heart are ſuppoſed to be.

MUSCLES *of voluntary Motion*, have each of them their antagoniſt muſcles, which act alternately in a contrary direction, the one being ſtretched and extended, while the other is contracted at the motion of the will.

Antagoniſt MUSCLES, are ſuch as ſerve to move the ſame members contrary ways.

MUSCOSE'NESS (*muſcoſitas*, L.) fulneſs of moſs, moſſineſs.

MUSCO'VY *Glaſs* (ſo called, becauſe plenty in *Muſcovy*) the mirror ſtone, ſo called, becauſe it repreſents the image of that which is laid behind it. See *Selenites*.

MUS'CULAR *Fibres*, the fine threads or fibres, whereof the body of muſcles is compoſed.

MUSCULAR *Membrane* (*Anatomy*) a membrane ſuppoſed to inveſt the whole body, immediately under the adipoſe membrane.

MUS'CULAR *Arteries* (*Anatomy*) two arteries proceeding from the ſubclavian, and diſtributed among the hind muſcles of the neck.

MUSCULAR *Motion*, is the ſame with voluntary and ſpontaneous motion.

MUSCULAR *Veins* (with *Anatomiſts*) a name given to ſeveral veins, two of which proceed from the ſkin and the hind muſcles of the thigh, and terminate in the ſubclavian.

MUS'CULATED, having or conſiſting of muſcles.

MUS'CULOUSNESS (of *muſculoſus*, L.) largeneſs or fulneſs of muſcles.

MU'SEN (*Hunting* term) is when a ſtag or male deer caſts its head.

MUSES, they had ſeveral names, according to the ſeveral places where they dwelt; ſometimes they were called *Pierides*, on account of the foreſt *Pieris* in *Macedonia*, where they were ſaid to be born; ſometimes *Heliconiades*, from mount *Helicon*, which is near their beloved *Parnaſſus*; from whence *Cytheron*, *Caſtalides* and *Aganippides*, from two noted fountains that were conſecrated to them. Theſe muſes, by the aſſiſtance of *Apollo*, invented muſick; their chief office was to be preſent at ſolemn feſtivals, and ſacred banquets; and there to ſing the praiſes of famous men, that they might encourage others to undertake glorious actions. They are repreſented as women, becauſe diſciplines and virtues have feminine names aſſigned to them. They are painted young, handſome and modeſt, agreeably dreſſed and crowned with flowers. They were much eſteemed for their chaſtity; and it is related of them, that when *Adonis*, the favourite of *Venus*, offered to ſtir up in them ſome inclinations of love, they fell upon him and put him to death.

The MU'SES (of μυέω, Gr. to initiate or inſtruct, becauſe they teach hidden things, above the vulgar, *Euſebius*; or of μαιεύω, to do the office of a midwife, becauſe to them is attributed the invention of arts, *Scaliger*; or of μαθεῖν, to ſearch or enquire into, *Pherecydes*; or of מושר ſcience, *Heb. Voſſius* and *Heinſius*) are fabulous divinities of the ancient Heathens, who were ſuppoſed to preſide over the arts and ſciences, to be the daughters of *Jupiter* and Μνημοσύνη, *i. e.* memory; which fiction is introduced, becauſe *Jupiter* was eſteemed the firſt inventor of diſciplines, which are neceſſary in order to a regular life.

Theſe indeed were at firſt but three, viz. μελέτη, *i. e.* meditation; μνήμη, *i. e.* memory; and ἀοιδή, ſinging.

But a certain carver of *Sycion*, having ordered

ake three ſtatues of the three muſes,
mple of *Apollo*, miſtook his inſtruc-
d made three ſeveral ſtatues of each
at theſe happening to be very curious
iful pieces, they were all ſet up in
le, and from thence began to be
nine muſes, and *Heſiod* afterwards
m the names, *Calliope*, *Clio*, *Erato*,
Melpomene, *Terpſichore*, *Euterpe*,
ia and *Urania*.
e was ſuppoſed preſident of heroick
Clio of hiſtory; *Erato* of the lute;
f comedy; *Melpomene* of tragedy;
e of the harp; *Euterpe* over wind
Polyhymnia of muſick, *Urania* of
y.
CAL (*muſical*, F.) 1. Harmonious,
s, ſweet ſounding.
ird that ſhunn'ſt the noiſe of folly
uſical, moſt melancholly;
ntreſs oft the wood among,
hear thy even-ſong. *Milton.*
ging to muſick.
ICALLY, Harmoniouſly, with
nd.
ICALNESS (of *muſicus*, L.) har-
neſs of ſound.
CIAN (*muſicus*, L. *muſicien*, F.) one
harmony, one who performs upon
nts of muſick.
iſe of Bacchus then the ſweet *muſi-*
s ſing.
ius ever fair and ever young. *Dryden.*

MUSI'CIANS, this company is compoſed of *Maſters of muſick*, *Dancing maſters*, *&c.* they have no hall, but meet ſometimes at *Embroiderers Hall* in *Gutter Lane*. They conſiſt of a maſter, two wardens, about 20 aſſiſtants, they are alſo livery, the fine for which is 8 *l.* rmorial enſigns are *azure*, a ſwan r wings expanded, chanting within : treſſure counter flory *argent*. On a les two lions of *England*, and between ule or charged with a roſe of *York*.
ICK (*μουσικὴ*, Gr, *Muſique*, F.) ſcience of harmonial ſounds.
an that hath no *muſick* in himſelf,
; not mov'd with concord of ſweet
unds,
for treaſons.
Shakeſp. Merch. Venice.
rumental or vocal harmony.
ck minds an equal temper know,
ell too high, or ſink too low;
n the fires with animated ſounds,
alm into the bleeding lover's wounds.
Pope.
rmonick MUSICK, is a ſort of muſick ounds in *Diæſis*, or ſharps.
motick MUSICK, is a delightful or pleaſant ſort of muſick; but this, by reaſon of its wanton meaſures, was rejected.

Elementary MUSICK, the harmony of the elements of things.

Celeſtial MUSICK, the muſick of the ſpheres, comprehends the order and proportion, in the magnitudes, diſtances and motions of the heavenly bodies, and the harmony of the ſounds reſulting from thoſe motions.

Human MUSICK, is that which conſiſts chiefly in the faculties of the human ſoul and its various paſſions.

Diatonick MUSICK, a muſick proceeding by different tones either in aſcending or deſcending: this the ancients admitted.

Moods of MUSICK, are denominated, according to divers countries, for whoſe particular genius they ſeemed at firſt to have been contrived; and theſe are three, the *Lydian*, the *Phrygian* and the *Dorick*.

MUSICK (of the *Lydian Mood*) was ſhrill.

MUSICK (of the *Phrygian Mood*) was martial, and excited men to fury and battle; by this mood *Timotheus* ſtirred up *Alexander* to arms.

MUSICK (of the *Dorick Mood*) was grave and modeſt, and therefore called religious muſick. To theſe three *Sappho* the *Leſbian* added a fourth, called the *Mixolydian Mood*, which was only fit for tragedies, and to move compaſſion.

There have alſo been three other moods added to them, equal to the number of the planets; the *Hypolygian*, *Hypophrygian* and *Hypodorian*, and theſe were called colateral ones. And there was alſo an eighth added by *Ptolomy*, called the *Hyper mixolydian*, which is the ſharpeſt and ſhrilleſt of all.

The exerciſe of muſick is ſalutary, in that it expels melancholy; vocal muſick opens the breaſt and pipes, and is good to remedy ſtammering in ſpeech. Ancient hiſtorians, as *Ælian*, *Pliny* and *Plutarch* relate, that the ancient muſicians have moved the paſſions of mens minds at their pleaſure, appeaſed the diſconſolate and deſperate, tempered the amorous, and healed even the ſick, and wrought wonderful effects.

MUSICK (*Hieroglyphically*) was repreſented by the ancient *Egyptians*, by a ſwan and graſhopper; the firſt of which is ſaid to ſing ſweetly, immediately before her death.

MU'SIMON (according to *Guillim*) is a bigenerous beaſt, of unkindy procreation, and ingendred between a ſhe-goat and a ram, as the *Tityrus* is between a ſheep and a buck-goat.

MUSK (*muſcio*, Ital. *muſc*, F.) a perfume growing in a little bag or bladder, under the belly, near the genitals of an *Indian* beaſt reſembling a roe or wild goat, and appears to be nothing elſe but a kind of bilious blood, there congealed and almoſt corrupted; they reſide in woods, *&c.* and being hunted down by the natives and killed, this congealed blood is taken out and dried in the ſun.

MUS'KET. See *Muſquet.*

MUSK'INESS (of *muſqué*, F.) muſky nature, ſmell, &c.

MUS'LIN (*mouſſelin*, F.) a fine ſort of linnen cloth made of cotton, commonly brought from *Eaſt-India.*

MUS'QUASH (in ſeveral parts of *America*) a beaſt reſembling a beaver in ſhape, but ſomething leſs. The male has two ſtones, which ſmell like muſk; and if the beaſt be killed in winter never loſe their ſcent.

MUSQUASH'ES, a *Virginian* and *Maryland* root, with the juice of which the *Indians* paint their mats and targets.

To make a MUSS, is to throw money, &c. up and down in a crowd, to make people ſcramble for it.

MUS'SULMANISM, *Mahometaniſm.*

MUSTER (*mouſterer*, Dutch) to aſſemble in order to form an army.

Why does my blood thus *muſter* to my heart,
So diſpoſſeſſing all my other parts
Of neceſſary fitneſs?
Shakeſp. Meaſ. for Meaſ.

They reach the deſtin'd place,
And *muſter* there, and round the center ſwarm,
And draw together.
Blackmore's Creation.

To MUSTER (*mouſteren*, Dutch) 1. To review forces: 2. To bring together.

All the wiſe ſayings and advice which philoſophers could *muſter* up to this purpoſe have proved ineffectual to the common people.
Tillotſon.

Having *muſtered* up all the forces he could think of, the clouds above and the Deeps below: there, ſays he, are all the ſtores we have for water; and *Moſes* directs us to no other for the cauſes of the deluge.
Woodward's Nat. Hiſt.

MUSTER. 1. A review of a body of forces.

All the names
Of thy confederates too, be no leſs great
In hell than here: that when we would repeat
Our ſtrengths in *muſter* we may name you all.
Ben. Johnſon.

MUST'INESS (of *mucidus*, L. *muſie*, F.) ſtaleneſs, mouldineſs of ſcent.

MU'TABLENESS (*mutabilitas*, L.) changeableneſs.

MUTATION (in the ancient *Muſick*) the changes or alterations that happen in the order of the ſounds, which compoſe the melody.

The continual MUTATION *of Things* (*Hieroglyphically* and the change of one being into another in the world, was ſignified by a ſnake in the form of a circle, biting and devouring its tail; becauſe the world, as it were, feeds upon itſelf, and receives from itſelf a continual ſupply of thoſe things that time conſumes.

MUTE (*mutus*, L.) one who is naturally dumb, or whoſe tongue is cut out, or that *forbears ſpeaking* willfully, or by choice.

MUTES, perſons who ſtand in a mourning habit and a diſconſolate manner about the corps at the funeral pomp of great perſonages, who lie in ſtate.

MUTE *Signs* (with *Aſtrol.*) are *Cancer*, *Scorpio* and *Piſces*, being creatures that have no voice; ſo that when the ſignificators are in theſe ſigns in nativities, they are ſuppoſed to ſpoil or cauſe ſome impediments in the perſons ſpeech.

MUTES (*muti*, L. dumb) *Mutes* are ſo called, becauſe they begin by their own power, and have the ſound of the vowel after them; of which ſome are pronounced from the lips, as *b* and *p*, and are called *Labials* or lip-letters: others from the teeth, as *t* and *d*, and are called *Dentals* or teeth-letters: others from the palate, as *k* and *q*, and are called *Palatials* or palate-letters. They are reckoned in number eight, *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*.

MU'TILATED (*mutilatus*, L.) maimed, having ſome part or membrane cut off, wanting ſome part; alſo ſtatues or buildings, where any part is wanting, or the projecture of any member is broken off.

MU'TINOUSNESS (*mutin*, L.) ſeditiouſneſs, tumultuouſneſs.

MUT'TERING (of *mutiens*, of *mutire*, L. or *mugren*, Du.) ſpeaking between the teeth, grumbling.

MUT'TON-*Monger* (of *mouton*, F. and *mangene*, *Sax.*) a ſeller of mutton, a butcher.

MU'TUAL *Love and Friendſhip* (*Hieroglyphically*) was repreſented by two bats; in that a mutual love, &c. obliges us to ſuccour one another; it is related of bats, that they keep cloſe together, when they apprehend any danger. A bat alſo was uſed to ſignify a man rais'd from the duſt, to an unmerited degree of honour.

MUTUAL *Viciſſitude* (*Hieroglyphically*) was repreſented by the ancient *Egyptians* by the fig-tree, whoſe old fruit never falls off, till the new ones appear.

MU'TUALNESS, reciprocalneſs, interchangeableneſs.

MU'TUNUS } (among the *Romans*) an
MU'TINUS } obſcene deity; the ſame as the *Priapus* of the *Grecians*. The women worſhipped him before marriage, and ſcandalous ceremonies were performed to him.

MU'TUUM (in the *Civil Law*) a loan ſimply ſo called, or a contract introduced by the laws of nations, where a thing, conſiſting either in weight, number or meaſure, is given to another; upon condition that he ſhall return another thing of the ſame quantity, nature and value on demand, *L.*

MUZ'ZLE *Ring* (with *Gunners*) the great circle of a cannon, that encompaſſes and ſtrengthens the muzzle of it.

MYOPI'A (*μυωπία*, of *μύειν*, to ſhut, and *ὤψ*, Gr. the ſight) a kind of dimneſs or confuſion of ſight in beholding objects that are diſtant,

diſtant, and yet a clearneſs of the ſight in beholding ſuch things as are near at hand: purblindneſs, *L.*

MYR'MIDONS (*μυρμιδονες*, Gr.) a people of *Theſſaly*, that went under the conduct of *Achilles* to the war againſt *Troy*, L.

MYRMIL'LONES, a ſort of combatants among the *Romans*, who had on the top of their caſk or helmet, the repreſentation of a fiſh; and in their engagements with the *Retiarii*, if they were caught and wrapt in the net, it was not poſſible for them to eſcape death.

MYRRH (*myrrha*, L. *μύρον*, Gr.) a kind of gum produced by a ſhrub common in *Arabia* by inciſion, that which is the cleaneſt, rough, light and brittle, ſmells ſweet, and taſtes bitter and hot, is the beſt. It is of a heating quality, diſpoſes to reſt, and is good in cold diſeaſes of the head, *&c.*

MYSTE'RIARCH (*myſteriarcha*, L. *μυςαρχης*, of *μυςήριον*, a myſtery, and *ἀρχω*, Gr. a ruler or chief) a maſter of the holy myſteries; a prelate, *L.*

MY'STERIES (of *Religion*) thoſe truths that have been revealed by divine revelation, beyond the reach of human reaſon.

MYSTERIES (in *Numbers*) the number 5 multiplied by 5, makes 25; and 4 multiplied by 4, makes 16; and 3 multiplied by 3, makes 9; but 9 and 16 is equal to 25: Or if 3, 4, 5, be doubled, they make 6, 8, 10. The ſquare of 10, is equal to the ſquare of 8 and 6, *viz.* 10 multiplied by 10, makes 100; and 8 multiplied by 8, makes 64; and 6 multiplied by 6, makes 36; and 64 and 36 make 100, which may be trippled, quadrupled, *&c.*

The numbers 220 and 284, altho' they are unequal, yet the aliquot parts of the one number do always equal the other. So the aliquot parts of 220, are 110, 54, 44, 22, 20, 11, 10, 5, 4, 2, 1, which added together, makes 284.

The aliquot parts of 284, are 142, 71, 4, 2, 1. which being added together, make 200, which is rare to be found in other numbers.

MYSTE'RIOUSNESS (of *myſterieux*, F.) hiddenneſs, difficultneſs to be underſtood, *&c.*

MYS'TICALNESS (*myſticus*, L. and *neſs*) myſteriouſneſs.

MYS'TICK *Theology*, a kind of refined ſublime divinity profeſſed by the *Myſticks*, which conſiſted in the knowledge of God and divine things not acquired in the common way; but infuſed immediately by God, and which has the effect to move the ſoul in an eaſy, calm, devout, affective manner, to unite it intimately to God, to illuminate the underſtanding, and warm and enliven the will in an extraordinary manner.

MYS'TICKS, a religious ſect diſtinguiſhed by their profeſſing pure, ſublime and perfect devotion, with an intire diſintereſted love of God, free from all ſelfiſh conſiderations.

MYTHIS'TORY (*mythiſtoria*, L.) of *μυθιςορια*, of *μύθος*, a fable, and *ἱςορία*, Gr. hiſtory) an hiſtory mingled with falſe fables and tales.

MYTHOLOGICAL, relating to the explication of fabulous hiſtory.

The original of the conceit was probably heroglyphically, which after became *mythological*, and by tradition ſtole into a total verity, which was but partially true in its covert ſenſe and morality.

Brown's vulgar Errors.

MYTHOLOGICALLY, in a manner ſuitable to the ſyſtem of fables.

MYTHOLOGIST, a relator or expoſitor of the ancient fables of the heathens.

The grammarians and *mythologiſts* ſeem to be altogether unacquainted with his writings.

Creech.

It was a celebrated problem among ancient *mythologiſts*, what was the ſtrongeſt thing, what the wiſeſt, and what the greateſt?

Norris's Miſcel.

To MYTHOLOGIZE, to relate or explain the fabulous hiſtory of the heathens.

MYTHOLOGY (*μυθος* and *λογος*, Gr. *mythologie*, F.) ſyſtem of fables; explication of the fabulous hiſtory of the gods of the heathen world.

The modeſty of *mythology* ought to be commended: the ſciences are laid at a diſtance; it is once upon a time, in the days of yore, *&c.*

Bentley.

N

N n, *Roman*; *N n*, Italick; 𝔑 𝔫, *Engliſh*, N n, *Saxon*; are the 13th letters in order of the alphabet; נ *Heb.* the 14th; N ν, the 14th of the *Greek*.

N (in *Latin Numbers*) ſignified 900.

N̄ with a daſh, 9000.

Lawful NAAM (of neman, *Sax.* to take, or *nemmen*, Du. to nim or take hold of) is in law a reaſonable diſtreſs, and proportionable to the value of the thing diſtrained for.

Unlawful NAAM, a diſtraining above the value; alſo ſee *Namium vetitum*.

Æra of NABONAS'SAR (in *Chronology*) a famous *Æra* on account that (as *Ptolomy* writes) there were aſtronomical obſervations made by the *Chaldeans*, from the beginning of his reign to his own time; and according to *Ptolomy*, the firſt year of this *Æra*, was the year 747 before *Chriſt*, and the 3967th year of the *Julian* period. He was a king of *Babylon*, called *Belandan*, *Berodach* or *Merodach Baladan*, Iſa. xxxix. 1. alſo *Belefis* or *Beloſus*.

The years of this period are *Egyptian* ones, of 365 days, each commencing on the 26th of *February*, and the days beginning at noon.

NACK'ER } mother of pearl; the ſhell
NA'KER } of the fiſh wherein pearl is bred.

NÆVOSITY (*nævoſitas*, L.) freckledneſs, the having moles.

NAIADES (ναϊάδες, of ναω, Gr. to flow) the nymphs of the floods, elves, fairies, &c. haunting rivers and fountains.

NAIADES (in *Painting*), &c.) are repreſented very beautiful of countenance, having hair clear as cryſtal, their heads adorned with garlands of water creſſes, with red leaves, their arms and legs naked, and their actions are pouring out water.

NAILS (nægler, *Sax.*) the cuſtom of paring nails at a certain time, is a relick of ancient ſuperſtition, and probably might be tranſmitted to our forefathers from the *Romans*, who ſuperſtitiouſly avoided paring their nails on the *Nundinæ*, obſerved every ninth day.

Spots on the NAILS, the conjecturing of future events by them is no modern practice. *Cardan* affirms, that he had diſcovered a property in himſelf of finding in them ſome ſigns of moſt events that ever happened unto him.

The ſpots on the top of the nails ſignify things paſt; in the middle, things preſent, and at the bottom things to come: white ſpecks are ſuppoſed to preſage felicity; blue, misfortunes, and the like.

NA'KED *Flower* (with *Botan.*) is one that has no empaſement, as a *Tulip*.

NAKED FEET, the nakedneſs of the feet was a token of reverence, as appears by *Moſes* putting off his ſhoes, when he approach'd the burning buſh. The ancient *Jewiſh* prieſts went naked footed; and the *Talmudiſts* preſume to ſay, the ſervice of the prieſts had been unlawful, if they had but trod with their foot upon a cloth, a ſkin, or even upon the foot of their companions; and ſome ſay that the common *Iſraelites* put off their ſhoes and cleanſed their feet, before they entered the temple.

The *Turks* do now uncover and waſh their feet and hands before they go into their moſques. The *Ethiopian Chriſtians* do the ſame at the entrance of their churches; and the *Indian Brachmans* do the like before they go into their *Pagods*.

NAKED (nacod, *Sax.*) 1. Wanting cloaths; uncovered, bare.

He pitying how they ſtood
Before him *naked* to the air, that now
Muſt ſuffer change;
As ſaher of his family, he clad
Their nakedneſs with ſkins of beaſts.
Milt. Par Loſt.

Ungrateful men,
Behold my boſom *naked* to your ſwords,
And let the man that's injur'd ſtrike the blow.
Addiſon.

2. Unarmed, defenceleſs, unprovided.

Had I but ſerved my God with half the zeal
I ſerv'd my king, he would not in mine age,
Have left me *naked* to mine enemies.
Shakeſ. Hen. VIII.

3. Plain, evident, not hidden.

The truth appears ſo *naked* on my ſide,
That any purblind eye may find it out.
Shakeſ. Henry VI.

NAKEDLY. 1. Without covering: 2. ſimply, merely, barely, in the abſtract.

NA'KEDNESS (of *nacket*, Teut.) the being without cloathing; it is alſo uſed to ſignify the privities of men or women.

NA'KEDNESS (*Metaphorically*) is uſed to ſignify unlearnedneſs or unqualifiedneſs to perform any thing a perſon attempts, who is ſaid to diſcover his nakedneſs, *i. e.* his weakneſs or imperfection; alſo it is uſed for want of ſuccour, or being without defence.

NAME (name, *Sax. name*, Teut.) a word by which men have agreed to expreſs ſome idea, or thing, or ſubject ſpoken of.

To NAME (of nama or naman, *Sax.*) to give a name to, to mention a name.

NAME'LESS (nameleaſ, *Sax.*) without a name; alſo not named.

NAPH'EW, nevew, or *French* turnep.

NAPH'THA (נפתה of נפח *Heb.* to fly about, ναφθα, Gr.) *Babyloniſh* bitumen, a kind of petrol or rock fruit, found in ſeveral parts of the world; it is got in great quantities from certain ſprings which are near the city *Hit* in *Chaldea*; alſo in ſeveral parts of *Europe*, as in *Italy*, *France*, &c. but theſe are very different from the *Aſian Naphtha*, which when ſet on fire, is not only hard to be diſtinguiſhed; but, if water be caſt upon it, it burns more vehemently. It is ſuch a powerful compound, that if it comes near the fire or ſun-beams, it will ſuddenly ſet all the air round about it in a flame.

NAP'PING (of knappian, *Sax.*) to ſleep, ſleeping.

NAP'PY (of *noppe*, Dut. knoppa, *Sax.*) having a nap or ſhag, as cloth; alſo ſtrong drink, that will ſet one to napping or a ſleep.

NARCIS'SUS (according to the *Poets*) was the ſon of the river *Cephiſſus* and *Liriope*, a youth of extraordinary beauty, who diſdain'd the love of the nymph *Echo*; but afterwards ſeeing his own face in a fountain, fell in love with himſelf, and pining away with that paſſion was turned into the flower *Narciſſus*, or the *Daffodil*.

NARCOTICKNESS (of ναρκωτικὸς, Gr.) ſtupifying, benumming quality.

NAR'RABLE (*narrabilis*, L.) that may eaſily be told or declared.

NARRA'TION (of an *Epick Poem*) is reckoned the third part; and this ſome divide into four parts. The *Title*, the *Propoſition*, the *Invocation*, the body of the poem or *Narration*, properly ſo called.

NARRA-

NARRATION, or body of the poem, is that which expreſſes the action, paſſion and ſentiments. This narration ought to contain a juſt mixture of pleaſure and inſtruction; not depending on the beauty of the verſe, the diction and the thoughts; but the manners and paſſions of the perſons which are introduced, and things that are treated of. In ſhort, the narration ſhould every where agree with the ſubject. It ſhould be great and ſublime, where the things ſpoken of are ſo. It ſhould be warm or pathetick, where paſſion is to be repreſented; flowing and elegant in deſcriptions, and every where free from any thing flat and vulgar.

Poetical *narrations* are interrupted by exclamations, apoſtrophes, digreſſions, and many other figures, that engage the attention. They always ſhew the moſt charming ſide of what they repreſent, and take no notice of any thing or art, but what is great and rare, and neglect what would leſſen the height of admiration.

NARROW (neapu, *Sax.* from *nyp*, near.) 1. Not broad or wide, having but a ſmall diſtance from ſide to ſide.

Edward from *Belgia*,
Hath paſs'd in ſafety thro' the *narrow* ſeas.
Shakſpear.

The angel ſtood in a *narrow* place, where was no way to turn either to the right hand or to the left. *Numb.* ii. 26.

In a *narrow*-bottom'd ditch cattle cannot turn themſelves. *Mortimer's Huſbandry.*

2. Small, of no great extent.

From this *narrow* time of geſtation may enſue a ſmallneſs in the exclusion; but this inſureth no infirmity. *Brown.*

3. Covetous, avaritious.

To *narrow* breaſts he comes all wrapt in gain,
To ſwelling hearts he ſhines in honour's fire.
Sidney.

4. Contracted; of confined ſentiments, ungenerous.

Nothing more ſhakes any ſociety than mean diviſions among the ſeveral orders of its members, and their *narrow*-hearted repining at each other's gain. *Sprat's Sermon.*

The greateſt underſtanding is *narrow*, how much of God and nature is there, whereof we never had any idea?
Grew, Coſmol. b. ii. c. 8.

The hopes of receiving good from thoſe whom we gratify would produce but a very *narrow* and ſtinted charity.
Smalbridge's Sermons.

A ſalamander grows familiar with a ſtranger at firſt ſight, and is not ſo *narrow*-ſpirited as to obſerve, whether the perſon ſhe talks to, be in breeches or petticoats. *Addiſon.*

It is with *narrow*-ſoul'd people as with narrow-neck'd bottles; the leſs they have in them the more noiſe they make in pouring it out. *Swift's Miſcel.*

5. Near, within a ſmall diſtance.

Then *Mneſtheus* to the head his arrow drove,
But made a glancing ſhot, and miſs'd the dove,
Yet miſs'd ſo *narrow*, that he cut the cord
Which faſtened by the foot the flutt'ring bird. *Dryden.*

6. Cloſe, vigilant, attentive.

The orb he roam'd
With *narrow*-ſearch, and with inſpection deep
Conſidered every creature, which of all
Moſt opportune might ſerve his wiles.
Milton.

Many malicious ſpies are ſearching into the actions of a great man, who is not always the beſt prepared for ſo *narrow* an inſpection. *Addiſon's Spectator*, No. 265.

To go NARROW (with *Horſemen*) a horſe is ſaid to go narrow, when he does not take ground enough, that does not bear far enough out, to the one hand, or to the other.

NAR'ROWNESS (of nanope, *Sax.*) ſcantineſs in breadth.

NASAMO'NES (in *Lybia*) a people anciently dwelling on the coaſts of the *Atlantick* ocean, liv'd chiefly on piracy; among whom it was the cuſtom, for the bride to lie with every one of the gueſts the firſt night, but afterwards ſhe liv'd chaſtly.

NAS'SIP (among the *Mahometans*) fate and deſtiny, which they believe to be in a book written in heaven, which contains the good or bad fortune of all men; and which cannot poſſibly be avoid, in which perſuaſion with the greateſt unconcernedneſs, they expoſe themſelves to the worſt and moſt threatening dangers.

NAS'TY, filthy, offenſive.

NAS'TINESS (prob. of *naſus*, L. the noſe, *q.* offending the noſe, or of nere and neyye, *Sax.*) filthineſs, offenſiveneſs, *&c.*

NASTUR'CES (*naſturtia*, L.) capuchin capers.

NASTUR'TIUM (with *Botaniſts*) the herb noſe-ſmart, creſſes or garden creſſes, *L.*

NA'TIONALNESS (of *natio*, L. and *neſs*) univerſalneſs, or propperneſs to the whole nation.

NA'TIVE (ancient *Deeds*) one born a ſlave; by which he differed from one who had ſold himſelf or become a ſlave by his own deed.

NATIVE *Spirit* (with *Naturaliſts*) the innate heat, firſt ſuppoſed to be produc'd in a fœtus or child in the womb.

NA'TIVENESS, naturalneſs, inbredneſs, *&c.*

NATIV'ITY, natal day, or the day of one's birth.

NATIVITY, beſides the *Nativity* of Chriſt on the 25th of *December*, the *Roman Catholicks* obſerve that of the *Virgin Mary*, but it was not generally receiv'd in *France* and *Germany*, till about the year 1000; and the *Greeks*

Greeks and *Eaſtern* chriſtians did not obſerve it till the year 1200; but they now do it with great ſolemnity.

NATIVITY (with *Aſtrologers*) a ſcheme or figure of the heavens, drawn according to the poſition of the planets at that moment of time, when the perſon was born; when in a particular manner he becomes liable to the influences of the heavenly bodies.

NA'TRON } (*νατρον*, Gr.) a kind of
A NA'TRON } black, greyiſh ſalt, taken out of a lake of ſtagnant water, in the territory of *Terrana* in *Egypt*.

NATURA, nature; alſo the privy parts, *L.*

NATURA *naturans*, God, as giving *Being* and *Nature* to all others, in oppoſition, to, *L.*

NATURA *naturata*, creatures, who receive their Being from the *Natura Naturans*, or God, *L.*

NATURAL (*naturalis*, L.) belonging to or proceeding from nature, ſuch as nature made it, not counterfeit; ſomething coming immediately out of the hands of nature, in oppoſition to *factitious* or *artificial*.

NATURAL *Concrete* (with *Philoſophers*) implies a body made up of different principles, and therefore is much of the ſame ſignification as mixt; ſo *Antimony* is a *Natural Concrete*, or a body compounded in the bowels of the earth.

NATURAL *Faculty*, is that power ariſing from the circulation of the blood; or it is an action depending chiefly upon the brain, whereby the body is nouriſhed, increaſed and preſerved by the blood and animal ſpirits; upon which likewiſe all excretions, digeſtions and generations depend.

NATURALS (in *Phyſick*) called *Res naturales*, L. In every animal, however ſick and diſeaſed, there is ſtill remaining ſome degree of life and ſtrength, and the cauſes and effects of them. Theſe are called *Naturals*.

NATURAL *Functions* (in the *Animal Oeconomy*) are thoſe actions whereby things taken into the body, are changed and aſſimilated, ſo as to become parts of the body.

NATURAL *Inclinations*, are thoſe tendences or motions of the mind towards things ſeemingly good; which are commonly in a greater or leſs degree to all mankind.

NATURAL *Hiſtory*, a deſcription of any of the natural products of the earth, water or air, *v. g.* beaſts, birds, fiſhes, vegetables, minerals, and all ſuch phænomena's as at any time appear in the material world, as monſters, meteors, *&c.*

NATURAL *Harmony* (*Muſick*) is that produced by the natural and eſſential chords of the mode.

To NATU'RALIZE (*naturalizare*, L.) to receive a foreign expreſſion or word into the original ſtock of a language.

NATURE (*natura*, L.) the ſyſtem of the world, the machine of the univerſe, or the aſſemblance of all created beings; the univerſal diſpoſition of all bodies; alſo the government of divine providence, directing all things by certain rules and laws.

NATURE (in *Metaphyſicks*) is the eſſence of any incorporeal thing, *as it is the Nature of the Soul to think, of God to be good, and the like.*

NATURE (with *Philoſophers*) the principle of all created beings.

NATURE (in *Grammar*) a term uſed in Proſodia of a ſyllable that is ſhort or long, without any rule in grammar to render it ſo by poſition, *&c.*

The Laws of NATURE (among *Moraliſts*) are that moſt general and univerſal rule of human actions, to which every man is obliged to conform, as he is a reaſonable creature. It binds the whole body of human race, and is not ſubject to change, which is the diſadvantage of poſitives laws.

Thoſe who ſearch for the *Laws of Nature* in God himſelf, are divided into two parties.

Some place the ſpring of it in the *divine Will*, and thence conclude, that inaſmuch as that *Will* is in the higheſt manner free, God may therefore change the law of nature.

Others ſay, this natural law is founded in the juſtice of God, after ſuch an eſſential manner, as to expreſs a kind of image of his attributes, and thence proceeds the immutability of it.

NATURE (*Hieroglyphical'y*) was by the *Egyptians* repreſented by a vulture; ſee *Vulture*. And to expreſs the effects of God's power in *Nature*, they painted a man with a multitude of hands, ſtretching them out upon the world. The *Nature of Man* was preſented by a woman having her hair ſtrait up, and ſhewing the image of a tree turned upſide down. The hair is in lieu of the roots, and this intimated that our country was in Heaven, from whence we had our beginning, and that thither our affections ought to tend.

NATURE (with *Schoolmen*) the eſſence of a thing, or the quiddity thereof; *i. e.* the attribute that makes it what it is, as *it is the Nature of the ſoul to think.*

NATURE, is alſo uſed to ſignify the eſtabliſhed order and courſe of material things, the ſeries or ſecond cauſes, or the laws that God has impoſed upon the motions impreſs'd by him, as *Phyſicks is the Study of Nature*, and *Miracles are effects above the Power of Nature.*

NATURE, is alſo uſed to ſignify an aggregate of powers pertaining to any body, eſpecially an animal one, as we ſay *Nature is ſtrong, weak*, &c.

NATURE is alſo uſed to ſignify the action of providence, the principle of all things, or that ſpiritual being which is diffuſed throughout the whole creation, and moves and acts in all bodies

bodies, and gives them certain properties, and procures certain effects.

NA'VAL *Crown* (with the *Romans*) a crown of gold or ſilver, adorned with the figures of beaks of ſhips, which it was their cuſtom to give as a reward to thoſe who had firſt boarded an enemy's ſhip. See the figure.

NAVAL (*naval*, F. *navalis*, L.) 1. Conſiſting of ſhips.

Encamping on the main,
Our *naval* army had beſieged *Spain*;
They that the whole world's monarchy deſign'd,
Are to their ports by our bold fleet confin'd.
Waller.

As our high veſſels paſs their watry way,
Let all the *naval* world due homage pay,
Prior.

2. Belonging to ſhips.

Maſters, of ſuch numbers of ſtrong and valiant men, as well as of all the *naval* ſtores that furniſh the world. *Temple.*

NAVE *of a church*, the body of the church, or the place were the people are diſpoſed, reaching from the rail or baluſter of the choir to the chief door.

NAUGHTY (nahtig, *Sax.*) bad, wicked, *&c.*

NAV'IGABLENESS (of *navigabilis*, L.) capableneſs of being ſailed in.

NAU'SEA (in *Phyſick*) a retching and propenſity, an endeavour to vomit, ariſing from a loathing of food, excited by ſome viſcous humour that irritates the ſtomach.

NAU'SEA (*Anatomically*) is defined by *Boerhaave* to be a retrograde, ſpaſmodick motion of the maſculous fibres of the oeſophagus, ſtomach and inteſtines; attended with convulſions of the abdominal muſcles, and the *Septum tranſverſum*.

To NAUSEATE (*nauſeo*, L.) to loath, to reject with diſguſt.

Old age, with ſilent pace, comes creeping on,
Nauſeates the praiſe, which in her youth ſhe won,
And hates the muſe, by which ſhe was undone. *Dryden.*

Thoſe heads, as ſtomachs, are not ſure the beſt,
Which *Nauſeate* all and nothing can digeſt.
Pope.

NAU'TILUS, a petrified ſhell found in the earth; in other reſpects like thoſe found in the ſea or rivers.

Surveyor of the NAVY, an officer, whoſe buſineſs is to ſurvey the ſhips, hulls, maſts and rigging; to audit the accounts of carpenters, boatſwains, *&c.* belonging to the royal navy.

NAZA'REATE (of *Nazarenus*, L.) the ſtate and condition of a *Nazarite*.

NAZARITESHIP (of נזיר, *Heb.* i. e. *Separatiſts*) the ſtate or condition of a *Nazarite*; this conſiſted in making a vow of abſtaining from wine and all intoxicating liquors; of letting the hair grow without cutting, or ſhaving; of not entering a houſe in which a dead corps was; and of not attending any funeral.

So ſtrict they were, that if any perſon happened to die where they were preſent, the whole ceremony and conſecration of nazariteſhip was repeated.

The time of the ceremony laſted uſually eight days, and ſometimes a month, which being accompliſhed, the prieſt brought the perſon to the door of the temple, and there he offered to the Lord a he-lamb for a burnt offering, and a ſhe-lamb for an expiatory ſacrifice, and a ram for a peace offering; there were offered alſo loaves and cakes, with wine for a drink offering.

After this the prieſt, or ſome other perſon, ſhaved the head of the *Nazarite* at the door of the tabernacle, and threw the hair into the fire on the altar. Then the prieſt put into the hand of the *Nazarite* the ſhoulder of the ram roaſted, with a loaf and a cake, which he returned back to the prieſt, and he lifting them up in the preſence of the *Nazarite*, offered to the Lord. This nazariteſhip was ſometimes *temporary*, *i. e.* only for a certain time, or *perpetual*, i. e. for the whole life, by which latter they were conſecrated in their infancy by their parents.

NAZ'ARITE } is uſed in ſcripture,
NAZ'ARENE } ſometimes to ſignify baſely, or born at *Nazareth*, a city in *Judea*; and ſometimes as a name of contempt to *Jeſus Chriſt* and his diſciples or followers; and ſometime for a religious order among the *Jews*, who made a vow of nazariteſhip.

To NEAL (of on-ælan, *Sax.*) to make a metal ſofter or leſs brittle by heating it in the fire, to anneal or ſtain, or bake glaſs painted, that the colour may go quite through it.

NEAP (of neap, *Sax.*) ſcarce, ſcanty, deficient, as neap *Tides*.

NEARNESS (neapnyſſe, *Sax.*) proximity.

NEAT (neat, nyzen, *Sax. naut*, Iſlandick and Scot.) 1. Black cattle, oxen. It is commonly uſed collectively.

The ſteer, the heifer, and the calf
Are all call'd *neat*.
Shakeſpear's Winter Ta'e.

Smoak preſerveth fleſh; as we ſee in *Bacon*, *neats* tongues, and Martlemas beef.
Bacon's Nat. Hiſt.

His droves of aſſes, camels, herds of *neat*,
And flocks of ſheep, grew ſhortly twice as great. *Sandy.*

NEAT (*net*, F. *nitidus*, L.) 1. Elegant, but without dignity.

The thoughts are plain, yet admit a little quickneſs and paſſion; the expreſſion humble, yet as pure as the language will afford; *neat* but not florid; eaſy and yet lively. *Pope.*

2. Cleanly.

Herbs and other country meſſes,
Which the *neat*-handed *Phillis* dreſſes.
Milt. Poems.

3. pure, unadulterated, unmingled.

'Tuns of ſweet old wines, along the wall;
Neat and divine drink, kept to chear withal
Ulyſſes' old heart.
Chapman's Odyſſee, b. 11.

NEATLY, elegantly, but without dignity, ſprucely.

To love an altar built,
Of twelve vaſt *French* romances *neatly* gilt.
Pope.

NEAT'NESS (neatneſſe, *Sax.*) cleanlineſs, tightneſs in apparel, houſe, &c. alſo pureneſs, unadulteratedneſs.

NEBU'LA, a miſt or fog, *L.*

NEB'ULOUSNESS (of *nebuloſus*, L.) miſtineſs, cloudineſs, darkneſs.

NEB'ULOUS *Stars* (*Aſtron.*) certain fixed ſtars of a dull, pale and dim light; ſo called becauſe they look cloudy, or bring clouds, and ſetting with the ſun render the air troubled and duſk.

NE'CESSARY *in Cauſing*, is when there is a cauſe from whence an effect muſt neceſſarily follow.

NE'CESSARINESS (of *neceſſarius*, L.) needfulneſs, unadvoidableneſs.

NECES'SITATED (*neceſſité*, F.) forced, compelled.

NECES'SITOUSNESS (of *neceſſiteux*, F.) indigence, poverty.

NECES'SITY (among *Naturaliſts*) is that by which a Being is put into ſuch a condition, that it cannot be in any other.

Abſolute NECESSITY (among *Naturaliſts*) is when it is contrary to the very nature and principles of the thing to be otherwiſe.

Simple abſolute NECESSITY (in *Metaphyſicks*) is that which upon no terms or conditions will permit a thing to be in another condition than it is in. This does not comport with any but an independent Being, as *God himſelf*.

Reſpective abſolute NECESSITY (with *Metaphyſicians*) is when a thing will continue as it is according to the order of creation, and the ſettled courſe of ſecond cauſes.

Phyſical NECESSITY (in *Philoſ.*) is the want of principle or natural means neceſſary to act; called alſo *phyſical or natural Impotence*.

Moral NECESSITY (in *Philoſ.*) is only a great difficulty, ſuch as that which ariſes from a long habitude, a ſtrong inclination or violent paſſion.

Abſolute NECESSITY } is that which
Simple NECESSITY } had no dependence on any ſtate or conjuncture, or any particular ſituation of things; but is found every where, and in all the circumſtances in which the agent can be ſuppoſed; as the neceſſity a blind man is under of not diſtinguiſhing colours.

Relative NECESSITY, is that which places a perſon in a real incapacity of acting or not acting in thoſe circumſtances, and that ſituation he is found in, though in other circumſtances, and in another ſtate of things, he might either act or not act.

Antecedent NECESSITY (with *Philoſ.*) is one that ariſes from an antecedent cauſe neceſſarily operating, as the riſing of the ſun to-morrow morning.

Concomitant NECESSITY, ariſes from an antecedent and neceſſary cauſe; but depends on the circumſtances of the effect.

NECESSITY (*neceſſitas*, L.) a pagan deity, the daughter of fortune, the mother of the deſtinies, and conſtant companion of man through his whole life; and to whom, as the poets feign, even *Jupiter* himſelf was forced to ſubmit. This *Neceſſity* was worſhipped as a goddeſs by the Heathens. She was alſo repreſented with fortune her mother, with brazen hands, holding long pins and great coins.

NECK *Verſe*, a verſe or two in a *Latin* book of a *Gothick* black character, which a perſon convicted of ſeveral crimes (eſpecially manſlaughter, for which he otherwiſe ſhould ſuffer death) was formerly put to read in open court; and if the ordinary of *Newgate* ſaid, *legit ut Clericus*, i. e. *he reads like a clerk*, he was only burnt in the hand and ſet at liberty. But now this practice of reading the neck verſe is quite left off.

NECROL'OGY (of νέκρος, dead, and λόγος, Gr.) a book kept in ancient times in churches and monaſteries; in which the names of the benefactors were regiſtred; the time of their death, and alſo the days of the commemoration.

NE'CROMANCY, the *Pagans* had an imagination, that none but ſuch as were ſnatched away before their time, or that had killed themſelves, were liable to have the myſteries of that art practiſed upon them; they ſuppoſing that ſuch perſons ſouls were lodged upon the confines of the world, not being able to reach to the utmoſt bounds of the infernal ſhades, where they fancied the ſpirits of none were ſettled but thoſe who died after manhood, parted naturally with their bodies, and had the ſolemnity of a regular funeral.

Theſe necromancers ſometimes pour'd warm blood upon the corpſe, and ſometimes made uſe of the veins of a dead man in order to obtain an anſwer of what they wanted to know. By this art is ſometimes underſtood to ſignify enchantments of all kinds, and the pretence of cauſing and curing diſeaſes, &c. without natural means.

NE'CROMANCERS, were ſometimes ſuppoſed to have communication with ſpirits

or devils, who dictated to them the anſwers that they were to make to enquirers.

NE'CROSIS (in *Theology*) a mortifying of corrupt affections.

Magnetical NEEDLE (in *Navigation*, &c.) a needle touched with a load-ſtone, and ſuſpended on a pivot or centre; on which, playing at liberty, it directs itſelf to certain points in and under the horizon.

Horizontal NEEDLE, is one equally ballanced on each ſide the pivot which ſuſtains them; and which playing horizontally by its two extremes, point out the north and ſouth points of the horizon.

NEEP *Tides* (with *Mariners*) are thoſe tides which fall out when the moon is in the middle of the ſecond and laſt quarter; which are four days before the full or change, and are called, *dead-neep* or *dead-neep*.

NE'FANDOUSNESS (of *nefandus*, L.) horribleneſs, wickedneſs not to be mentioned or uttered.

NEFA'RIOUSNESS (of *nefarius*, L.) great wickedneſs, villainouſneſs, abominableneſs.

NEG'ATIVE *Pains* (in *Law*) is a being excluded from honours and dignities, *&c.* without the having any direct and poſitive pains inflicted.

To NEGLECT (*neglectus*, L.) 1. To omit by careleſneſs.

If he *neglect* to hear them, tell it unto the church. *Matt.* xviii. 17.

2. To treat with ſcornful heedleſneſs: 3. to poſtpone.

I have been long a ſleeper, but I truſt
My abſence doth *neglect* no great deſign,
Which by my preſence might have been concluded. *Shakeſ.*

NEGLECT (*neglectus*, L.) 1. Inſtance of inattention: 2. careleſs treatment, ſcornful inattention.

I have perceived a moſt faint *neglect* of late, which I have rather blamed as my own jealous curioſity, than as a very pretence or purpoſe of unkindneſs.
Shakeſpear's King Lear.

3. Negligence, frequency of *neglect*.
Age breeds *neglect* in all, and actions
Remote in time, like objects
Remote in place, are not beheld at half their greatneſs. *Denham.*

4. State of being unregarded.

Reſcue my poor remains from vile *neglect*,
With virgin honours let my herſe be deck't,
And decent emblem. *Prior.*

NEGLECTFUL, heedleſs, careleſs, inattentive.

Moral ideas not offering themſelves to the ſenſes, but being to be framed to the underſtanding, people are *neglectful* of a faculty they are apt to think wants nothing. *Locke.*

NEG'LIGENTNESS (*negligentia*, L.) negligence.

NEGO'TIATED (*negotiatus*, L.) tranſacted, managed by way of traffick.

NE'GROES, ſo called of *Nigritia*, a country in *Africa*, ſo named from the river *Niger* that runs thro' it, between *Guinea* and *Zaara*, and having the *Atlantick* ocean on the weſt. It contains 14 kingdoms, the people of which are black, with ſhort woolly hair on their heads, and are commonly with us called black moors, who are continually at war one with another, and all the priſoners they take, men, women and children, they ſell to other *Africans*, or to the *Portugueſe*, &c. for ſlaves, and they are ſold to the *Engliſh*, *French*, *Dutch* and *Spaniards*, and tranſported into the colonies of *America*, to cultivate the ground, do all manner of drudgeries, and dig in the mines.

Their chief food is a root called *Guames*, and a kind of cheſnuts called *Gores*; beans of a bright red colour, and peaſe of an extraordinary largeneſs, and of divers colours.

They have no vines, and conſequently no wine, but what is got from certain ſpecies of palms, by chopping and making inciſions in the trunks of them with a hatchet, from whence diſtils a juice, which is at firſt very ſweet, and in three or four days becomes pretty ſtrong, but by reaſon of the heat of the climate turns ſour in 14 days.

Some of thoſe who live near the ſea coaſts are a little civilized by converſation with the *Europeans*, and ſome of them have embraced chriſtianity, but the others who live higher up the country are ſavage and brutal.

NEHILOTH נְהִלוֹת *Heb.*) this word is found at the beginning of the 50th pſalm, and is ſuppoſed to ſignify the dances or the flutes.

This pſalm is addreſſed to the maſter who preſided over the dancers, which were exerciſed in certain religious ceremonies, or to the band of muſick which performed on the flute.

To NEIGH (hnægan, *Sax. negen*, Dut.) to utter the voice of a horſe or mare.

Not a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing and *neighing* loud.
Run up the ridges of the rocks amain;
And with ſhrill *neighings* fill the neighb'ring plain. *Dryd.*
The gen'rous horſe, that nobly wild,
Neighs on the hills and dares the angry lion.
Smith.

NEIGHBOUR (nehzebun, *Sax.*) 1. One who lives near to another: 2. one who lives in familiarity with another, a word of civility: 3. any thing next or near: 4. intimate, confidant.

To NEIGHBOUR. 1. To adjoin to, to confine on.

The ſtrawberry grows underneath the nettle,
And wholeſome berries thrive and ripen beſt,
Neighbour'd by fruit of baſer quality.
Shakeſ. Henry V.

2. To acquaint with, to make near to.

NE'KIR } (among the *Mahometans*) an
NE'KER } angel, which they fancy, together with another, called *Munker*, holding a great mace in their hands, go to the graves of the dead, and examine them of their faith; and if they find them *Muſſelmen*, i. e. true believers (in *Mahomet*, &c.) they permit them to lie at reſt; and behold heaven through a little window, till the day of judgment (it being their notion, that all ſouls lie in the graves with their bodies till the day of judgment) but if theſe *Muſſelmen* themſelves ſhould miſtake the angels, by reaſon of their magnitude, for God, and worſhip them, then they give them a blow with their mace, and they are ſhut up blind in the grave, and don't ſee any thing of Heaven.

NEME'AN *Games* (ſo called of the wood *Nemea* in *Achaia*, where *Hercules* ſlew a mighty lion) ſolemn games inſtituted in honour of *Herculas*. The exerciſes uſed were running with horſes, foot races, fighting with whirl-bats, quoiting, wreſtling, darting, and ſhooting. And the reward of him that came off victor, was at firſt a crown made of an olive branch; but afterwards a garland of ivy.

NEMESIS (of τὶς διανεμήσομαι, Gr. *i. e.* a diſtribution to every one according to juſtice) the daughter of *Jupiter* and of *Neceſſity*, the goddeſs of puniſhment or revenge, called alſo *Adraſtia* from *Adraſtus*, who firſt built her a temple; and alſo *Rhamnuſia* of *Rhamnus*, the place where this temple was, *L.* She was painted as juſtice is, with a ſword in one hand, and a pair of ſcales in the other, with a ſad countenance, and piercing eyes, or with a bridle and ruler.

NEMOROS'ITY (*nemoroſitas*, L.) fulneſs of woods and groves.

NENU'THAR, a flower called a water-lilly.

NEOG'AMIST (*neogamus*, L. νεογαμὸς, Gr.) one newly married.

NEOMENIA (νεομηνία, Gr.) the beginning of the lunar month, which the *Jews* obſerved as a great feſtival. The *Sanhedrin* appointed two men to watch and diſcover the appearing of the new moon, who having made their report, they cauſed publication to be made, that day the new moon was begun; but ſince the deſtruction of the temple, the *Jews* have had annually almanacks, or ephemeriſſes printed, to inform them of the new and full moon, their faſts and feſtivals, the ſeaſons of the year, *&c.*

NEOTRO'PHY (*neotrophium*, L. of νεοτροφεῖον τῶν νέων τροφεῖον, Gr.) a houſe where young perſons are brought up.

NE'PIER's *Bones* } (ſo called from the
NEPIER's *Rods* } lord *Nepier* or *Nepe*, Baron of *Merchiſton* in *Scotland*, the inventor of them) certain numbering rods, made either of ivory, wood, or ſmall ſlips of paſte-board, which ſerve to perform multiplication by addition, and diviſion by ſubſtraction.

They are rods, plates, or *Lamella* of

1	2	3	4	5	6	7	8	9
2	4	6	8	10	12	14	16	18
3	6	9	12	15	18	21	24	27
4	8	12	16	20	24	28	32	36
5	10	15	20	25	30	35	40	45
6	12	18	24	30	36	42	48	54
7	14	21	28	35	42	49	56	63
8	16	24	32	40	48	56	64	72
9	18	27	36	45	54	63	72	81

tal, Paſte-board, or other matter
ng form (as in the table) and each
> 9 little ſquares; each of which is
ɔ two tables diagonally.
little ſquares are written the num-
multiplication table, in ſuch order,
: units, or right hand figures, are
ıe right hand triangle, and the tens
hand figures, in the left hand tri-
the table.
ıſe of them in multiplication.
iply any given number by another,
Lamellæ in ſuch order, that the
may exhibit the multiplicand; and
amellæ of units on the left hand,
eek the right hand figure of the
or: and write out the other numbers
reſpond to it in the ſquares of the
ellæ, adding the ſeveral numbers
ır in the ſame rhumb together and
. And after the ſame manner
ıe other numbers which correſpond
r figures of the multiplicator; and
n under one another as in the com-
ılication; and then add the ſeveral
to one ſum.

As for example,

is to be multiplied by 365, having
he multiplicator, the ſeveral pro-
of into each figure of the multiplier
ected to by the index; which being
her (reſpect being had to the due
r ſum) is 2179788, which is the
6123 by 356.

```
  6123
   356
  ----
 36738
 30615
 18369
-------
2179788
```

ſe of *Nepier's* bones in diviſion.
he *Lamellæ* ſo, that the upper fi-
exhibit the diviſor, to theſe join
e of units on the left hand. De-
the diviſor till you come to thoſe
be dividend, wherein it is firſt re-
oft the diviſor is found, or at leaſt
ſt number, which is to be ſub-
om the dividend, and write down
correſponding to this in the place
a quotient. Determine the other
e quotient after the ſame manner,
iſion will be compleated.

As for example,

diſpoſed the *Lamellæ*, or tabulated
6123, I ſee that 6123 cannot be
9; therefore I take 5 places, and
finding a number that is equal,
to 21797, which is 18369; that
the diviſor; ſet 3 in the quotient,
& 18369 from the figures above,
and there reſts 3428; to which add 8, the next figure of the dividend, and ſeek again on the rod for it, or the next leſs, which being found to be 5 times, ſet 5 in the quotient, and ſubſtract 30615 from 34288, and their reſts 3673; to which add 8 the laſt figure in the dividend, and finding it to be 6 times the diviſor, ſet 6 in the quotient.

```
6123)2179788(356
   ...
  18369
 -------
  34288
  30615
 -------
   36738
   36738
 -------
   00000
```

NEPE'TA (with *Botan.*) the herb nep, cats-mint or calamint, *L.*

NEPHA'LIA (Νηφάλια, *Gr.*) the feaſts of ſober men, a feaſt and ſacrifice of the *Greeks*, on which the *Athenians* offered a drink made of water and honey to the *Sun*, *Moon*, *Mercury*; the *Nymphs*, *Venus* and *Aurora*. They burnt with theſe all woods, except that of the vine, mulberry and fig-tree, which they did not offer in this ſober feaſt, they being ſymbols of drunkenneſs.

NEPHEW (*nepos*, L. *neveu*, F.) 1. The ſon of a brother or ſiſter.

Immortal offſpring of my brother *Jove*;
My brighteſt *nephew*, and whom beſt I love.
Dryden.

I aſk, whether in the inheriting of this preternatural power, the grandſon by a daughter, hath a right before a *nephew* by a brother?
Locke.

2. The grandſon. Out of uſe.

With what intent they were firſt publiſhed, thoſe words of the *nephew* of *Jeſus* do plainly enough ſignify, after that my grandfather *Jeſus* had given himſelf to the reading of the law and the prophets, and other books of our fathers, and had gotten therein ſufficient judgment, he propoſed alſo to write ſomething pertaining to learning and wiſdom.
Hooker, b. v. §. 21.

Her fire at length is kind,
Prepares his empire for his daughter's eaſe,
And for his hatching *nephews* ſmooths the ſeas.
Dryden.

3. Deſcendant, however diſtant. Out of uſe.

All the ſons of theſe five brethren reign'd
By due ſucceſs, and all their *nephews* late,
Even thrice eleven deſcents the crown retain'd.
Fairy Queen.

NEPHRITICK (νεφρίτικος, *Gr. nephritique*, F.) 1. Belonging to the organs of urine. 2. Troubled with the ſtone.

The diet of *nephritic* perſons ought to be ſuch

Flutt'ring there they *neſtle* near the throne,
And lodge in habitations not their own.
Dryden.

Mark where the ſky directors creep,
Nor to the ſhore approach too nigh;
The monſters *neſtle* in the deep,
To ſeize you in your paſſing by.
Swift's Miſc.

To NESTLE, to houſe, as in a neſt.

Poor heart!
That labour'ſt yet to *neſtle* thee,
Thou think'ſt by hov'ring here to get a part,
In a forbidding or forbidden tree.
Donne.

Cupid found a downy bed,
And *neſtl'd* in his little head.
Prior.

2. To cheriſh, as a bird her young.

This *Ithacus*, ſo highly is endear'd
To this *Minerva*, that her hand is ever in his deeds,
She, like his mother, *neſtles* him.
Chapman's Iliads.

NESTO'RIANS (ſo called of *Neſtorius*, ſometime biſhop of *Conſtantinople*) a particular ſect of *Chriſtians*, who, according to the general ſtrain of Church Hiſtorians, has been repreſented as an heretick; for aſſerting that tho' the Virgin *Mary* was the mother of *Jeſus Chriſt* as a man, yet ſhe was not the mother of God; becauſe no human creature could impart that to another which ſhe had not herſelf; that God was united to Chriſt under one perſon, but remained as diſtinct in nature and eſſence, as tho' he never had been united at all; that ſuch union made no alteration at all in the human nature; but that he was ſubject to the ſame paſſions of love and hatred, pleaſure and pain, &c. as other men have, only they were better regulated, and more properly apply'd than by ordinary men. The generality of *Chriſtians* in the *Levant*, go under this name. They adminiſter the ſacrament with leavened bread, and in both kinds, give their prieſts leave to marry, and uſe neither condemnation nor auricular confeſſion.

NETE *Hyperboleon* (νητη ὑπερβολαιων, *i. e.* the laſt of the higheſt chords) the name of the higheſt and moſt acute of the chords of the ancient lyre, or the ancient ſcale, or diagramma; and anſwered to the *A, mi, la*, of the third octave of the organ or modern ſyſtem.

NETE *Diazeugmenon* (νητη διαζευγμενων, the laſt of the ſeparate ones, ſc. *Chord*) the name of the chords of the ancient lyre, anſwering to *E, ſi, mi*, of the third octave of the organ, &c.

NETE *Synemmenon* (νητη συνημμενων, the laſt of thoſe added, ſc. *Chord*) the name of the higheſt chord of a tetrachord of the *Greek* ſyſtem, added to make the *b* ſoft, fall between the *Meſe* and the *Parameſe*, i. e. between *la* and *ſi*.

NETH'ERLANDS. The lower *Germany*, or that part of it next to the ſea; ſo called by reaſon of its ſituation, lying between *France, Lorrain, Germany*, and the ocean.

It is divided into 17 provinces, 4 of which are dukedoms, viz. *Brabant, Limburg, Luxemburg* and *Guelderland*; 7 are earldoms, viz. *Flanders, Artois, Hainault, Holland, Zealand, Namure* and *Zutphen*; and 5 barronies, viz. *Weſt Friezland, Mechlin, Utrecht, Over Iſſel* and *Groningen*.

Theſe were formerly governed by diſtinct lords or princes, but were all united under *Philip* the *Good*, duke of *Burgundy*; who left them to his ſon *Charles* the *Hardy*, who being killed at *Nancy* in 1477, the 17 provinces fell to his only daughter *Mary of Burgundy*; who by marrying with *Maximilian* the firſt, carried them into the houſe of *Auſtria*.

The kings of *France* pretended a right to *Artois, Flanders*, &c. In the reign of king *Philip* II. of *Spain*, *William* of *Naſſau*, prince of *Orange*, and ſeveral other diſcontented noblemen gave beginning to thoſe diſturbances; which terminated in the loſs of *Holland*, and thoſe other countries known by the name of the *United Provinces*; occaſioned by the dread of the inquiſition, the unſupportable rigour of the government of the duke of *Alva*, and the violent encroachments of the *Spaniards* upon the liberties and privileges of the countries.

NEV'ERMORE (næfremæn, Sax.) never, at no time.

NEUROG'RAPHY (νευρον, and γραφω, Gr.) a deſcription of the nerves.

NEU'THA (with *Chymiſts*) a little ſkin growing to the ears or eyes of new-born infants.

NEU'TRAL (*neutralis*, L.) neither of the one or the other.

NEU'TRALITY (*neutralité*, F.) a being neuter, the ſtate or condition of one who is neuter, a middle condition between a friend and an enemy.

NEU'TRALNESS, neutrality, the not being of either party.

NEW (*newyd*, Welch, neop, *Sax. neuf*, F.) 1. Not old, freſh, lately produced, made or had, novel, it is uſed of things; as, young of perſons.

What's the *neweſt* grief?
That of an hour's age doth hiſs the ſpeaker;
Each minute teems a *new* one.
Shakeſ. Macbeth.

Do not all men complain how little we know, and how much is ſtill unknown! and can we ever know more, unleſs ſomething *new* be diſcovered? *Burnet.*

2. Modern, of the preſent time.

Whoever converſes much among old books, will be ſomething hard to pleaſe among *new*.
Temple's Miſc.

3. Not antiquated, having the effect of novelty.

The:

There names inſcrib'd unnumber'd ages paſt,
From time's firſt birth, with time itſelf ſhall laſt,
Theſe ever *new*, nor ſubject to decays,
Spread and grow brighter with the length of days. *Pope.*

4. Not habituated, not familiar.

Such aſſemblies, tho' had for religion's ſake, may ſerve the turn of hereticks, and ſuch as privily will inſtil their poiſon into *new* minds. *Hooker.*

Scin'd with wonder and delight,
Gaz'd all around me, *new* to the tranſporting ſight. *Dryd:n.*

NE'W *Year's Gift*, a preſent made on the firſt of *January*, a cuſtom now in uſe among us, which we derived from the *Romans*, who offered preſents to the emperors in the *Capitol*, altho' they were abſent.

NEW'NESS (of niþeneyye, *Sax.*) lateneſs, freſhneſs, *&c.*

NEW'EL (in *Architecture*) is the upright poſt that the winding ſtairs turn round about.

NEW'T, a ſmall ſort of lizard.

NEWTO'NIAN *Philoſophy*, the doctrine of the univerſe, and particularly of the heavenly bodies; their laws, affections, *&c.* as delivered by Sir *Iſaac Newton*.

This philoſophy is underſtood differently by different perſons; ſome authors under this philoſophy including all the corpuſcular philoſophy, conſidered as it now ſtands corrected and reformed by the diſcoveries and improvements that Sir *Iſaac Newton* has made in ſeveral parts of it; and in this ſenſe it ſtands contradiſtinguiſhed to the *Carteſian*, *Peripatetick*, and ancient *Corpuſcular* philoſophy.

Others underſtand by it the method or order that Sir *Iſaac Newton* has obſerv'd in philoſophiſing, *viz.* the reaſoning and drawing of concluſions directly from *Phænomena*, excluſive of all previous *Hypotheſes*; the beginning from ſimple principles; deducing the firſt powers and laws of nature from a few ſelect phænomena, and then applying thoſe laws, *&c.* to account for other things; in which it is the ſame with *experimental philoſophy*.

Others underſtand by it a philoſophy, whereby phyſical bodies are conſidered mathematically, and where geometry and mechanicks are employ'd to the ſolution of phænomena. And in this ſenſe it is the ſame with mechanical and mathematical philoſophy.

Others mean by the *Newtonian Philoſophy*, the new principles which Sir *Iſaac Newton* has brought into the new ſyſtem that is founded thereon, and the new ſolution of *Phænomena* deduced there-from.

NEW *Year's Gift*, preſents made upon the firſt day of every new year; the original of which cuſtom is aſcribed to *Romulus* and *Tatius* king of the *Sabines*, who governed jointly in *Rome*, in about the 7th year of that city; where *Tatius*, as is related, having on the firſt of *January* been preſented with ſome boughs out of the foreſt of the goddeſs *Strenia*, in token of good luck began this cuſtom, and gave the name of *Strenæ* to thoſe preſents.

The *Romans* made this an holiday in honour of *Janus*, offering ſacrifices to him; and the people went in crowds to mount *Tarpiæ*, where *Janus* had an altar, cloathed with new cloaths, and choſe to begin their reſpective employs or works on this day; they wiſh'd one another good luck, and were careful not to ſpeak any thing that was provoking or ill-natured.

The common preſents among people of the lower rank, were dates, figs, and honey, which they uſually covered with leaf gold; and thoſe who were under the protection of great men uſually added a piece of money.

In the reign of *Auguſtus*, the *Senators*, *Gentry* and *Populace* were wont to bring him *Strenæ*, or new years gifts; and if he were not in the city they carried them to the capitol.

From the *Romans* this cuſtom was taken by the *Greeks*, and from the Heathens by the *Chriſtians*; who very early came into the practice of making preſents to the magiſtrates; and the cuſtom is ſtill retained as a token of friendſhip, love and reſpect.

NI'AS (of *nias*, F.) ſimple, ſilly, fooliſh: whence a *Nias Hawk*, is one newly taken out of the neſt, and not able to help herſelf. Hence alſo our word *Niſey*, for a ſilly perſon.

NICE (nepe, *Sax.* ſoft.) 1. Accurate in judgment, to minute exactneſs, ſuperfluouſly exact. It is often uſed to expreſs a culpable delicacy.

Such a man was *Argalus*, as hardly the *niceſt* eye can find a ſpot in. *Sidney.*

Thus criticks, of leſs judgment than caprice,
Curious, not knowing, not exact, but *nice*,
Form ſhort ideas, and offend in arts,
As moſt in manners, by a love to parts. *Pope on Crit.*

Our author, happy in a judge ſo *nice*,
Produc'd his play, and begg'd the knight's advice. *Pope.*

2. Delicate, ſcrupulouſly and minutely cautious.

Dear love! continue *nice* and chaſte;
For if you yield you do me wrong;
Let duller wits to love's end haſte,
I have enough to woo thee long. *Donne.*

Of honour men at firſt like women *nice*
Raiſe maiden ſcruples at unpractis'd vice. *E. Halifax.*

3. Faſtidious, ſqueamiſh.

God hath here
Varied his bounty ſo with new delights,
As may compare with heaven; and to taſte,
Think not I ſhall be *nice*. *Milt. Par. Loſt.*

Angular NICH'E, one formed in the corner of a building.

Ground NICHE, one which inſtead of bear-

ing upon a maſſive, has its riſe from the ground.

To NICK, to come or do any thing juſt at the proper point of time it was deſired; to hit a mark ſhot at, &c. alſo to cut notches in a ſtick, &c.

NICK *of time*, the very exact moment that any thing ſhould be done or is doing.

NICK'UM, a ſharper, bite or cheat of any ſort, whether *gameſter*, tradeſman, &c.

To NICK *it* (in the game at *Hazard*) it is to throw the ſame chance, &c. that the main is, before the thrower is chanced at all.

NICHOLA'ITANS, a ſect in the primitive Church, ſaid to have taken their riſe, even during the times of the apoſtles, from one *Nicholas*, one of the ſeven firſt deacons; and from this ſect the *Gnoſticks* are ſuppoſed to have taken their riſe.

Some have taken upon them to excuſe him, and ſay, that upon his giving his wife, who was very handſome, leave to marry another perſon ſhe ſhould like, in order to convince his companions that he intended to live or keep a vow or profeſſion of continence, which he had made; that certain perſons from this raſh zeal pretended to maintain the legality of living with women in common, and that meats offered to idols were as lawful to be eaten as any others; that libertiniſm was a means to bliſs, &c.

NICK'UMPOOP (*incert. Etym.*) a meer block-head, dolt or ſot; a ſenſeleſs dull-witted fellow; it is alſo uſed in an obſcene ſignification.

NICOD'EMITES, a ſect of hereticks in *Switzerland*; ſo denominated from *Nicodemus*, from profeſſing their faith in private.

NIDIFICA'TION, a making or building of neſts as birds do.

NIECE, a ſhe couſin, a kinſwoman, a brother or ſiſter's daughter, *F.*

NIG'GARDLINESS, ſordid covetouſneſs.

NIGHT (nihꝛ, *Sax. nox*, L. *νυξ*, Gr.) is commonly us'd to ſignify all that time the ſun is below the horizon of any place, which in ſome parts of the world near the north and ſouth poles is ſeveral months long; whereas under the equator they are always equal to the day; but in other parts of the world the nights are ſometimes longer and ſometimes ſhorter, according to the ſituation of the places.

NIGHT (in a *Metaphorical Senſe*) means the darkneſs of the underſtanding, and ſometimes affliction, diſtreſs, death, eternal puniſhment, &c.

NIGHT, a poetical divinity, feigned to be the author of *Chaos* and darkneſs, or (as others ſay) of heaven and earth; married to *Erebus*, the god of Hell, by whom ſhe had four children, *viz. Fate* or *Deſtiny*, *Old Age*, *Sleep* and *Death*.

The ancients, painted her holding two children in her arms, one aſleep and freſh coloured, the other ſeemingly aſleep, but black, with its feet aſtride; which denoted *Death*, and its true image *Sleep*, both commonly the offſpring of the night.

They uſually ſacrificed a cock to this deity.

NIGHT (in *Painting*, &c.) is repreſented cloathed in a black mantle, ſpotted with ſtars of gold. See *Nox*.

NIGHTLY. 1. By night.

The Sion! and the flow'ry brooks beneath,
That waſh thy hallow'd feet, and warbling flow,
Nightly I viſit. *Milt. Par. Loſt*, b. iii.

Soon as the evening ſhades prevail,
The moon takes up the wond'rous tale,
And *nightly* to the liſtning earth
Repeats the ſtory of her birth.
Addiſ. Spectat.

2. Every night.

NIGHTLY, done by night, acting by night, happening by night.

May the ſtars and ſhining moon attend
Your *nightly* ſports, as you vouchſafe to tell
What nymphs they were who mortal forms excel. *Dryden.*

Soon as the flocks ſhook off the *nightly* dews,
Two ſwains, whom love kept wakeful and the muſe,
Pour'd o'er the whit'ning vale their fleecy care. *Pope.*

NIGHTMARE. A morbid oppreſſion in the night, reſembling the preſſure of weight upon the breaſt.

NIKEPHORI'A (Νικηφορια, of Νικη, victory, and φερω, Gr. to bring) rejoicing, triumphs, &c. on account of victory.

NILE, a large river in *Africa*, which branching into many arms or ſtreams, waters many countries or kingdoms. It is called the preſerver of *Upper Egypt*, and father of the *Lower*; by reaſon of its overflowing, and by means of the manure ſpread over it by the mud that is waſhed down by it.

This river is the moſt remarkable, that it overflows commonly in the heat of ſummer, when other rivers are generally at the loweſt; and by that means ſupplies the natural deficiency of rain in thoſe parts; as ſoon as the overflowing is ſufficiently abated they ſow their ſeed.

The Heathens attributed this wonderful overflowing to their god *Serapis*; and thence whenever it happened to ſtop, or come but ſparingly or out of courſe, they were wont to ſacrifice one of their moſt beautiful young women in the following manner. They firſt dreſſed her in very rich apparel, and then threw her into the river, as a victim to implore this imaginary deity to be propitious.

The *Arabian* hiſtorians relate, that this barbarous worſhip was aboliſhed by the Caliph *Omar*, who, inſtead of throwing a virgin, threw

rew a letter into the river; the contents of hich was to beg of the true God, that he ould order the *Nile* to overflow if it pleaſed im.

NILOMETER (of *nilus* and *μέτρον*, Gr. eaſure) a pillar erected in the middle of the *ile*, upon which are marked the degrees of e aſcent of the water.

There were ſeveral of theſe in different laces of the *Nile*. At this day there is one here the *Nile* is divided into two arms; one f which paſſes to *Cairo* and the other to *Damiah*.

Anciently they kept the meaſure of the welling of the *Nile*, in the temple of *Serapis* ike a ſacred relick; and the emperor *Conſtantine* had it tranſported to the church of *Alexandria*; upon which the *Pagans* affirmd that the *Nile* would never overflow any nore; and that *Serapis* being provoked, would e revenged on *Egypt*, and cauſe a barrenes in the land. But contrary to their fears he *Nile* did overflow and aſcended to its uſual eight the years following.

The *Nile* overflows regularly every year in he month of *Auguſt*, in the higheſt and midle *Egypt*; where this overflowing is neceſary, becauſe it hardly ever rains their. But n the lower *Egypt*, the flood is leſs ſenſible nd leſs neceſſary, becauſe it frequently rains here, and the country is ſufficiently watered.

It is leſs ſenſible, becauſe they make fewer ikes there or receptacles of water, and the nundation ſpreading itſelf equally through ll the country does not riſe higher than a ubit through the whole *Delta*; whereas in igher and middle *Egypt*, where it rains very eldom, they have made high banks at a ague's diſtance, in the midſt of which there re deep canals to receive the waters of the iver.

They make a breach in theſe dikes, and hen a country is ſufficiently watered, the ike is ſtopped up and opened in another place; nd thus the whole land of *Egypt* is ſucceſſively watered as a garden.

When the *Nile* overflows only to the perendicular height of twelve cubits, a famine neceſſarily follows in *Egypt*; nor is the famine eſs certain if it ſhould exceed ſixteen cubits, as *Pliny* writes; ſo that the juſt height of the nundation is between twelve and ſixteen ubits.

An *Arabian* author, who has given an annual account of the *Nile* for more than 1200 ears, ſays, that when the depth of the chanel of the *Nile* is fourteen fathom, a harveſt may be expected that will amount to one ear's proviſion; but if it encreaſes to ſixteen he corn will be ſufficient for two years; leſs han fourteen cauſes a ſcarcity, and more han eighteen a famine.

This inundation is cauſed by the great rains which fall in *Ethiopia*, in the months of *June*, *July* and *Auguſt*, which are the winter months in that country. Theſe waters carry with them much mud and ſoillage, which very much contributes to fatten and enrich the land.

When the waters are withdrawn the culture of the land is very eaſy. The ſeed is caſt upon the dry mud, and with very little tillage produces in great plenty.

NIMBIS, a term uſed by antiquaries, for a circle round the heads of emperors on certain medals; and reſembling the *Aureolæ* or circle of light, placed round the heads of the images of ſaints.

NIMETULABITES (ſo named from *Nimetulabi*, their inſtructor) a ſect among the *Turks*, who meet every *Monday* in the night time, and ſing hymns to God, *&c.* The ceremony of admiſſion into this order is as follows; he who deſires to be admitted, ſhuts up himſelf cloſe in a chamber, and eats no more than four ounces of food in a day for forty days, which being expired, the fraternity take him by the hand and lead him a *mooriſh* dance; which is performed with a multitude of ridiculous geſtures and actions, till by the violence of the exerciſe, and his former regimen, he falls down on the ground; which fall they conſtrue an extaſy; and during this time of lying he is fancied to have ſeen a viſion.

NIMBLENESS (of *nemen*, Du. to catch up haſtily) agility, quickneſs.

NIMBOSE (*nimboſus*, L.) ſtormy, tempeſtuous, cloudy.

NINETEEN (negen-tien, *Sax.*) xix. 19.

NINNY (*ninnarius*, L. barb.) a contented cuckold.

NIOBE, was the daughter of *Tantalus*, and wife of *Pelops*, who having ſix ſons and ſix daughters, was ſo elated with her felicity, that ſhe prefer'd herſelf before *Latona*; and (according to the poets) had all her children ſlain by the goddeſs for her inſolence; for which calamity ſhe wept herſelf to death, loſing her ſpeech, and remaining ſtupid without moving, which gave the poets occaſion to feign, that ſhe was turned into a ſtone, as *Palaphætus* ſays; the truth of the fiction is, that *Niobe* being bereaved of her children by death, commanded her ſtatue to be made in ſtone (and probably in a mournful poſture) and ſhe ſitting upon her childrens ſepulchre. She is ſaid to have lived *A. M.* 2240.

To NIP (*nypen*, Dutch) 1. To pinch off with the nail; to bite with the teeth.

In oranges and lemons, the *nipping* of their rind giveth out their ſmell more.

Bacon's Nat. Hiſt. No. 388.

2. To cut off by any ſlight means: 3. to blaſt, to deſtroy before full growth.

This is the ſtate of man; to day he puts forth
The tender leaves of hope, to-morrow bloſſoms,
And bears his bluſhing honours thick upon him;
The third day comes a froſt, a killing froſt;

And when he thinks, good eaſy man, full ſurely
His greatneſs is a ripening, *nips* his root;
And then he falls as I do.
Shakeſp. Henry VIII.

His delivery now proves
Abortive, as the firſt born bloſſom of ſpring,
Nipt with the lagging rear of winter's froſt.
Milton.

4. To pinch as froſt.

When iſicles hang by the wall,
And *Dick* the ſhepherd blows his nail;
When blood is *nipt*, and ways be foul,
Then nightly ſings the ſtaring owl.
Shakeſp. Love's Laſt Shift.

5. To vex, to bite; 6, to ſatiriſe, to ridicuſe.

A NIP, the ſharp point of a pen.

NIPPING, pinching.

NISAN (ניסן *Heb.*) the ſeventh month of the *Jews* civil year, which is about our *September*.

NIS'ROCH (נסריך which ſome take to be derived and compounded of נשא to exalt, and דרוך to enlarge) and ſo to expreſs the high and ſpacious heavens, which, as *Herodotus* relates, the ancient *Perſians* worſhipped; or of נשר an eagle, being the image of an eagle: or as *Euſebius* thinks, was the ark of *Noah* itſelf, and a repreſentation of it, which was worſhipped by the *Eaſtern* people. The name of an ancient idol among the *Aſſyrians*.

NI'TENT (*nitens*, L.) ſhining.

NI'TRATED (*nitratus*, L.) mixed with nitre.

NI'TRUM (νίτρον, Gr. נתרן *Heb.* נתדא *Syriack*, ſo called of *Nitria*, a town of *Egypt*, where it was anciently made in great quantities) ſalt petre, which is either natural or artificial.

NI'SEY (of *niais*, F.) a fool or ſilly fellow.

NOACH'IDÆ, the children of *Noah*. The *Rabbins* pretend that God gave *Noah* and his ſons certain precepts, which contain according to them the natural right which is common to all men indifferently; and that the obſervation of them alone will be ſufficient to ſave them.

After the giving of the law to *Moſes* the *Hebrews* would not ſuffer any ſtranger to dwell in their country, unleſs he would conform to the precepts of the *Noachidæ*; and in war they put to death without quarter all that were ignorant of them.

Theſe precepts are 7 in number.

1. Obedience is due to magiſtrates, judges and princes.

2. The worſhip of falſe gods, ſuperſtition and ſacrilege are abſolutely forbidden.

3. Curſing the name of God, blaſphemies and oaths.

4. All inceſtuous and unlawful conjunctions or copulations; as ſodomy, beaſtiality, and crimes againſt nature are forbidden.

5. The effuſion of the blood of all ſorts of animals, murder, wounds and mutilations.

6. Theſts, cheats, lying, *&c.*

7. That the parts of an animal ſtill alive are not to be eaten, as was practiſed by ſome *Pagans*.

Maimonides ſays, that the firſt ſix of theſe precepts were given by *Adam* and the ſeventh was added by *Noah*.

NOBILIARY, a collection or hiſtorical account of the noble families of a nation or province.

NOBILITATED (*nobilitatus*, L.) made noble or famous.

NOBILITY (*nobilitas*, L.) is defined to be *illuſtrious Deſcent*, and *conſpicuouſneſs of Anceſtors*, with a ſucceſſion of arms, conferred on ſome one (and by him to his family) by the *Prince* by *Law*, or by *Cuſtom*, as a reward of the good and virtuous actions of him that performed them.

NOBILITY, a quality that dignifies or renders a perſon noble: particularly that raiſes a perſon poſſeſſed of it above a peaſant or commoner. The quality or degree of a nobleman; alſo the whole body of noblemen; alſo fame, reputation, renown.

NOBILITY, the *Italians* thus ſatyriz'd nobility, the dukes and earls of *Germany* (every ſon of a duke being a duke, and every daughter of a dutcheſs being a dutcheſs) the dons of *Spain*, the monſieurs of *France*, the biſhops of *Italy* (every city having a biſhop) the nobility of *Hungary*, the lairds of *Scotland*, the knights of *Naples*, and the younger brethren of *England*, make all together a poor company.

Divine NOBILITY, has its reſpect to the original of the ſoul, which comes from heaven, and depends on the power of God. If this were all conſidered, the *worldly nobility* would be leſs valued, and we ſhould be rendered the more capable of moral nobility. This is alſo called heavenly or theological.

Human or Worldly NOBILITY, regards blood, and a genealogy of many anceſtors. This wordly or human nobility depends upon the good fortune of our birth. This is called *Political*.

Moral NOBILITY, refers only to virtue, which is to gain us eſteem; and this depends on our own free will, and is alſo called *Philoſophical*.

Dative NOBILITY, is ſuch as has been required by ſome merits or deeds, and conferred by the prince, *&c.*

Native NOBILITY, is what paſſes from father to ſon, and makes the ſon noble, becauſe his father was ſo.

NO'BLES } are the grandees of any
NO'BLEMEN } kingdom or nation, by whatſoever title they are diſtinguiſhed; as with

er thoſe of *Dukes*, *Marqueſſes*,
its, *Lords*, &c. Theſe titles of
nferr'd upon them by the prince,
be the fountain of honour.
ſtinctions have been very ancient,
tinguiſh their people into three
nen, farmers, and tradeſmen,
the firſt with great privileges,
ıe figure of a graſhopper as a
our in their hair, and for the
the *Romans* wore a half moon
es.
: *Romans*, the nobles us'd to
ſtatues of their anceſtors, and
ght more lively repreſent the
faces of them were painted.
: plac'd in their courts, &c.
ıble, F. *nobilis*, L.) 1. Of an
plendid family: 2. exalted to a
ımmonalty.

From virtue firſt began,
e that diſtinguiſh'd man from

) title from deſcent of blood,
ch made him *noble*, made him
Dryden.

ɔrthy; illuſtrious.
nandied leaving his death for an
noble courage, and a memorial
2 *Mac.* vi. 31.
rious, but to *nobler* deeds
Milton.

: he lifted high,
not, but with tempeſt fell.
Milton.

great things that ſo engroſs the
igns of both the *nobler* and ig-
: mankind, are to be found in
ely, wiſdom and pleaſure.
South.

levated, ſublime.
ale pyrene I reſign,
part in all the mighty nine:
winding ivy crown'd, belong
ts for a *nobler* ſong.
Dryden.

:SS of mind, is a principle of
ably, juſtly and equitably; ſcorn-
and mean actions, and upon all
ving an averſion to being ſway'd
rruption, and any unjuſt influence

i, nobility or noblemen, *O.*
'BULIST, a perſon who walks
properly in ſleep.
'BULOUS (of *noctambulus*, L.)
ng to walk in the night.
JCA, ſhining in the night.
diſtinguiſhes them into three

mous NOCTILUCA, which is
l the *conſiſtent* or *conſtant Nocti-*
s in the form of a conſiſtent

d NOCTILUCA, which, it is very probable, is only the former diſſolved in a proper liquor.

3. *The aerial* NOCTILUCA, ſo called, becauſe it would immediately begin to ſhine on being expoſed to the open air.

NOC'TURNS } (in *Roman Catholick*
NOCTUR'NALS } churches) part of the matins or church ſervice, that are ſaid about midnight, being certain pſalms and prayers, in imitation of the ancient Chriſtians, who ſaid them in the night for fear of the Heathens.

To NOD (*nuto*, L.) 1. To decline the head with a quick motion.

On the faith of Jove rely,
When *nodding* to thy ſuit he bows the ſky.
Dryden.

2. To pay a ſlight bow.

Caſſius muſt bend his body,
If *Cæſar* carefully bat *nod* on him.
Shakeſp. Jul. Cæſar.

3. To bend downwards with quick motion.

When a pine is hewn on the plains,
And the laſt mortal ſtroke alone remains.
Lab'ring in pangs of death, and threat'ning all,
This way and that way ſhe *nods*, conſidering where to fall. *Dryden Ovid.*

He climbs the mountain rocks,
Fir'd by the *Nodding* verdure of its brow.
Thomſ. Spring.

4. To be drowſy.

NOD, a quick declination of the head.

A mighty king I am, an earthly God;
Nations obey my word, and wait my *Nod:*
And life or death depend on my decree.
Prior.

NO'DATED (*nodatus*, L.) tied in knots.

NOD'DLE (of *nod*, L.) the head.

NO'DIA (with *Botaniſts*) a herb.

NODI'NUS (of *nodus*, L. a knot) a pagan deity, who, as they imagined, preſided over and took care of plants, whilſt they knotted, and the flowers were wrapt up in the buds, L.

NO'DUS *Gordianus* (i. e. the *Gordian Knot*) *Gordius* having been made king of *Phrygia*, at his firſt entring the temple of *Apollo* he placed a knot of leather thongs; of which there went a propheſy, that whoſoever untied it ſhould be conqueror of *Aſia*; *Alexander* coming thither, and having endeavoured, trying all ways to do it; but not being able to untie it, he cut it in pieces with his ſword.

NOI'SINESS (prob. of *noiſe*, F. ſtrife, quarrel) noiſy temper, quality, &c.

NOI'SOMNESS (prob. of *nuiſance*, F. ſom and nerre, Sax.) loathſomneſs, ſtinkingneſs, &c.

A NOKES, a fool, ninny.

NOMENCLA'TOR (among the ancient *Romans*) a ſervant who attended their maſters, and was ready to prompt the candidates for offices, places, &c, with the names of the citizens or electors, that they might ſalute and ſollicit

follicit them by name; which was accounted a great mark of reſpect or eſteem.

NOMINA'LIA (among the *Romans*) feſtivals in which they gave names to their children, which was on the eighth day to males, and ninth to females, which were called the *Dies Luſtrici*.

NOMI'NALS } a ſect of ſchool phi-
NOMI'NALISTS } loſophers, who were ſo denominated, becauſe they held that words, not things, were the objects of the dialecticks.

NOMOCA'NON (of νόμος, the law, and κανὼν, Gr. canon, rule, a collection of canons and imperial laws relating or conformable thereto; alſo a collection of the ancient canons of the apoſtles, councils and fathers; alſo a penitential book of the *Greeks*.

NOMO'GRAPHY (νομογραφία, of νόμος, a law, and γραφὴ. Gr. deſcription) a deſcription of, or treatiſe of the laws.

NON *Claim* (in *Law*) a neglect or omitting to claim that which a man ought to claim as his right, within a time limited.

NON DESCRIPTS (in *Botanical Authors*) ſuch plants that have been paſſed by, tho' mentioned, but not deſcribed.

NONE *ſuch* (in *Botaniſt*) the *Briſtol* flower.

NONES (in the church of *Rome*) one of the canonical hours, which is about three o'clock in the afternoon; in primitive churches this was the time for breaking their faſts, upon faſt days; tho' others extended it to night.

NON FLORIFEROUS (in *Botanick Writers*) not flowering, or bearing no flowers.

NON *Reſidence*, the illegal abſence of a beneficed clergyman from his ſpiritual charge, *i. e.* when he abſents himſelf for the ſpace of one or two months at ſeveral times in one year.

NON *Reſident*, a perſon who does not reſide or keep in the place where his charge is.

NOON'ING (of non, *Sax.*) a nap, *&c.* at noon.

NOR'MAL (with *Geometricians*) perpendicular, or at right angles; a term uſed of a line or a plane that cuts another perpendicularly.

NOR'THERLY } { norðerlice, } *Sax.*
NOR'THERN } { norðerne, }
on the north quarter of the world.

NORTHWARD (norðpeard, *Sax.*) towards the *North*.

NORTH *Light*, a meteor which uſually appears in *Greenland* about the time of the new moon, and enlightening the whole country, tho' the meteor itſelf appears only in the *North*: It moves from one place to another, leaving a ſort of miſt or cloud behind it, and continues till it is hidden by the beams of the ſun.

NO'TABLENESS (*notabilitas*, L.) remarkableneſs, *&c.*

NOTA'RICON, the third part or ſpecies of the *Jewiſh Cabala*.

NOTA'TION, a marking, or ſetting a mark upon; alſo an obſerving or taking notice of, *L.*

NOTES *Muſical* (in relation to *Time*) are nine, *viz.* the *Large*, the *Long-Brevis*, *Semi-Breve*, *Minim*, *Crotchet*, *Quaver*, *Semi-Quaver*, and *Demi-ſemi-quaver*, all which are to be found in their proper places. The characters or marks of theſe notes are uſually ſet down on a ſcale of five or ſix lines, to ſerve as directions for keeping time in ſinging, or playing on any ſort of muſical inſtrument.

NOTE *of Augmentation* (in *Muſick*) is the increaſing or enlarging ſomewhat to the full quantity or value of any note.

NOTE *of Diminution* (in *Muſick*) is the diminiſhing or abating ſomewhat of the full quantity or value of any note.

NO'THING (nathing, *Sax.*) not any thing.

NO'THINGNESS, non-exiſtence, inſignificancy, worthleſneſs.

NO'TION, the form of any thing repreſented or conceived in the mind; conception, fancy, alſo thought, alſo knowledge, *L.*

Firſt objective NOTION, is the thing itſelf known, according to what it is or has in itſelf, as *Light* known as *Light*.

Second formal NOTION, is the knowledge of a thing, according to what it receives from the underſtanding; as of *Light*, that it is the ſubject and not the predicate.

Firſt formal NOTION (with *Schoolmen*) is the knowledge which we have of any thing according to what it is, or has in itſelf; as of a light body, *quatenus* light.

Second objective NOTION, is what agrees to the thing by the means of the operation of the intellect, or what it receives from the intellect.

Common NOTIONS, are certain principles ſuppoſed to be innate, and which therefore are ſelf-evident.

A clear NOTION (in *Logick*) ſuch an one as is ſufficient to recollect the object.

An obſcure NOTION, is that which does not ſuffice to recollect the object.

A diſtinct NOTION, is that by which we are able to aſſign the very marks or characters, by which we recollect the thing.

An adequate NOTION, is one wherein we have diſtinct notions of the marks or characters whereof it is compoſed.

An inadequate NOTION, is one wherein we have only a confuſed notion of the characters that enter a diſtinct one.

NOTIONAL. 1. Imaginary, ideal, intellectual, ſubſiſting only in idea, viſionary, fantaſtical.

The general indefinite contemplations and notions of the elements and their conjugations, of the influences of heaven, are to be ſet a-

ſide, being but *notional* and ill-limited; and different axioms are to be drawn out of meaſured inſtances.

Bacon's Nat. Hiſtory, No. 835.

Happineſs, object of that waking dream
Which we call life, miſtaking; fugitive theme
Of my purſuing verſe, ideal ſhade,
Notional good, by fancy only made.

Prior.

We muſt be wary, leſt we aſcribe any real ſubſiſtence or perſonality to this nature or chance; for it is merely a *notional* and imaginary thing; an abſtract univerſal, which is properly nothing; a conception of our own making, occaſioned by our reflecting upon the ſettled courſe of things; denoting only thus much, that all thoſe bodies move and act according to their eſſential properties, without any conſciouſneſs or intention of ſo doing. *Bentley's Sermons.*

2. Dealing in ideas, not realities.

The moſt forward *notional* dictators ſit down in a contented ignorance.

Glanv. Scep. c. xx.

NO'TIONALNESS, imaginarineſs.

NOTWITHSTAND'ING (*nap*ð and *ſtandan*, *Sax.*) nevertheleſs, altho', *&c.*

Neceſſary NOVA'TION (*Civil Law*) is one made in conſequence of a ſentence or decree of juſtice.

Voluntary NOVATION, is effected three ways; 1. by changing the cauſe of the obligation without the intervention of any other perſon; 2. by changing the nature of the obligation; 3. by delegation.

NO'VEL, an ingenious and diverting ſtory, in which the writer dreſſes up an invention of his own, with all the embelliſhments of art; to render it both agreeable and inſtructive.

NOV'ELNESS (*novitas*, L. *nouveauté*, F.) novelty, newneſs.

NOVEM'BER (in *Painting*, &c.) is repreſented as a man cloathed in a robe of a changeable green and black, having his head adorned with a garland of olive-branches with fruit, holding in his right hand *ſagittary*, and in his left turnips and parſnips.

NOV'ICES (in the ancient *Chriſtian* church) were thoſe religious who were in a ſtate of probation, of which there were three ſorts; ſome come without their habit as ſaicks and ſecular clergy; others with it, *i. e.* ſuch as had been monks in other places; either in foreign monaſteries or in cells, belonging to the capital abbey.

NOVICES (among the modern *Jeſuits*) be they perſons of what condition or quality ſoever, upon their admiſſion into the colleges, are obliged to make a profeſſion of forſaking the world and denying themſelves, to quit or forgoe their eſtates, forſake parents or friends, and intirely to diſengage themſelves from a ſecular life; and to ſubmit to the mortification of the fleſh, by undergoing a ſevere diſcipline. To promiſe an implicit obedience to their ſuperiors, and never to cenſure them.

And that they may the better underſtand the manner and extent of their obedience, pictures are placed in their ſtudies, to inſtruct them emblematically.

In the middle is repreſented a lad with a log of timber upon his ſhoulders, and in a ſtooping poſture, with this motto, *Fortiter*, upon it.

In his left hand he holds a harp, intimating the chearfulneſs wherein he undergoes his ſubmiſſion; and in his right a puppy dog in a riſing poſture, to intimate the readineſs of his obedience. He is open breaſted, to ſignify that his ſuperiors have both his heart and body at their ſervice. His mouth is ſhut, and is ſtopped, *&c.*

NOVI'CIATE (with the *Roman Catholicks*) a year of probation appointed for the trial of religious, whether or not they have a vocation, and the neceſſary qualities for living in the rules, to the obſervation of which they are to bind themſelves by vow; alſo the houſe or place where novices are inſtructed.

NOUR'ISHING (*nourrant*, F. *nutriens*, L.) affording nouriſhment.

NOX, night, an imaginary goddeſs of the poets, who had the greateſt command in the lower regions, and who was one of the moſt remarkable; ſhe was held to be the mother of love, of deceit, old age, death, ſleep, dreams, complaint, fear and darkneſs. The cock was offered to her in ſacrifice, and ſhe was painted with black hair, with a garland of poppies about her head, and her chariot was drawn with black horſes ſurrounded with ſtars, and holding in her arms a white boy, ſignifying *Sleep*, and alſo a black one, to ſignify *Death*, both taking their reſt.

NOXIOUS (*noxius*, L.) 1. Hurtful, harmful, baneful, miſchievous, deſtructive, pernicious, unwholſome.

Preparation and correction is not only by addition of other bodies, but ſeparation of *noxious* parts from their own.

Brown's Vulg. Errors, b. iv.

Kill *noxious* creatures, where 'tis ſin to ſave,
This only juſt prerogative we have.

Dryden.

See pale Orion ſheds unwholſome dews,
Ariſe, the pines a *noxious* ſhade diffuſe;
Sharp boreas blows, and nature feels decay,
Time conquers all, and we muſt time obey.

Pope.

Too frequent an appearance in places of much reſort, is *noxious* to ſpiritual promotions.

Swift's Miſcel.

2. Guilty, criminal.

Thoſe who are *noxious* in the eye of the law are juſtly puniſhed by them to whom the execution of the law is committed.

Bramhall againſt Hobbs.

NOXIOUSNESS, hurtfulneſs, inſalubrity.

The writers of politicks have warned us of the *noxiouſneſs* of this doctrine to all civil governments, which the Chriſtian religion is very far from diſturbing. *Hammond.*

NUBIF'EROUS (*nubifer*, L.) that bringeth or cauſeth clouds.

NUBI'FUGOUS (*nubifugus*, L.) that chaſeth away clouds.

NUBI'GENOUS (*nubigena*, L.) engendered or begotten by the clouds.

NUBI'GEROUS (*nubiger*, L.) that beareth or carrieth clouds.

NUBILE (*nubilis*, L.) marriageable.

To NUBILATE (*nubilatum*, L.) to make cloudy.

NUCAMEN'TUM (in *Botan. Writ.*) the ſame as *Julus*, thoſe catkins or wormlike tufts or palms, as they are called in willows, which at the beginning of the year grow out of and hang pendulous, down from hazels, walnuts, *&c.*

To NUD'DLE, to walk or go along haſtily, in a ſeemingly careleſs manner.

NUDE *matter* (in *Law*) a naked allegation of a thing done, to be proved only by witneſs, and not by record, or other ſpeciality in writing under ſeal.

NUDE (in *Botan.*) without leaves, and it is not only applied to ſtalks when they grow without leaves, but to ſeeds when they are incloſed in no veſſel.

NUDIPEDA'LIA (among the *Jews*) ſacrifices performed bare-footed to appeaſe the gods, and to eaſe them of ſome calamity they laboured under; after having continued their prayers for the ſpace of 30 days, having abſtained from wine, they ſhaved their heads and went bare-footed to the temple.

The *Jews* finding themſelves oppreſſed by *Florus*, governour of *Judea*, for the emperor *Nero* celebrated this bare-footed ceremony with extraordinary ſolemnity; *Berenice* ſiſter to king *Agrippa*, accompanied them therein, and ever appeared bare-footed in behalf of the *Jews* before the tribunal of *Florus*.

NUDI'TIES (in *Painting* and *Sculpture*) is uſed to ſignify thoſe parts of a human figure, not covered with any drapery; or thoſe parts where the carnations appear.

NUGA'CIOUSNESS } (*nugacitas*, L.)
NUGA'CITY } triflingneſs.

NUMB (benumen, *Sax.* benumbed.) 1. Torpid, deprived in a great meaſure of the power of motion and ſenſation, chill, motionleſs.

Leaning long upon any part, maketh it *numb* and aſleep; for that the compreſſion of the part ſuffereth not the ſpirits to have free acceſs; and therefore when we come out of it, we feel a ſtinging or pricking, which is the re-entrance of the ſpirits.

Bacon's Nat. Hiſt.

2. Producing chilneſs, benumbing.

When we both lay in the field,
Frozen almoſt to death, how did he lap me
Ev'n in his garments, and did give himſelf
All thin and naked to the *numb* cold night.
Shakeſ.

To NUMB, to make torpid, to make dull of motion, or ſenſation, to deaden, to ſtupify.

She can unlock
The claſping charm, and thaw the *numbing* ſpell. *Milton.*

Nought ſhall avail
The pleaſing ſong, or well repeated tale,
When the quick ſpirits their warm march forbear,
And *numbing* coldneſs has unbrac'd the ear.
Prior.

A determinate NUMBER, is ſuch as is referred to ſome given unit; as a ternary or 3, which is properly called a number.

An indeterminate NUMBER, is ſuch as refers to unity in general, and is what is called quantity.

Homogeneal NUMBERS, are ſuch as are referred to the ſame unity; as five golden ſpheres and two golden ſpheres, are homogeneal numbers.

Heterogeneal NUMBERS, are ſuch as are referred to different units; thus four ſilver ſpheres and four braſs ſpheres; are heterogeneal numbers.

Whole NUMBERS, the ſame as *Integers*, *i. e.* all thoſe that in the manner of expreſſing refer to unity, as a whole does to a part.

Broken NUMBERS, are fractions, ſuch as conſiſt of ſeveral parts of unity, or thoſe which refer to unity as a part to the whole.

Rational NUMBER, is ſuch as is commenſurable with unity.

Rational whole NUMBER, is ſuch whereof unity is an aliquot part.

Rational broken NUMBER, is ſuch as is equal to ſome aliquot part or parts of unity.

Rational mixt NUMBER, is ſuch as conſiſts of a whole number and a broken one, or of unity and a fraction.

Irrational NUMBER, is a ſurd, or a number that is commenſurable with unity.

Even NUMBER, is one which may be divided into two equal parts, or without remainder or fraction, as 4, 6, 8, *&c.*

NUMBER *unevenly even*, one that may be divided equally by an uneven number, as 20, which may be divided by 5.

Prime NUMBER, is that which is only diviſible by unity, as 5, 7, 11.

Prime NUMBERS *among themſelves*, are ſuch as have no common meaſure beſides unity, as 12 and 19.

Compound NUMBER, is one which is diviſible by ſome other number beſides unity, as 8, which is diviſible by 4 and by 2.

Compound

ual NUMBERS *among themſelves*, as have ſome common meaſure be-ty, as 12 and 15.

t NUMBERS, are ſuch, whoſe ali-ts being added together, make the umber, as 6, 28, *&c.* Thus the arts of 6 being 3, 2 and 1, are equal nd thoſe of 28, being 14, 7, 4, 2, 1, to 28.

ect NUMBERS, are ſuch, whoſe arts being added together, make ore or leſs than the whole number, ither *abundant* or *defective*.

ant NUMBERS, are thoſe, whoſe arts being added together, make an the number of which they are 12, the aliquot parts of which are 2, 1, which make 16.

ive NUMBERS, are ſuch whoſe a-arts being added together make leſs number of which they are parts; hoſe aliquot parts are 8, 4, 2 and make but 15.

NUMBER, is ſuch as ariſes from ltiplication of two numbers; as is the product of 3 multiplied

NUMBER, is the product of any multiplied by itſelf, as 9 made by the ation of 3 by 3.

NUMBER, is the product of a ſquare multiplied by its root, as 9, multi-its root 3, makes 27.

ous NUMBERS, are the ſums of ical progreſſions, beginning with unity. here the difference is 1. are called *r numbers*; where 2, *ſquare numbers*; *pentagonal numbers*; where 4, *hexa-bers*; where 5, *heptagonal numbers*,

idal NUMBERS, the ſums of poly-umbers, collected after the ſame man-e polygons themſelves, are gathered rithmetical progreſſions, are called *midal numbers*.

Pyramidals, are the ſums of the midals.

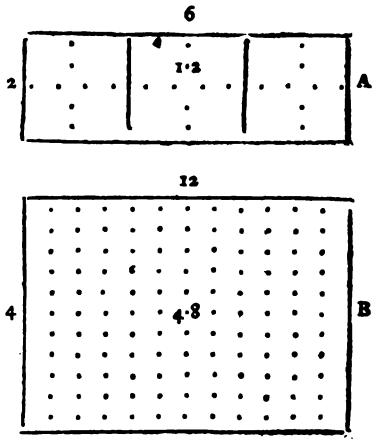
Pyramidals, are the ſums of the ſe-midals.

gular pyramidal NUMBERS, are riſe out of *triangular numbers*.

pentagonal pyramidal NUMBERS, is ariſe out of pentagons..

BERS (in *Poetry*, *Oratory*, &c.) are meaſures, proportions or cadences, nder a verſe period, and air agreeable r.

plane NUMBERS, are ſuch num-ch may be ranged into the form of ectangles, that is, into rectangles es are proportional; ſuch are 12 and he ſides of 12 are 6 and 2 (as in fi- and the ſides of 48 are 12 and 4 gure, B) but 6 : 2 : : 12 : 24, and theſe numbers are ſimilar.



Spherical NUMBER } (with *Arithmet.*)
Circular NUMBER } are ſuch numbers whoſe powers end in the roots themſelves, as the numbers 5 and 6, all the powers end in 5 and 6; ſo the ſquare of 5 is 25, the cube 125, the quadrato cube is 625; ſo the ſquare of 6 is 36, the cube 216, the quadrato cube 1296.

NU'MERABLENESS (of *numerabilis*, L.) capableneſs of being numbered.

NU'MERAL *Algebra*, is that wherein numbers are made uſe of inſtead of letters of the alphabet.

Cardinal NUMERALS (with *Grammarians*) are thoſe that expreſs the number of things, as *one*, *two*, *three*, *four*, *five*, &c.

Ordinal NUMERARLS, are ſuch as ſhew the order or rank, as *firſt*, *ſecond*, *third*, *fourth*, *fifth*, &c.

NUMERA'TION (in *Arithmetick*) is that part that comprehends all manner of operation by numbers.

NUMERICAL (*numerus*, L.) 1. Numeral, denoting number, pertaining to numbers.

The *numerical* characters are helps to the memory, to record and retain the ſeveral ideas about which the demonſtration is made. *Locke.*

2. The ſame, not only in kind or ſpecies, but number.

Contemplate upon his aſtoniſhing works, particularly in the reſurrection and reparation of the ſame *numerical* body, by a re-union of all the ſeparate parts. *South.*

NUMERICALLY, reſpecting ſameneſs in number.

I muſt think it improbable, that the ſulphur of antimony would be but *numerically* different from the diſtilled butter or oil of roſes. *Boyle.*

NUMERIST, one that deals in numbers.

We cannot aſſign a reſpective fatality unto each which is concordant to the doctrine of the *numeriſts*. *Brown.*

NUMEROSITY, number, the ſtate of being numerous.

Of aſſertion, if *numeroſity* of aſſerters were a ſufficient demonſtration, we might ſit down herein as an unqueſtionable truth.

Brown's Vulg. Errors.

2. Harmony, numerous flow.

NUMEROUS, containing many, conſiſting of many, not few, many.

Queen *Elizabeth* was not ſo much obſerved for having a *numerous*, as a wiſe council.

Bacon.

NUMI'SMATOGRAPHI'A (of νυμισμα, and γραφη, Gr. deſcription) the deſcription and knowlege of ancient medals and coins.

NUN, a bird called a titmouſe.

NUNCIA'TION, a ſhewing, a report, a declaration, *L.*

NU'NCIATURE, the office of a nuncio.

NU'NCUPATIVE (with *Scholmen*) a term uſed to expreſs ſomething that is nominal only; or that has no exiſtence but in name.

NUN'DINA (among the *Romans*) a goddeſs, who, as they believed, preſided over the purifications or luſtrations of children, which ſome derive from *nonus*, L. *q.* becauſe the male infants were not purified till the 9th day; but the females on the 8th.

NUN'DINÆ (qu. *novendinæ*, of *nunc dies nona*, *i. e.* now the 9th day) a market which was kept every 9th day at *Rome*, to which the people reſorted, not only to buy and ſell, but alſo to get intelligence of what laws were made.

NUNS, religious women who make a profeſſion of a contempt of the world and chaſtity.

In ancient times they were not obliged by any vow not to marry: however, it was thought ſcandalous, and a mark of inconſtancy, if they did marry after they had made a profeſſion.

Nunneries were not built before the time of *Conſtantine* the emperor; notwithſtanding there were then many of theſe religious maids; but they lived at home with their parents.

In the monaſteries of *Egypt* and *Syria*, nuns at their admiſſion were wont to offer their hair to the abbeſs; becauſe it was not lawful for them to waſh or anoint their heads; therefore to keep their heads the cleaner from vermin, their hair was cut off.

There are in the *Romiſh* church nuns of ſeveral orders, as of St. *Bennet*, St. *Clara*, St. *Bridget*, St. *Catharine*.

The nuns of St. *Bennet*, took their original from *Scholaſtica*, ſiſter to St. *Bennet*. Theſe were not allowed to ſtand godmothers at baptiſm, nor to go abroad, except accompanied by ſome ancient grave matron; they ſpent their time in meditation, prayer and ſinging, and were obliged to the obſervation of the canonical hours. They were not to ſpeak with any man except in publick and before witneſſes; if any one proved unchaſte after three whippings, ſhe was fed with bread and water in priſon for a year.

Nuns of St. *Clara*, ſo called from their foundreſs *Clara* of *Aſſize*, who lived in a cottage 42 years, afflicting her body with various kinds of auſterities, wearing the briſtly ſide of a hog's ſkin next to her body, went barefooted, and lay on the bare ground. Her rules were the ſame as thoſe of the *Franciſcans*.

Nuns of St. *Bridget*, took their name of one *Bridget*, a princeſs of *Sweden*, about the year 1360. Her rule was the ſame as that of St. *Baſil*. And they as well as the monks were to wear grey cloaks, and coats with a red croſs upon them.

They were forbid to have any thing properly their own, to touch money; and to lie upon ſtraw. They were not to admit of converſence with a man, except at a window, and were perſuaded to believe that ſhe who never opened her window, ſhould be moſt rewarded in Heaven.

Theſe nuns were to be married by a biſhop to Chriſt by a ring, who alſo inveſted her with her nun's habit at the altar: their coffins were carried by four ſiſters, ſprinkling duſt on it into the convent. Theſe nuns were chiefly in *Sweden*. But this order was at *Richmond* in *Surry* in the year 1414.

Nuns of St. *Catharine*, took their name of *Catharine* of *Senæ*, in *Tuſcany*, in the year 1455, and followed the rules of St. *Dominick*. This ſaint is ſaid to have drank nothing but water, and to have eaten only bread and raw herbs; ſcarce ſlept an hour in two days, chaſtiz'd herſelf with an iron chain for an hour and a half at a time, till ſhe was all bloody, three times a day. The nuns wear a white garment, and over it a black veil.

NUR'SERY, a college of young perſons deſigned for the miniſtry or prieſthood.

NUI'SANCE (*nuiſance*, F.) annoyance.

NUSANCE, a writ which lies for one that has been guilty of a nuſance or annoyance in raiſing a wall, ſtopping of water, or any unlawful act in his own ground, or elſewhere, to the damage of his neighbour.

NUT (with *Anatomiſts*) the top of a man's yard.

NUTA'TION (with *Aſtronomers*) a kind of trepidation or tremulous motion of the axis of the earth, whereby in each annual revolution it is twice inclined to the ecliptick, and as often returns to its former poſition.

NUT'MEG, a ſort of ſpice aromatick-nut, the product of ſome place in *Eaſt-India*. Theſe nuts grow incloſed in three different covers; the firſt of which is thin and of a yellowiſh red, this is called *mace*; this is ſurrounded by the ſhell which is a hard, thin, blackiſh cover, under or within which is a greeniſh film, within which is the nut called the *nutmeg*, which is the kernel or fruit.

The whole commerce of *nutmegs* is in the hands of the *Dutch Eaſt-India* company.

NUTRIMENT (*nutrimentum*, L.) that which feeds or nouriſhes, food, aliment.

The ſtomach returns what it has received, in ſtrength and *nutriment*, diffuſed into all the parts of the body. *South.*

Does not the body thrive and grow,
By food of twenty years ago?
And is not virtue in mankind
The *nutriment* that feeds the mind?
Swift's Miſcel.

NUTRIMENTAL, having the qualities of food, alimental.

By virtue of this oil vegetables are *nutrimental*, for this oil is extracted by animal digeſtion, as an emulſion. *Arbuthnot.*

NUTRITION (from *nutritio*, *nutrio*, L. *nutrition*, F.) the act or quality of nouriſhing, ſupporting ſtrength, or encreaſing growth.

New parts are added to our ſubſtance, to ſupply our continual decayings, nor can we give a certain account, how the aliment is ſo prepared for *nutrition*, or by what mechaniſm it is ſo regular diſtributed.
Glanville Scepſ. c. iii.

The obſtruction of the glands of the meſentery is a great impediment to *nutrition*; for the lymph in thoſe glands is a neceſſary conſtituent of the aliment, before it mixeth with the blood. *Arbuthnot on Aliments.*

NUTRI'TION (in *Pharmacy*) a kind of ſeparation, conſiſting in the gradual mixture of liquors of different natures, by ſtirring them together till they have acquired a thick conſiſtence.

NUTRITION (with *Phyſicians*) a natural increaſe, whereby that of any bodily ſubſtance that is in continual decay, is repaired by conſtant nouriſhment.

NUTRITIOUSNESS (*nutritius*, L.) nouriſhing quality.

To NUZ'ZLE, to hide the head in a warm ſoft place, as a young child does in its nurſe's boſom.

NYCTALOPI'A (νυκταλωπία, of νυκτος λωπος ωπι, Gr.) a diſeaſe in the eyes, which is twofold, 1. a dimneſs of ſight in the night or in dark places, without any defect in the light: 2. a dimneſs of ſight in the light, and a clear ſight in ſhady or dark places, *L.*

NYCTHE'MERON (νυχθήμερον, Gr.) the ſpace of twenty-four hours, an intire night and day.

NY'MPHA (νυμφή, Gr.) the little ſkin wherein inſects are incloſed, both while they are in the eggs, or after they have undergone an apparent transformation, or the firſt change of *Eruca*, palmer worm, or maggot, in ſuch inſects as undergo a transformation; or it is rather the growth or increaſe of the *Eruca*, whereby the figure of the ſucceeding animal is beginning to be expreſſed, by the explication of its members, which before lay involved up in the *Eruca* (as a plant is in its ſeed.) So that *Nympha* is only the animal under that imperfect form. It is ſometimes called *Chryſalis*, ſometimes *Aurelia*, and by others *Necydalus*.

NY'MPHÆ (with *Anatomiſts*) ſmall, ſoft pieces of fleſh proceeding from the juncture of the *Os Pubis* in the neck of the womb; ſo called, becauſe they are placed near the paſſage where the water iſſues out of the bladder, *L.*

NYMPHA (with *Anatomiſts*) a hollowneſs or void ſpace in the nether lip, *L.*

NYMPHÆ (in *Rome*) certain baths or grotto's ſacred to the nymphs, from thoſe ſtatues which adorned them, or from the waters and fountains which they afforded, they were ſo called. They were in number twelve, and were retreats of pleaſure, adorned with grotto's, fountains and ſtatues of the nymphs, *&c.* They were ſquare marble buildings, into which there was but one door; where were ſteps that led down to grotto's, paved with marble of curious colours; the walls were beautified with ſhell-work, and a ſtream which ſurrounded the place, fell from a fountain at the end of the grotto.

NYMPHÆ'UM (νυμφαιον, Gr.) a publick hall or building among the ancients, richly furniſhed and adorned for publick banqueting; where thoſe who wanted conveniences at home held their marriage feaſts.

NYMPHOMANI'A (of νυμφη, the *Nymphæ*, and μανία, Gr. madneſs) the *Furor uterinus*, a diſtemper which provokes women to tranſgreſs the bounds of common modeſty without reſtraint.

NYMPHOTOMI'A, (νυμφοτομια, Gr.) a cutting off the *Nymphæ* in women, which in ſome ſometimes bunching out, hinders the *Coitus*, or makes it difficult.

O

O o, *Roman*; *O o*, Italick; 𝔒 𝔬, *Eng.* O o, *Sax*; are the fourteenth letter in order of the alphabet; *o*, the fifteenth, and O ω, the 24th of the *Greek*, and ע, the ſixth of the *Hebrew*.

O is alſo uſed as an interjection of abhorrence, admiration, calling, deriſion, deſiring, indignation, *&c.*

O, is not ſounded in *People*, *Jeopardy*, &c.

O, with the ancients, was a numeral letter ſignifying 11.

O, with

Ō, with a dash, ſtood for 11000000.

O (among the *Iriſh*) ſet at the beginning or before the name of a family is a note of dignity, as O *Bryan*, O *Neal*, &c.

O (with the *Ancients*) was put as a hieroglyphick or ſymbol of eternity.

An OAK (*Hieroglyphically*) repreſents ſtrength, virtue, conſtancy; and alſo length of life, as being ſteady, and living longer than moſt other trees.

OAK'EN (acc, *Sax.* an oak) of or pertaining to an oak.

OAR (oare, *Sax.*) a long pole with a broad end, by which veſſels are driven in the water, the reſiſtance made by water to the oar puſhing on the veſſel.

The *oars* were ſilver,
Which to the tune of flutes kept ſtroke, and made
The water which they beat, to follow faſter,
As amorous of their ſtrokes.
Shakeſp. Jul. Cæſar.

So tow'rds a ſhip the *oar-fiun'd* gallies ply,
Which wanting ſea to ride, or wind to fly,
Stands but to fall reveng'd.
Denham's Poems.

In ſhipping ſuch as this, the *Iriſh* kern
And untaught *Indian*, on the ſtream did glide,
E'er ſharp-keel'd boats to ſtem the flood did learn,
Or fin-like *oars* did ſpread from either ſide.
Dryden.

To OAR, to row.

He more undaunted on the ruin rode,
And *oar'd* with labouring arms along the flood.
Pope.

OARY, having the form or uſe of oars.

The ſwan with arched neck,
Between her white wings mantling, proudly rows
Her ſtate with *oary* feet. *Milton.*

OARS, a boat for carying paſſengers with two men to row it; alſo inſtruments wherewith boats are rowed.

OAT'EN, of or pertaining to oats.

OATH (Ath, *Sax.*) is a ſolemn appeal to God, implying that we deſire not his mercy and protection any otherwiſe than as the matter affirmed is either true or falſe, and tho' all profane or falſe ſwearing is ſtrictly forbid, by the ſcriptures of both the old and new teſtament, yet the neceſſity of the occaſion requires it for the diſcovery of the truth.

Legal OATH, is a ſwearing in open court, before a magiſtrate appointed by authority to adminiſter ſuch oaths; where a perſon is called upon to give evidence, to any matter of fact, &c.

Corporal OATH, is when a perſon in giving evidence before ſuch magiſtrates, by laying his hand upon ſome part of the ſcripture, and kiſſing the book; this form being appointed by law for coming at the truth, this phraſe being uſed, *So help me God*, which is deſign'd to ſignify the perſon ſwearing, pawns his or her expectation of God's bleſſing in this life, and of eternal ſalvation in the life to come, upon the truth he ſwears.

OAT-MEAL of aꝛen and meale pe, *Sax.*) meal or flower made of oats.

OAZ'INESS, ſliminy, muddy, marſhy quality.

OB'DURACY (of *obduratus*, L.) hardneſs of heart, ſtubborneſs, obſtinacy.

OBDU'RED (*obduratus*, L.) hardened. *Milton.*

OBEDIENCE (among *Divines*) conſiſts in ſuch a ſubmiſſive frame of ſpirit, by which a man always reſigns and devotes himſelf to the diſpoſal of the divine Being; being ready in every condition to do or ſuffer whatſoever he apprehends to be moſt reaſonable and acceptable, and by which he may beſt expreſs his love and ſubjection to him.

Active OBEDIENCE *to God*, conſiſts in a readineſs of mind to do what he enjoins.

Paſſive OBEDIENCE *to God*, is an acquieſcence of mind in whatſoever he ſhall pleaſe to inflict.

OBE'DIENTNESS, (*obedientia*, L.) obedient quality.

OB'ELISK (ὀβελισκος, Gr.) a four ſquare ſtone, growing ſmaller from the baſis to the top, tending in a ſharp point. It differs from a pyramid, in that it is made all of one intire ſtone or piece, and its baſis is much narrower.

The *Egyptian* obeliſks were ſquare pillars, raiſed in the form of a pyramid, and engraven on every ſide with hieroglyphical characters, and myſterious ſecrets; underſtood by very few beſides their prieſts, who called them the fingers of the ſun, to which planet they were commonly didicated; their compoſition was of a ſtone dug near the cataracts of *Nile*, as hard a porphyry, and of divers colours; repreſenting (as they imagined) the four elements. The firſt that was erected was by *Mamſtr*, king of *Egypt*, *An. Mund.* 2604; whoſe ſucceſſors erected divers others; but they were moſt of them deſtroyed by *Cambyſes*, king of *Perſia*, when he conquered *Egypt*. And thoſe that remained were carried by the *Romans* to *Alexandria*, and from thence to *Rome*, were there are ſome remaining to this day; the higheſt were about 140, and the loweſt about 15 feet.

OBESE'NESS (*obeſitas*, L.) groſſneſs, fatneſs.

To OBEY (*obeïr*, F. *obedio*, L.) 1. To pay ſubmiſſion to, to comply with, from reverence to authority.

The will of heav'n
Be done in this and all things! I *obey*.
Shakeſp. Hen. VIII.

I am aſham'd that women are ſo ſimple
To ſeek for rule, ſupremacy, and ſway,
When they are bound to ſerve, love, and *obey*.
Shakeſp.

Let

Let not ſin reign in your mortal body, that you ſhould *obey* it in the luſts thereof.
Rom. iv. 12.

Was ſhe thy god, that her thou didſt *obey*,
Before his voice?
Milt. Par. Loſt, b. x.

Africk and *Judia* ſhall his pow'r *obey*,
He ſhall extend his propagated ſway
Beyond the ſolar year, without the ſtarry way.
Dryden.

2. It had formerly ſometimes *to* before the perſon obeyed, which *Addiſon* has mentioned as one of *Milton*'s Latiniſms; but it is frequent in old writers; when we borrowed the *French* word we borrowed the ſyntax, *obeïr au Roi*.

Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel,
Yet *to* their general's voice they ſoon *obey'd*.
Milton.

OB'JECT, the matter of an art or ſcience, or that about which it is employed, the ſame as ſubject.

Material OBJECT, the thing itſelf which is treated or conſidered of.

Formal OBJECT, the manner of conſidering it.

OBJECT (*objectum*, L.) any thing placed to behold, or oppoſed to any of the ſenſes; ſomething apprehended or preſented to the mind either by ſenſation or by imagination.

OBJECTIVE *Line* (in *Perſpective*) is the line of an object, from whence the appearance is ſought for in the draught or picture.

OBJECT'IVELY (*School Term*) a thing is ſaid to exiſt *objectively*, when it exiſts no otherwiſe than in being known, or in being an object of the mind.

O'BIT, a funeral ſolemnity or office for the dead, uſually performed in the church, while the corps was there before its interment: it is alſo uſed to ſignify an anniverſary office or maſs held annually in the church of *Rome*, on ſome particular day, in commemoration of ſome deceaſed perſon.

OBLA'TI, ſecular perſons, who reſigned themſelves and their eſtates to ſome monaſtery, and were admitted as lay-brothers.

Some have been ſo extravagant as to give their whole patrimony, and as far as was in their power their whole family too, to the uſe and ſervice of the monaſtery, and alſo obliged their deſcendants to the ſame kind of ſervitude.

The form of their admittance was, by putting about their necks the bell ropes of the church, and a few pence on their heads, as a mark of ſervitude; theſe wore habits, but different from thoſe of the monks.

Funeral OBLATIONS, offerings by way of atonement for the faults or neglects of the party deceaſed, in paying tithes or other eccleſiaſtical dues; which was the beſt horſe led before the corps, and delivered at the grave or the church gate for the uſe of the prieſt.

O'BLIGATED (*obligatus*, L.) obliged, bound or tied to.

Natural OBLIGATIONS, are ſuch as bind only by virtue of the law of nature, and aſſiſted by civil laws and civil power.

Civil OBLIGATIONS, are ſuch as are ſupported on civil authority alone, and which conduces a conſtraint, without any principle or foundation of natural equity.

Perpetual OBLIGATIONS, are thoſe that cannot be taken off, as long as the perſon exiſts, in whom it adheres. Of this kind are the obligations we lie under to God and towards our neighbour.

OBLIGATIONS (ſay the *Moraliſts*) lie only to things poſſible, wherefore promiſes about impoſſible things are null and void; when the thing at the time of making the pact appeared poſſible, if it happen by chance the pact is diſannulled.

Connate OBLIGATIONS (with *Moraliſts*) are ſuch as all men fall under by virtue of their being creatures endued with reaſon; as ſuch as neceſſarily attend and accompany the rational nature, conſidered in that ſimple and general notion.

Adventitious OBLIGATIONS (with *Moraliſts*) are ſuch as fall upon men, by the intervention of human deeds, not without the conſent of the parties, either expreſſed, or at leaſt preſumptive.

Mixed OBLIGATION, is one both natural or civil, which being founded in natural equity, is further confirmed and enforced by civil authority.

Moral OBLIGATIONS, are ſuch as relate only to things or caſes not only poſſible but convenient; as the promiſe of a viſit at a ſtated time, which is not ſuppos'd to be binding, if any event happen to hinder the performance.

O'BLIGATORINESS, binding, *&c.* quality.

OBLIGE'MENT, an obligation, a being obliged.

OBLIQUA'TION (in *Catopticks*) as *Cathetus* of *Obliquation* is a right line, drawn perpendicular to a mirrour, in the point of incidence of the reflection of a ray.

OBLI'QUE *Projection* (in *Mechanicks*) is that where a body is impelled in a line of direction, which makes an oblique angle with the horizontal line,

OBLIQUE *Percuſſion*, is that wherein the direction of the ſtriking body is not perpendicular to the body ſtruck, or is not in line with its center of gravity.

OBLIQUE *Aſcenſion* (*Aſtron.*) is an arch of the equator, intercepted between the firſt point of *Aries*, and that point of equator which riſes together with the ſtar, *&c.* in an oblique ſphere.

OBLIQUE *Deſcenſion* (*Aſtronomy*) is an arch

arch of the equator; intercepted between the firſt point of *Aries*, and that point of the equator which ſets with a ſtar, *&c.* in an oblique ſphere.

OBLI'QUITY } athwartneſs, ſideway-
OBLI'QUENESS } neſs, crookedneſs, ſlantingneſs.

OBLIQUITY *of the Ecliptick* (*Aſtronomy*) is the angle which the ecliptick makes with the equator, which is 23 degrees and 29 minutes.

OBLIT'ERATED (*obliteratus*, L.) blotted out.

OBLIV'ION, forgetfulneſs, which, by naturaliſts is defined to be a loſs of the ideas or conceptions of the things once perceived; which happens when they make but a light impreſſion upon the brain, *F.* of *L.*

OBLIV'IOUSNESS (of *obliviоſus*, L.) forgetfulneſs.

OBLONG'NESS (of *oblongus*, L. and *neſs*) oblong form, or the being of the form of a long ſquare.

OBNOX'IOUSNESS (of *obnoxius*, L.) liableneſs, ſubjectneſs to puniſhment, danger, *&c.*

OBNU'BILATED (*obnubilatus*, L.) clouded over, overcaſt with clouds.

OB'OLUS (ὀβολὸς, Gr.) a *Roman* ſilver coin, the 6th part of a denarius or penny, in value about five farthings *Engliſh*; alſo the 6th part of an *Attick dram*; alſo the weight of ten grains or half a ſcruple.

OBOLUS, is now uſually taken to ſignify our half-penny; but in old time it ſignified the half noble; the noble was then called a penny, and its quarter a farthing. And in like manner denarius ſignified the whole coin, whether it were angel, royal, *&c.* and *obolus* its half, and quadrans the fourth part.

OBSCENE'NESS, words or actions that indicate impurity, unchaſtity, lewdneſs, bawdy or ſmuttineſs.

OBSCURE (*obſcur*, F. *obſcurus*, L.) 1. Dark, unenlightened, gloomy, hindring ſight.

Whoſo curſeth his father or mother, his lamp ſhall be put out in *obſcure* darkneſs. *Prov.* xx. 20.

Who ſhall temp with wand'ring feet
The dark unbottom'd infinite abyſs,
And thro' the palpable *obſcure* find out
His uncouth way?
Milt. Par. Loſt.

2. Living in the dark: 3. not eaſily intelligible, abſtruſe, difficult: 4. not noted, not obſervable.

To OBSCURE (*obſcuro*, L.) 1. To darken, to make dark.

Sudden the thunder blackens all the ſkies,
And the winds whiſtle, and the ſurges roll
Mountains on mountains, and *obſcure* the pole. *Pope.*

2. To make leſs viſible.

Thinking by this retirement to *obſcure* himſelf from God, he infringed the omniſciency and eſſential ubiquity of his maker.
Brown's vulgar Errors.

3. To make glorious, beautiful, or illuſtrious.

Think'ſt thou, vain ſpirit, thy glories are the ſame,
And ſeeſt not ſin *obſcures* thy godlike frame?
I know thee now by thy ungrateful pride,
That ſhows me what thy faded looks did hide.
Dryden.

OBSCU'RED (*obſcuratus*, L. *obſcuri*, F.) darkened, cloudy, deprived of brightneſs or clearneſs, rendred leſs intelligible.

OBSECRATION (in *Rhetorick*) a figure whereby the orator implores the aſſiſtance of ſome god or man.

OB'SEQUIES (*obſeques*, F. of *obſequiæ*, L. *i. e.* ready to ſervice; becauſe theſe obſequies are the laſt devoirs that can be rendered to the deceaſed) funeral rights and ſolemnities.

OBSER'VANTNESS (*obſervantia*, L.) regardfulneſs, reſpectfulneſs.

OBSERVATORY, a building erected and accommodated with all ſorts of inſtruments, proper for aſtronomical obſervations, for making of proper improvements and regulations for the calculation of eclipſes, *&c.* and finding the true ſyſtems and motions of the planets; but eſpecially of the moon, whoſe irregularities require more application to reduce to a compleat ſyſtem than any of the other planets.

There have been for this purpoſe divers edifices erected, and furniſhed with proper inſtruments and artiſts.

The moſt noted obſervatories in *Europe* are, 1. That of *Tycho Brahe*, a nobleman of *Denmark*, at *Uraineberg*, in the iſland of *Wern*; between the coaſts of *Schonen* and *Zealand* in the *Baltick*.

2. The obſervatory of *Paris*, erected by *Lewis* XIV. in order for the obſervation of the ſtars and planets; alſo congelations, refrigerations, indurations, *&c.* of the air and other meteors. This edifice is built in a four ſquare form, ſituate exactly anſwering to the four cardinal points of the world, *Eaſt*, *Weſt*, *North* and *South*; the foundation being laid 80 foot below the ground, and the building carried up as much above it; being three ſtories in height, and a terraſs at the top, from whence the whole horizon appears flat.

The ſtair-caſe of this is alſo a work of curioſity, being in the form of a ſcrew; and ſo contrived, that from the bottom there is a full ſight of the ſtars that paſs the zenith of this place; this obſervatory is likewiſe very well furniſhed with proper inſtruments and learned men, who have publiſhed ſeveral things uſeful in *Aſtronomy*, *Geography*, *&c.*

3. The royal obſervatory at *Greenwich*, founded by K. *Charles* II. and attended for many years by Mr. *Flamſtead*, whoſe great induſtry

induſtry and accurate ſkill, have produced volumes in *Aſtronomy*.

Obſervatories are now grown ſo common, that there is ſcarce any univerſity or college where the mathematicks are ſtudied, but what is furniſhed with obſervatories, tho' not ſo noble as thoſe before mentioned.

There has alſo of late years an obſervatory been erected at *Peking* in *China*, by the late emperor, by the interceſſion of the miſſionaries, and has been furniſhed with inſtruments.

To OBSERVE (*obſervare*, L.) to contemplate or ſtudy; to mark, mind or take notice of, to heed; to eye, to watch, to ſpy; to have a ſtrict eye over.

OBSIDI'IONAL *Crown* (with *Heralds*) is repreſented as in the figure, being a ſort of garland made of graſs, which was by the *Romans* given to thoſe that had held out a ſiege, or cauſed the enemy to raiſe it, by repulſing them or otherwiſe.

OBSTINATE (*obſtinatus*, L.) ſtubborn, contumacious, fixed in reſolution. Abſolutely uſed it has an ill ſenſe; but relatively, it is neutral.

Her father did not fail to find,
In all ſhe ſpoke, the greatneſs of her mind;
Yet thought ſhe was not *obſtinate* to die,
Nor deem'd the death ſhe promis'd was ſo nigh. *Dryden.*

Look on *Simo*'s mate,
No aſs ſo meek, no aſs ſo *obſtinate*.
Pope's Epiſt. 2.

OBSTINATELY, ſtubbornly, inflexibly, with unſhaken determination.

A *Greek* made himſelf their prey,
T' impoſe on their belief, and *Troy* betray;
Fix'd on his aim, and *obſtinately* bent
To die undaunted, or to circumvent. *Dryden.*

Inflexible to ill, and *obſtinately* juſt. *Addiſon.*

My ſpouſe maintains her royal truſt,
Tho' tempted chaſte, and *obſtinately* juſt. *Pope.*

OBSTINATENESS, ſtubbornneſs.

OBSTRUC'TIVENESS (of *obſtructus*, L.) impeding, or obſtructing, hindering quality.

OBSTRU'ENCY (in *Medicine*) the quality or diſpoſition of thoſe medicines that condenſe the pores of the body; or allay the too rapid or ſwift motion of the blood.

OBTUSE'NESS (of *obtuſus*, L.) bluntneſs, dulneſs of edge.

OBTUSAN'GULARNESS (of *obtuſus angularis*, L.) the being obtuſe angled, or the having obtuſe angles.

OBVIOUSNESS (of *obvius*, L.) eaſineſs to be perceived.

OCCA'SIO (among the *Romans*) an allegorical divinity, the goddeſs of time, who preſides over the moſt favourable moment for ſucceſs in any enterprize; repreſented ſtark naked, with a long lock of hair upon her forehead, and bald behind: and alſo ſtanding on a wheel, with wings on her feet, and is ſaid to turn herſelf very ſwiftly round; by which is intimated, that we ſhould lay hold of the preſent opportunity.

OCCA'SIONALNESS (of *occaſio*, L.) the being or happening by, or according to occaſion.

OCCA'TOR (among the *Romans*) a god of huſbandry, that preſides over harrowing the ground, and breaking the clods.

OCCIDEN'TAL } (of *occidentalis*,
OCCIDEN'TALNESS } L.) weſterlineſs, or the having a weſterly ſituation.

OC'CULT *Line* (in *Geometry*) in conſtructing a ſcheme, is a line that is only aſſiſting or helpful towards the compleating the ſcheme, and is therefore drawn very ſmall or faint, or with ſome matter that will rub out again, when the purpoſe for which it was intended is ſerved.

OCCULT *Sciences*, magick, necromancy, the Cabala, *&c.*

OCCULT *Cancer*, the ſame as primitive cancer.

OCCULTNESS (of *occultus*, L.) hiddenneſs, concealedneſs.

OC'CUPANT (in *Common Law*) when a man makes a leaſe to another for the term of the life of a third perſon; the leſſee dying, he who firſt enters ſhall hold the land as occupant, during the life of the third perſon.

OCCUPA'TION (with *Rhetoricians*) is a figure when the orator ſeems to paſs by, to be ignorant of, or to be unwilling to declare that which at the ſame time he chiefly inſiſts upon. It is alſo called *Preterition*.

OCCUPATIONS (in the *Statute de Bigamis*) purpreſtures, intruſions, uſurpations upon the king, by uſing liberties or franchiſes that a perſon is not intitled to.

OCCURRING } (*occurrens*, L.) meet-
OCCURRENT } ing, coming in the way, offering or preſenting itſelf.

OCHLOCRATI'A (of ὄχλος, a multitude, and κρατία, Gr. power) a form of government, wherein the populace has the ſole power and adminiſtration.

O'CHY-HOLE, a remarkable cave in *Mendip-Hills* in *Somerſetſhire*, of a vaſt length; where ſeveral wells and ſprings are diſcovered.

OC'TAGONIAL (of ὀκτάγωνος, Gr.) having eight angles and ſides.

OCTAN'GULARNESS (of *octangulus*, L.) the having eight angles.

OCTA'PLA (of ὀκταπλάσιος, Gr. eightfold) a kind of *Polyglot* bible, conſiſting of eight columns.

OC'TATEUCH (ὀκτατεύχος, Gr.) the eight firſt books of the *Old Teſtament*, from *Geneſis* to the end of *Judges*.

OCTO'BER

OCTO'BER (of *octo*, eight) is with us the tenth month in the year; but was ſo called from being the eighth, beginning the year with *March*.

OCTOBER (in *Painting*, &c.) is repreſented in a garment of the colour of decaying flowers and leaves; having his head adorned with a garland of leaves of oak, with acorns; holding in his right hand a ſcorpion, and in his left a baſket of cheſnuts, medlars, ſervices, *&c.*

OCTOPETA'LOUS (of *octo*, L. and πέταλον, Gr. a flower leaf) having eight flower leaves.

OCTOSTYLE (ὀκτοστύλος, Gr.) the face of a building containing eight columns.

OCTU'PLE (*octuplus*, or *octuplex*, L.) eight fold.

OCU'LI-*Cancrorum* (with *Phyſicians*) crabs-eyes; certain ſtones taken out of the heads of river cray-fiſh, *L.*

ODDLY (from *udda*, Swediſh, odd.) 1. Not evenly: 2. ſtrangely, particularly, unaccountably, uncouthly.

The dreams of ſleeping men are made up of the waking man's ideas, tho' for the moſt part *oddly* put together. *Locke.*

The real eſſence of ſubſtances we know not; and therefore are ſo undetermined in our nominal eſſences, which we make ourſelves, that if ſeveral men were to be aſked concerning ſome *oddly*-ſhaped fetus, whether it were a man or no? it is paſt doubt, one ſhould meet with different anſwers. *Locke.*

As maſters in the clare obſcure,
With various light your eyes allure:
A flaming yellow here they ſpread;
Draw off in blue, or charge in red;
Yet from theſe colours *oddly* mix'd
Your ſight upon the whole is fix'd. *Prior.*

Foſſils are very *oddly* and elegantly ſhaded, according to the modification of their conſtituent ſalts, or the cavities they are formed in. *Bentley's Sermons.*

Her awkward Love indeed was *oddly* fated;
She and her *Polly* were too near related. *Prior.*

OD'NESS (of *oed*, Teut.) unevenneſs in number; alſo ſingularneſs, or unuſualneſs in manner or form.

The ODE (among the *Ancients*) ſignified a ſong or poetical compoſition, fit for ſinging, which was uſually performed with the voice and lyre together. The matter of it was to the honour of ſome hero or great man.

The diſtinguiſhing character of this ſort of poetry is ſweetneſs, the poet endeavouring to ſooth his auditors or readers by the variety of the verſe, and the delicacy of the words, the beauty of the numbers, and a choice of ſuch things as are moſt beautiful in themſelves, for the ſubject of his deſcription.

The ode is not always confined to what is great and ſublime, it deſcends ſometimes to gallantry and pleaſure. Theſe are commonly called *Anacreonticks*, and in *Engliſh* are generally confined to ſeven ſyllables, or eight at moſt; but the ſeven feet meaſure is the ſofteſt.

ODE'UM (with the *Ancients*) a kind of muſick theatre; a place for rehearſal and practice before the actors and muſicians appeared to perform their part in the great theatre.

ODIOUS (*odieux*, F. *odioſus*, L.) 1. Hateful, deteſtable, abominable.

Forever all goodneſs will be moſt charming; forever all wickedneſs will be moſt *odious*.

Hatred is the paſſion of defence, and there is a kind of hoſtility included in its very eſſence. But then, if there could have been hatred in the world, when there was ſcarce any thing *odious*, it would have acted within the compaſs of its proper object. *South's Sermons.*

Let not the *Trojans*, with a feign'd pretence
Of proffer'd peace, deluded the Latian prince;
Expel from *Italy* that *odious* name. *Dryden.*

2. Expoſed to hate: 3. cauſing hate, inſidious.

The ſeventh from thee,
The only righteous in a world perverſe,
And therefore hated, therefore ſo beſet
With foes, for daring ſingle to be juſt,
And utter *odious* truth, that God would come
To judge them with his ſaints. *Milt. Par. Loſt.*

ODIOUSLY, hatefully, abominably.

Had thy love ſtill *odiouſly* pretended,
Been, as it ought, ſincere, it would have taught thee
Far other reaſonings *Milton's Agoniſtes.*

ODIOUSNES (of *odioſus*,) hatefulneſs, abominableneſs.

ODONTAL'GICK (of ὀδοντάλγια, Gr.) pertaining to the tooth-ache.

ODORIF'EROUSNESS (of *odoriferus*, L.) ſweet ſmellingneſs.

ODYS'SE (ὀδυσσεία, Gr.) an epick poem of *Homer's*, wherein he relates the adventures that befel *Ulyſſes* in his return from the ſiege of *Troy*.

OECONOMI'CA (οἰκονομικὴ, Gr.) a part of moral philoſophy, which treats concerning the management of the paſſions.

OECONOMY (οἰκονομία, of οἶκος, an houſe, and νέμω, Gr. to diſtribute) good order, diſpoſition, method, contrivance, conſtitution, harmony, good management or regularity in the affairs of a family, way of living, *&c.*

OECONOMY (with *Architects*) that method that has regard to the expences and the quality of the materials.

Animal OECONOMY, the firſt branch of the theory of phyſick, or that which explains the parts of a human body, their ſtructure and uſe; the nature and cauſes of life and health,

health, and the effects or phænomena arising from them.

Legal OECONOMY } the legal dispen-
Jewish OECONOMY } sation or manner in which God was pleased to guide and govern the people of the *Jews* under *Moses*'s administration; including not only the political and ceremonial laws, but also the moral law.

Christian OECONOMY, the evangelical dispensation is opposed to the legal one, and comprehends all that relates to the covenant of grace that God has made with men through *Jesus Christ*.

OESOPHAGÆ'US (οισοφαγος, Gr.) the *Spincter Gulæ*; a continuation of the muscle called *Pterigopharingæus*, arising from each side of the scutiform cartilage, and like it passes to a middle line on the back part of the fauces.

OEUFS (in *Architect.*) the ovals or ornaments of pillars, *F.*

OFFERTORY (*offertorium*, L.) a place in a church, where the offerings or gifts of the people were kept; also in the church of *Rome* an anthem sung or played on the organ, at the time the people are making an offering.

An OFFICE *found* (in *Law*) signifies a thing found by inquisition, *ex officio*.

OFFICE (in *Ethicks*) duty, or that which virtue and right reason directs mankind to do.

OFFICE (in a *Civil Sense*) is the mutual aid and assistance which mankind owe to one another; also a particular charge or trust, whereby a man is authorized to do something.

OFFICE, a place or apartment appointed for officers to attend in, for the discharge of their respective employments or office.

Casual OFFICES, are such as are given for life by patent, commission, *&c.* and which become vacant by the officer's death.

OFFICES (with *Architect.*) all those lodges and apartments serving for the necessary services and occasions of a palace or great house.

OFFICERS *of Policy*, are those in whom the government and direction of affairs of a community are invested, as mayors, sheriffs, *&c.*

OFFICERS *of Justice*, are those who are charged with the administration of justice and equity in the courts.

Royal OFFICERS, are such as administer justice in the king's name.

Flag OFFICERS, are admirals, vice-admirals and rear-admirals.

General OFFICERS (in an *Army*) the captain-general, lieutenant-general, major-general, brigadier-general, quarter-master-general, and adjutant-general.

Field OFFICERS, the colonel, lieutenant colonel, and major.

Subaltern OFFICERS, lieutenants, cornets, ensigns, serjeants, corporals.

Staff OFFICERS (in *Military Affairs*) quarter-master, serjeants, corporals, *&c.*

Staff OFFICERS (at *Court*) are such as bear a white staff in the king's presence, and at other times going abroad, have a white staff borne before them by a footman bare-headed, as lord steward, lord chamberlain, lord treasurer.

OFFICIAL'TY, the court or jurisdiction, whereof the official is head.

OFFI'CINAL (in *Pharmacy*) a term used of such medicines as a college of physicians requires to be constantly kept in apothecaries shops, ready to be made up in extemporaneous prescriptions.

OFFICIOUS (*officieux*, F. *officiosus*, L.) kind, doing good offices.

Yet, not to earth are those bright luminaries *officious*; but to thee, earth's habitant,
Milt. Par. Lost.

2. Importunely forward.

Cato, perhaps
I'm too *officious*, but my forward cares
Would fain preserve a life of so much value.
Addison.

OFFICIOUSLY, importunately forward.

The most corrupt are most obsequious grown,
And those they scorned, *officiously* they own.
Dryden.

Flatt'ring crouds *officiously* appear,
To give themselves, not you, an happy year.
Dryden.

2. Kindly, with unasked kindness.

Let thy goats *officiously* be nurst,
And led to living streams to quench their thirst. *Dryden.*

OFFICIOUSNESS, forwardness of civility, or respect, or endeavour, commonly in an ill sense.

The ships stands for the OFFING (*Sea Phrase*) is said of a ship seen from shore sailing out to seaward.

The Ship is in the OFFING (*Sea phrase*) means that she has the shore near her, and having another a good way without her towards the sea,

OFF-SCOWRING (of of, *Sax.* and *Scheuren*, Teut.) the refuse, or good for nothing parts of any thing.

OFF'SPRING (ofspring, *Sax.*) that which proceeds from any person or thing, as children, fruit, *&c.*

OFT'ENNESS (oftenneſſe, *Sax.*) frequentness.

OFT'EN-*Times* (of aft and time, *Sax.*) frequently.

OFF-WARD (*Sea term*) signifies contrary to the shore.

OGE'E } (with *Architects*) a wreath,
OGI'VE } circle, or round band; a member of a moulding, that consists of a round and a hollow; also an arch or branch of a *Gothick* vault, which, instead of being circular, passes diagonally from one angle to another, and forms a cross between the other arches, which makes the side of the square, of which the arches are diagonal.

To O'GLE (prob. of *o'eil*, F. or *oculus*, L.) to look hard at; but commonly uſed for to look at amorouſly.

O'GRESSES. See *Pellets*.

OIKOSCOPY (*οικοσκοπια*, of οικος, an houſe, and *σκοπια*, Gr. to view) divination by accidents that happen at home.

OIL (*oleum*, L. ελαιον, Gr.) is the expreſſed juice of olives, almonds, linſeed, nuts, &c. a liquid, fat, unctuous inflammeable ſubſtance, which is procured after various manners, and ſerves for various purpoſes; either for eating, drinking or burning in lamps, &c. or for painting, &c.

Fiſh OIL, an unctuous matter extracted from or boiled out of large fiſhes; ſuch as whales, &c. uſed by curriers, leather-dreſſers, ſoap-makers, &c.

OIL'INESS (of *oleum*, L, ele, *Sax.*) oily nature.

Virgin OIL, oil of olives, nuts, &c. freſh gathered, without being heated, too much preſſed, &c.

Granulated OIL, is that fixed in little grains, which of oil of olives is moſt eſteemed.

OIL *Bag*, a veſſel in birds, full of an unctuous ſubſtance, ſecreted by one and ſometimes by two glands, for that purpoſe, diſpoſed among the feathers, which being preſſed by the bill or head, emits an oily matter for the dreſſing or pruning their feathers.

OKER, a yellow, dry, fat, ſoft, foſſil earth or ſemi-metal, found ſometimes in copper, lead and ſilver mines, and ſometimes in a bed or mine alone by itſelf; it is uſed ſometimes as a proper flux for metals, when they are too harſh or brittle; but its principal uſe is in painting.

Red OKER is made of the yellow, by calcining it in the fire, till it becomes red.

Oker ſeems to be always impregnated with iron, and is generally what gives the chalybeal ſprings their medicinal virtues, as may be ſeen by letting them ſtand ſometimes, when the *oker* may be found at the bottom.

OISTER-*Coſt*, the herb ſnake-weed.

OISTER-*Green*, an herb.

OLD (eald, *Sax. alt*, German) 1. Paſt the middle part of life, not young.

To *old* age ſince you yourſelf aſpire,
Let not *old* age diſgrace my high deſire.
Sidney.

2. Of long continuance; begun long ago.

When *Gardiner* was ſent over as embaſſador into *France*, with great pomp, he ſaid unto an *old* acquaintance of his that came to take his leave of him, now I am in my *gloria patri*. Yea, ſaid his friend, and I hope, *et nunc et ſemper*. Or, replied the biſhop, if it pleaſe the king my maſter, *ſicut erat in principio*, a poor ſcholar of *Cambridge* again.
Cambden's Remains.

3. Not new.

The vine beareth more grapes when it is young; but grapes that make better wine when it is *old*; for that the juice is better concocted. *Bacon's Nat. Hiſt.*

2. ancient, not modern.

The *Genoeſe* are cunning, induſtrious, and inured to hardſhip; which was likewiſe the character of the *Old Liguriens*.
Addiſon on Italy.

5. of any ſpecified duration.

How *old* art thou? not ſo young, Sir, to love a woman for ſinging; nor ſo *old* to dote on her for any thing. I have years on my back forty-eight. *Shakeſp. King Lear.*

OLD'NESS (ealdnyſſe, *Sax.*) advanceneſs in age, antiqueneſs, ſtaleneſs, wornneſs.

OLD'ER (of ealdor, *Sax.*) more aged.

OLD'ISH (ealdiſh, *Sax.*) ſomething old.

OLEO'SITY (of *oleoſus*, L.) oilineſs, oily nature.

OLI'BANUM (of ὀ, and λιβανος, Gr.) male incenſe, ſweet-ſcented gum or roſin, that runs in white or yelloviſh drops out of ſeveral ſmall trees, at the foot of mount *Libanus*, &c.

OLIVES, the fruit of the olive tree, of which there are two ſorts, the cultivated and the wild, the firſt of which is moſt eſteemed. The tree grows of a moderate height; its trunk is knotty, the bark ſmooth, of an aſh colour; the wood ſolid and of a yelloviſh colour; the leaves are longiſh, reſembling thoſe of the willow, of a darkiſh green on the upper ſide, and white on the under.

Theſe trees put out white flowers in bunches in the month of *June*, the flowers are monopetalous, widening upwards, and dividing into four parts; to the flower ſucceeds the fruit, which is of an oval form; is firſt green, then pale, and when it is quite ripe becomes black. This fruit being pickled is much eſteemed.

A hard ſtone is incloſed in the pulp of it, full of longiſh ſeeds; from this fruit three ſorts of oil is preſſed; the firſt and pureſt is what is commonly call'd olive or ſallad oil; the ſecond is not ſo good either in taſte or ſmell; the third worſe, and fit only for lamps and other inferior uſes.

An OLIVE-*Tree*, (*Hieroglyphically*) repreſents fruitfulneſs, peace, concord, obedience and meekneſs.

A garland of OLIVE, was by the *Greeks* given to thoſe who came off victorious at the *Olympick* games, obſerved in honour of *Jupiter*, at the foot of mount *Olympus*.

OLYM'PIAD (ſo call'd from the *Olympick Games*) a period of time of four years, anciently a common method of computing time among the *Greeks*, and principally from the 27th olympiad, in which *Chorebus* was victor, which was 108 years before the firſt inſtitution by *Iphitus*; before an exact regiſter of thoſe who bore away the prize at the publick olympick games was kept.

Timæus is reckoned the firſt hiſtorian, who made uſe of this method; but was followed afterwards by *Eratoſthenes* and *Polybius*; before

fore whoſe times the *Greek* hiſtorians only related the facts, without preciſely determining the time.

OLYM'PIAN *Jupiter*, a title given him from the city Olympia, in *Elis* in *Peloponneſus*, where he had a temple of an admirable ſtructure; which was not only famous for the vaſt treaſures that belonged to it, but on account of the oracles that were given, and for the olympick games being celebrated near it; but was moſt famous for the ſtatue of *Jupiter* made by *Phidias*, which was accounted one of the wonders of the world.

This ſtatue was made ſitting upon a throne of gold and ivory, with a crown on his head made of olive branches; holding in his right hand the image of victory, made of ivory, crowned with a crown of maſſy gold upon its head dreſs; and in his left hand a ſceptre made of a mixture of all ſorts of metals, with an eagle at the top of it.

His ſhoes and ſtockings were of gold, and the drapery of the ſame, adorned with the figures of animals and flower *de Lis*'s

The throne was embelliſhed with ivory, ebony, gold, precious ſtones, and a multitude of emboſs'd figures; at the foot or pedeſtals of the throne were four victories, and two others at the feet of the ſtatue.

At the two feet on the foreſide of the throne, on the one ſide the figures of ſphinxes, carrying off ſome *Theban* youths, and on the other the figures of *Niobe*'s children, who were ſhot to death by *Apollo* and *Diana*, with arrows; between the feet of the throne *Theſeus*, and the reſt of the heroes, who accompanied *Hercules* to the *Amazonian* war, and ſeveral wreſtlers.

All the place about the throne was adorned with pictures, repreſenting the labours of *Hercules*, &c. on the upper part on one ſide the throne the *Graces*, and on the other the *Hours*; on the foot-ſtool golden lions, and *Theſeus*'s combat with the *Amazons*.

In the temple there was alſo an altar *to the unknown God*, like that at *Athens*.

Gli OLYMPICI, the title of the academiſts of *Vicenza* in *Italy*.

OLYM'PICK *Games*, were celebrated in the province of *Elis*, near the city *Piſa*, on the banks of the river *Alphæus*, near the temple of *Jupiter*, every 4 years; at which were preſent a vaſt concourſe of people from all parts.

Theſe games conſiſted of running, leaping, and other manly exerciſes inſtituted in honour of *Hercules*; and thoſe who came off conquerors were very highly honoured, not only by the common people, but by the ſtate.

OLYMPII among the *Athenians*) a name given to their 12 gods, to whom they had dedicated a very magnificent altar; viz. *Jupiter*, *Mars*, *Mercury*, *Neptune*, *Vulcan*, *Apollo*, *Juno*, *Veſta*, *Minerva*, *Ceres*, *Diana* and *Venus*.

It is related that *Alexander the Great*, after his conqueſt of *Perſia*, deſired to have his ſtatue received among the number of theſe deities, and ſet upon the ſame altar; which is ſaid to have been by the *Greeks* comply'd with.

OLYMPION'ICES (ὀλυμπιονίκης, Gr.) the victors or conquerors at the olympick games. They were crowned with garlands of olive branches, carried home in chariots, with a numerous attendance, and the wall of the city was broken down, and they drove in thro' the breach; they were alſo preſented with very rich preſents, and treated with ſuch extravagant expence and reſpect, that the *Athenians* finding it burthenſome, *Solon* procured a law to be made to leſſen the expences, which determined the reward to be 500 *Drachmæ*, or about 13 pounds ſterling; but this law was not long lived, for ſoon after they were entertained in the *Prytaneum*, or the publick hall; and thoſe who had gain'd 3 crowns at theſe games, were endowed with ſeveral privileges and exemptions, they were excuſed from paying taxes of any kind, or ſerving any troutleſome office. At *Sparta* they had a particular place appointed them in the army, and were placed as a guard to the king's perſon.

They had likewiſe the privilege of ſanctuary, and a coat with flowers embroidered on it to diſtinguiſh them. And the generals of armies were frequently choſen out of theſe *Olympionices*.

It was alſo uſual to carve the names of theſe victors, and the hiſtories of their ſucceſſes on marble pillars, and were at laſt ſo extravagant, as ſometimes to deify them while living.

OLYM'PICK *Fire*, the fire ariſing from the ſun's rays, collected in a burning glaſs.

OLYM'PUS, a mountain in *Theſſaly*, of ſo great a height, that it ſeems to tranſcend the clouds, and was therefore frequently by the poets feigned to be heaven itſelf.

OLYMPIONI'CI, conquerors at the *Olympick* games.

O'MAN, a certain deity of the *Perſians*, whom the *Magi* worſhipped daily for an hour, ſinging hyms of praiſe to him, with their turbants on their heads, and vervein in their hands.

OMBIAS'SES, prieſts and doctors of the *Pagan* religion, in the iſland of *Madagaſcar*, much the ſame as thoſe they call *Marabouts* at *Cape Verde*. See *Marabouts*, there are ſeveral ſects of them.

OM'INOUSNESS (of *ominoſus*, L.) forebodingneſs, either of good or bad.

OMNE (among *Logicians*) or *whole* in *Engliſh*, is ſuch a *whole*, whoſe parts are termed ſubjective or inferior; becauſe this *whole* is a common term, and its parts are compriſ'd within its extent. Thus the word *Animal* is the *omne* or *whole*, and the inferiors of it are *Man* or *Beaſt*, which are compriſ'd

within its extent, and are its ſubjective parts.

OMNIFE'ROUSNESS (of *omnifer*, L.) all producing quality.

OMNIFI'CKNESS (of *omnia faciens*, L.) quality, *&c.* that does or effects all things.

OMNIFORMI'TY (of *omniformis*, L.) the being of all manner of ſhapes.

OMNIPA'RIENT (*omniparient*, L.) bearing or bringing forth all things.

OMNIPO'TENTNESS (of *omnipotentia*, L.) all powerfulneſs, *&c.*

OMNIPRE'SENTNESS (of *omnis* and *præſens*, or *preſentia*, L.) omnipreſence, or being preſent every where.

OMNISCIENCE } (*omnis* and *ſcientia*,
OMNISCIENCY } L.) boundleſs knowledge, infinite wiſdom.

In all this miſconſtruction of my actions, as I have no judge but God above me, ſo I can have comfort to appeal to his *omniſcience*.

King Charles.

Thinking by this retirement to obſcure himſelf from God, he infringed the *omniſciency* and eſſential ubiquity of his maker, who, as he created all things, ſo is he beyond and in them all.

Brown's Vulgar Errors, b. i.

An immenſe being does ſtrangely fill the ſoul; and omnipotency, *omniſciency*, and infinite goodneſs, enlarge the ſpirit while it fixtly looks upon them. *Burnet.*

Since thou boaſt'ſt th' *omniſcience* of a God,
Say in what cranny of Sebaſtian's ſoul,
Unknown to me, ſo loath'd a crime is lodg'd?

Dryden.

OMNISCIENT (*omnis* and *ſcio*, L.) infinitely wiſe, knowing without bounds, knowing every thing.

By no means truſt to your own judgment alone, for no man is *omniſcient*.

What can 'ſcape the eye
Of God all-ſeeing, or deceive his heart
Omniſcient? *Milt. Par. Loſt*, b. x.

OMNISCIENTNESS (of *omnis* and *ſcientia*, L.) knowledge of all things.

OMNIVOROUSNESS (of *omnivorus*, L.) all devouring nature, *&c.*

OMOPHAGI'A, a feaſt of *Bacchus*, in which the mad gueſts eat goats alive, tearing their entrails with their teeth.

OMOPHORI'UM (of Ὄμος, a ſhoulder, and φέρω, to bear, Gr.) a little cloak anciently worn by the biſhops over their ſhoulders, thereby to repreſent the good ſhepherd, who brings home the ſtray'd ſheep on his ſhoulders.

OMPANORALE, a title of the prieſts of the iſland of *Madagaſcar*.

OMPHALOS (Ὀμφαλος, Gr.) the navel.

OMPHALOPTICK (Ὀμφαλος, and οπτικος, Gr.) an optick glaſs that is convex on both ſides; commonly called a convex lens.

OMPHALO *Meſenterick* (with *Anat.*) a term apply'd to a vein and artery which paſs along to the navel, and terminate in ſentery.

OMRA'S } (in the great *Mogu*
OMHRA'S } *India*) great lord
are generally *Perſians*, who have gr
at court; but none of them have
in propriety, becauſe the *Mogul* is
prietor of all the land in his domi
that the *Mogul* being heir general
ſubjects, neither the ſons of theſe
nor any elſe poſſeſſes the eſtates of
thers, they deſcending to the *M*
their deaths; but he does often all
ſome ſmall penſions; but the fath
care in their life time, that (they may
ſome and fair, ſo as that they may
true *Moguls* who are of white com
whereas the *Indians* are tawny) to m
proviſion for them.

Some of theſe *Omra*'s are comm
1000 horſe, others 2000, ſo to 120
pay being more or leſs according to t
ber of their horſes.

There are always 25 or 80 of the
at court, out of which the governo
provinces and great officers of the
choſen.

ONA'NIA } (of *Onan*) the
ONA'NISM } ſelf pollution.

ONEIROCRATI'A (of ονειρος,
and κρατεω, I poſſeſs, Gr.) the a
pounding dreams.

ONEIROCRI'TISTS (Ὀνειροκρι
judgers or expounders of dreams.

ONEIROSCO'PISTS (Ὀνειροσκο
inquirers into the ſignification of dre

ONEIROPO'LISTS (Ὀνειροπολ
perſons converſant about dreams.

ONI (an abbreviation of *Oneratur ſufficientem Exoneration*em, L. *i. e.* he is
unleſs he have a ſufficient diſcharge
uſed in the *Exchequer*, and ſet on
of a ſheriff, as ſoon as he enters int
count for iſſues, fines, and mean pro
thereupon he immediately became t
debtor.

ONKOTO'MY (of Ὄγκος, a tu
τεμνω, Gr. to cut) the chirurgical
of opening a tumor or abſceſs.

ONSET, attack, ſtorm, aſſau
brunt.

As well the ſoldier dieth, which
ſtill, as he that gives the braveſt *on*
Sidney

All breathleſs, weary, fai
Him ſpying, with freſh *onſet* he aſſail
And kindling new his courage, ſeemin
Struck him ſo hugely, that thro' gr
ſtraint
He made him ſtoop.

Fairy Queen

The thou
Of battle now began, and ruſhing fou
Of *onſet*. *Milt. Par. Loſt*

Obſerve
mpetuous *onſets* of his grief;
artifice to keep him ſtedfaſt.
Philips.

)GIST (*σπτλογ*, Gr.) one
beings in the abſtract.

D (*onppeapb*, *Sax.*) forward,

)w at hand, and from his ſeat
moving *onward* came as faſt,
ſtrides.
Milt. Par. Loſt, b. ii.

ks backward, *onward* ſtill he

ks forward farther than his noſe.
Pope.

'SNESS (*opacitas*, L.) obſcure-
s.

M (in *Virginia*) a creature that
te a hog, a tail like a rat, being
neſs of a cat; the female has a
elly in which it carries its young,
ıey retire in any danger.

S (of open and *neꝟꝟe*, *Sax.*)
arneſs, manifeſtneſs, alſo an o-

G (openung, *Sax.*) an open

a dramatick compoſition, ſet to
ſung on the ſtage, attended with
ments, and inriched with ſtately
chines and other decorations;
firſt uſed by the *Venetians*, with
ne of the principal glories of
l. It was afterwards uſed by the
ow by us.

'ICAL, of or pertaining to an

ION, the act of exerting or
e power or faculty, upon which
llows, *F.* of *L.*

ION (in *Phyſick*) the manner
emedy produces its ſalutary ef-

IVENESS (of *operatus*, L.)
ity.

OR (in *Surgery*, &c.) a perſon
with the hand on the human
preſerve or reſtore its health
operator for the ſtone, one who
ne.

'NESS (of *operoſus*, L.) labo-

(*Οφίτης*, Gr.) a ſort of vari-
, otherwiſe called ſerpentine

IS (*Οφιῦχ*, Gr.) a northen
containing thirty ſtars, repre-
n holding a ſerpent in his hand,
in the hand of the man, and
magnitude.

MIA (*Οφθαλμια*, Gr.) a diſ-
, being an inflammation in the
ing from arterious blood, got-
veſſels, and collected in thoſe

OPHTHAL'MICK *Nerves* (with *Anat.*) a branch of the fifth pair of nerves, which move the eye, *L.*

OPHTHALMOGRAPHY (of *'Οφθαλμ*, and *γραφη*, Gr. deſcription) a branch of anatomy, which conſiders the ſtructure and compoſition of the eye, and the uſe of its parts, and the principal effects of viſion.

OPH'THAMO'SCOPY (of *'Οφθαλμ*, and *σκοπεω*, Gr. to view) a branch of the ſcience of *Phyſiognomy*, which conſiders the eyes of perſons, by them to come to the knowledge of their temperaments, humours and manners.

OPINI'ON, a probable belief, or a doubtful, uncertain judgment of the mind, or the aſſent of the mind to propoſitions not evidently true at the firſt ſight; nor deduced by neceſſary conſequence from others that are ſo; but ſuch as carry the face of truth; or it may be defined an aſſent of the underſtanding, with ſome fear or diſtruſt of the contrary.

OPPILATIVENESS (of *oppilatus*, L.) aptneſs to cauſe obſtructions.

OPPONENCY, the maintaining a contrary argument.

OPPORTUNENESS (of *opportunus*, L.) ſeaſonableneſs.

OPPORTU'NITY (*opportunitas*, L.) convenient time or occaſion; was painted like time, *i. e.* like an old man in a poſture of haſte, having a lock of hair on the forehead, but bald behind, to intimate, that perſons ought to lay hold of, and not let ſlip opportunity when offered; but, as we ſay, take time by the forelock.

Opportunity was alſo honoured as a goddeſs by the *Pagans*, as the ſuperintendant of the fitteſt ſeaſon to accompliſh any buſineſs, and was repreſented in the form of a naked woman with a long lock of hair, but bald behind, to intimate, that opportunity, if not laid hold on when it offers, ſoon ſlips away; alſo ſtanding with one foot on a wheel and the other in the air, holding a ſail in one hand, and a raſor in the other, her feet alſo being winged, and the wheel in continual motion, to intimate that opportunity is always inconſtant and in motion.

To OPPOSE (*oppoſer*, F. *oppono*, L.) 1. To act againſt, to be adverſe, to hinder, to reſiſt.

There's no bottom, none
In my voluptuouſneſs: and my deſire
All continent impediments would o'erbear,
That did *oppoſe* my will.
Shakeſ. Macbeth.

2. To put in oppoſition, to offer as an antagoniſt or rival.

If all men are not naturally equal, I am ſure all ſlaves are; and then I may, without preſumption, *oppoſe* my ſingle opinion to his.
Locke.

3. To place as an obſtacle.

Since

Since he ſtands obdurate,
And that no lawful means can carry me
Out of his envy's reach, I do *oppoſe*
My patience to his fury. *Shak. Mar. Venice.*
I thro' the ſeas purſu'd their exil'd race,
Engag'd the heav'ns, *oppos'd* the ſtormy main;
But billows roar'd, and tempeſts rag'd in vain.
Dryden.

4. To place in front.

Her Grace ſat down
In a rich chair of ſtate; *oppoſing* freely
The beauty of her perſon to the people.
Shakeſpear.

To OPPOSE. 1. To act adverſely.

A ſervant, thrill'd with remorſe
Oppoſed againſt the act, bending his ſword
To his great maſter. *Shakeſpear's King Lear.*

He practiſed to diſpatch ſuch of the nobility as were like to *oppoſe* againſt his miſchievous drift, and in ſuch ſort to encumber and weaken the reſt, that they ſhould be no impediments to him. *Hayward.*

2. To object in a diſputation; to have the part of raiſing difficulties againſt a tenet ſuppoſed to be right.

OPPOSITE (*oppoſite*, F, *oppoſitus*, L.) 1. Placed in front, facing each other.

To th' other five,
Their planetary motions and aſpects,
In ſextile, ſquare, trine and *oppoſite*,
Of noxious efficacy. *Milt. Par. Loſt*, b. x.

2. Adverſe, repugnant.

This is a proſpect very uneaſy to the luſts and paſſions, and *oppoſite* to the ſtrongeſt deſires of fleſh and blood. *Roger.*

OPPOSITE, adverſary, opponent, antagoniſt, enemy.

To the beſt and wiſeſt, while they live, the world is continually a froward *oppoſite*, a curious obſerver of their defects and imperfections; their virtues it afterwards as much admireth. *Hooker*, b. v. §, 7.

OPPOSITES (with *Logicians*) are things relatively oppoſed, as *maſter* and *ſervant*; or privately, as *light* and *darkneſs*; or contrary, as *knowledge* and *ignorance*.

OPPOSI'TION (in *Geometry*) the relation of two things, between which a line may be drawn perpendicular to both.

Complex OPPOSI'TION (in *Logick*) the affirming and denying the ſame predicate of the ſame ſubject; as *Socrates* is learned, *Socrates* is not learned.

Incomplex OPPOSITION (in *Logick*) is the diſagreement of two things which will not ſuffer each other to be in the ſame ſubject; as *light* is oppoſed to *blindneſs*, *heat* to *cold*.

OPPOSITION (with *Rhetoricians*) a figure whereby two things are aſſembled together, which appeared incompatible, as a *wiſe folly*.

OPPOSITNESS (of *oppoſitus*, L.) oppoſite or contrary ſtate or quality.

OPS (Ὄψις, Gr.) a name of the goddeſs *Cybele*, which ſee.

OPTABLENESS (of *optabilis*, L.) deſirableneſs.

OPTICA (Ὀπτικὰ, Gr.) medicines good againſt diſtempers in the eyes, *L.*

OPTIB } (*opticus*, L. of Ὀπτικὸς,
OPTICAL } Gr.) pertaining to the ſight.

OPTIC *Place of a Star or Planet apparent*, is that part of its orbit, which our ſight determines when the obſerver's eye is at the circumference of the earth.

OPTIC *Place of a Star or Planet real*, is that, when it is ſuppoſed to be at the centre of the earth, or planet he inhabits.

OPTI'CIAN, a profeſſor or teacher of the ſcience of opticks.

OPTICAL *Inequality* (*Aſtron.*) is an apparent irregularity in the motion of far diſtant bodies.

OPTICK *Pencil*, is that aſſemblage or pencil of rays, by means whereof any point or part of an object is ſeen.

OPTICK *Rays*, thoſe rays wherewith an optick pyramid or triangle is terminated.

OPTICK *Axis*, a ray paſſing through the centre of the eye.

OPTICK *Chamber*, the ſame as *Camera Obſcura*.

OPTICK *Glaſſes*, they are ground either concave or hollow, ſo as either to collect or diſperſe the rays of light, by means whereof viſion is improved, the eye ſtrengthened, *&c.*

OPTICK (*ars optica*, L.) a ſcience which conſiders every object as ſeen with direct rays, after the ordinary manner. The particular branches of it are *Dioptricks* and *Catoptricks*, treating of reflected and refracted rays.

OPTION *of an Archbiſhop* (in a *Low Senſe*) is when a new ſuffragran biſhop is conſecrated, the archbiſhop of the province, by a cuſtomary prerogative, claims the collation of the firſt vacant benefice in that ſee at his choice.

O'PULENCE (*opulentia*, L.) wealth.

O'PULENTNESS (*opulentus*, L.) wealthineſs.

OR'ACLES (*oracula*, L. of *ora*, mouths, or *orare*, to entreat) were ambiguous anſwers made to the ancient heathens concerning things to come. This, ſome are of opinion, was done by diabolical operation; and others, that it was by the artifice of their prieſts, who made the ignorant people believe that the God ſpoke by their mouths. Of the former opinion were ſeveral fathers of the primitive Chriſtian church, and other great and learned men; as *Tertullian* and *Voſſius*, who held that the divils, pretending to fore-knowledge and divination, gave dark and doubtful anſwers, that if the event fell out contrary to their expectation, the people ſhould think they had not comprehended the true ſenſe of the oracle; notable inſtances of which are theſe that follow.

When *Cræſus* conſulted the oracle of *Apollo* at *Delphos*, he received for anſwer this double riddle, in a form of words ſo cunningly contrived,

, that the truth was then farthest off, he thought to have gained it.

Cræſus Halyn *penetrans magnam,*
pervertit opum vim:

Then *Cræſus* over *Halis* roweth,
mighty nation he overthroweth,

ich he interpreting according to his own
, croſſed the river, but was vanquiſhed
f by *Cyrus*, king of *Perſia*, and his
ction and country ruined.

g *Pyrrhus*, before he made war with
mans, conſulting this oracle, received
llowing anſwer.

te Æacide Romanos *vincere poſſe.*

ich ambiguous prediction he conſtruing,
'e vincere Romanos, thou ſhalt over-
:he *Romans*, gave them battle; but
n the event that the devil meant, Ro-
poſſe vincere te, that the *Romans* ſhould
ne him, as they did.

thier prince, conſulting this oracle con-
the ſucceſs of his warring, received
wer,

's redibis nunquam per bella peribis.

:h he diſtinguiſhed with comma's thus,
dibis, nunquam per bella peribis, thou
, thou ſhalt return, thou ſhalt never
y war; undertook the war and was
pon which his nobility canvaſſing the
perceived that it ſhould have been
mma'd, *Ibis, redibis nunquam, per*
ribis, i. e. thou ſhalt go, thou ſhalt
turn, thou ſhalt periſh by war.

ne latter opinion, that the prediction
racles were not ſo much by diabolical
n, as by the artifices of the prieſts,
ſebius, *Ariſtotle* and *Cicero*, and ma-
r famous men, who were of opinion;
cles were only the cunning tricks of
ts, by which the credulous were abuſed
ie colour of inſpiration and prediction.
Ibenes ſeemed apprehenſive of this
when he ſaid that *Pythia* always
king *Philip* in her anſwers.

irſt oracles we read of, were of *Ju-*
donæus in *Epirus*, and *Jupiter Am-*
Africa. Beſides which there were
thers. See *Amphiaraus*, *Dodona*, *Tro-*
&c. in their proper places.

have been of opinion, that oracles
pon the coming of *Chriſt*; tho' this
ndeed be ſaid, yet it ſhould ſeem that
an then to decline; and *Suidas* relates,
ſtus, in whoſe time our Saviour was
conſulting the oracle about his ſuc-
ceived the following, not ſatisfying

Παῖς
αἶσιμα μὲ Θεοὶς μακάρεσσιν ἀνάσσων.
ὁ πρόλιπεῖν, ᾧ ἄιδην ἀνδὶς ἰκέσθαι
πῶς σιγῶν τὰ βωμῶν ἡμετέρων.

ne child, whom the bleſt Gods adore,
bid me leave theſe ſhrines and pack
Hell;
f oracles I can no more
ice leave our altar and farewel.

Whereupon *Auguſtus* coming home, erected an altar in the capitol, cauſing this inſcription to be engraven on it in capital letters,

HÆC EST ARA PRIMOGENITI DEI.

And *Juvenal*, who lived in *Domitian*'s time, ſays, *Delphis oracula ceſſant.*

But there are ſeveral ancient writers that make it appear, that they continued above 400 years after; and the eccleſiaſtical hiſtory tells us, that *Julian* the apoſtate, conſulting an oracle could receive no anſwer, becauſe the body of *Babylus* the martyr, was entombed nigh the altar; ſo that the devils could not deceive the world ſo much as they had done, when *Chriſt*, the truth itſelf, was manifeſt in the fleſh; tho' all oracles did not ceaſe at that inſtant, nor were they wholly ſilenced but with the deſtruction of paganiſm, about the year 451; when the pagans were, by the edicts of *Valentinian* III. and *Martianus*, forbid, upon pain of death, the publick practice of their idolatrous worſhip, and their crafty impoſtures: tho' ſome oracles ceaſed long before the birth of our Saviour, as, in particular, the moſt famous oracles of *Greece*; for the *Perſians* having laid their country waſte, the prieſts forſook the temples, and ſo the oracles became ſilent.

The learned *Kircher*, to undeceive the credulous, and to account for ſome ſtrange things which are related of the famous *Delphick* oracle, contrived and fix'd a tube ſo in his bed chamber, that when any perſon call'd him at his garden gate, next to his lodgings, tho' they did not ſpeak any louder then ordinary, he could hear them as plainly as if they had been in the room, and return'd them an anſwer with the ſame eaſy conveyance.

This tube he afterwards remov'd into his *Muſæum*, and fixed it ſo artificially into a ſtatue, that it opened its mouth as if it had been alive, moved its eyes, and ſeem'd to ſpeak; and he was of opinion, that pagan prieſts, by making uſe of ſuch tubes, were wont to make the credulous and ſuperſtitious believe, that the idol return'd them an anſwer to their queſtion.

ORACLE (*oracle*, F. *oraculum*, L.) 1. Something delivered by ſupernatural wiſdom. 2. The place where, or perſon of whom the determinations of heaven are enquired.

God hath now ſent his living *oracle*
Into the world to teach his final will,
And ſends his ſpirit of truth henceforth to dwell,
In pious hearts, an inward *oracle*,
To all truth requiſite for men to know.
Par. Regained.

3. Any perſon or place where certain deciſions are obtained.

There mighty nations ſhall enquire their doom,
The world's great *oracle* in times to come.
Pope.

4. One famed for wiſdom; one whoſe determinations are not to be diſputed.

ORACULAR } uttering oracles, re-
ORACULOUS } ſembling oracles.

Thy counſel would be as the oracle of
Urim and *Thummim*, thoſe *oraculous* gems
On *Aaron's* breaſt, or tongue of *Seers* old
Infallible. *Milt. Par. Regained*, b. iii.

ORA'CULARNESS, the being of the nature or quality of an oracle.

ORAN'GEAT, a drink made of juice of oranges, *&c.*

O'RATORY (*oratorium*, L.) a chapel ſet apart for prayer, a cloſet or little apartment in a large houſe, near a bed chamber; furniſhed with a little altar or image for private devotion.

ORB (*orbis*, L.) a hollow ſphere.

An ORB (with *Aſtronomers*) is frequently taken for the deferent of a planet, but moſt commonly for its ſphere. But an orb is a round body bounded by two ſurfaces, the one outward and convex, and the other inward and concave; ſo that the Heavens are ſo many orbs, the higher encompaſſing the lower, as the coats of an onion: but a ſphere properly ſignifies a globe contained under one ſingle ſuperficies, and ſolid even to the centre.

ORBIC'ULARNESS, roundneſs.

OR'BITS (with *Anatomiſts*) the two large cavities in which the eyes are placed.

O'RCHESTRA (of ὀρχεῖσθαι, Gr. to dance) the lower part of the ancient theatre, where they kept their balls; it was in form of a ſemi-circle, and ſurrounded with ſeats. It is now taken for a muſick gallery.

ORCHESO'GRAPHY (of ὀρχησις, dancing, and γραφω, Gr. to write) a treatiſe of the art of dancing, or a book of dances.

ORD (ord, *Sax.* an edge) an initial ſyllable in names of perſons, which ſignifies an *edge or ſharpneſs*.

To ORDAIN (*ordino*, L. *ordonner*, F.) to appoint, to decree.

Know the cauſe why muſick was *ordain'd*;
Was it not to refreſh the mind of man
After his ſtudies, or his uſual pain?
Shakeſpear.

He commanded us to teſtify, that it is he which was *ordain'd* of God to be the judge of quick and dead. *Acts* x. 42.

To ſouls oppreſs'd and dumb with grief,
The gods *ordain* this kind relief,
That muſick ſhould in ſounds convey
What dying lovers dare not ſay.
Waller.

My reaſon bends to what thy eyes *ordain*;
For I was born to love, and thou to reign.
Prior.

2. To eſtabliſh, to ſettle, to inſtitute.

God from *Sinai* deſcending, will himſelf
In thunder, lightning, and loud trumpets ſound,
Ordain them laws.
Milt. Par. Loſt, b. xii.

For thee I have *ordain'd* it, and
Have ſuffer'd, that the glory may be thine
Of ending this great war, ſince none but thou
Can end it.
Mil. Par. Loſt, b. vi.

Some laws *ordain*, and ſome attend the choice
Of holy ſenates, and elect by voice.
Dryden.

ORDA'LEAN *Law*, the law of *Ordeal*, which was appointed long before the conqueſt, and continued in force till the reign of king *John* and *Henry* III. when it was condemned by pope *Stephen* II. and utterly aboliſhed by parliament.

ORD'EAL (ordeal, *Sax.* of ord, great, and deal, *Sax.* judgment) a method practiſed about the time of *Edward* the confeſſor, of trying criminal perſons; when if the perſon accuſed pleaded not guilty, he might either put himſelf upon God and his country, as at this day, or upon God only, preſuming that he would free the innocent, and thus *Ordeal* was either by *fire* or *water*; by *fire*, if the perſon were of free eſtate; or by *water*, if he were of ſervile condition, and it was alſo after divers manners.

Simple ORDEAL, was when a perſon accuſed carried in his hand a red hot iron of a pound weight.

ORDEAL *Double*, was when he carried a hot iron of two pound weight.

ORDEAL *triple*, was when he carried a hot iron of three pound weight.

ORDE'LFE (in *Law*) a privilege whereby a man claims the ore found in his own ground.

To OR'DER (*ordinare*, L. *ordonner*, F.) to command or appoint, to diſpoſe; alſo to chaſtiſe.

OR'DERLY (*ordinatus*, L. *&c.*) regular; alſo regularly.

French ORDER (*Architecture*) an order that is of new invention, whoſe capitals conſiſt in attributes agreeing to the people, as *Flower de Lis*, *Cock's-Heads*, &c.

Gothick ORDER (*Architect.*) deviates from the ornaments and proportions of the antique, the columns of which are either too maſſive in manner of pillars, or too ſlender like poles; its capitals out of all meaſure, and adorned with leaves of wild *Acanthus*, *Thiſtle*, &c.

Caryatick ORDER (in *Architect.*) is that whoſe entablature is ſupported with figures of women inſtead of columns.

Perſian ORDER (*Architect.*) an order which has figures of *Perſian* ſlaves to ſupport the entablature inſtead of columns.

Ruſtic ORDER (*Archit.*) is one adorned with ruſtic quoins, boſcages, *&c.*

ORDERS (in *Archit.*) are rules for the proportion that is to be obſerved in the erecting of pillars or columns, and for the form of certain parts belonging to them. And theſe

ldings are ſaid to be of ſeveral *Orders*, en the proportion between the thickneſs the columns and their height, and all ngs requiſite thereto, are different.

The principal *Orders* are five, the *Dorick*, *ick*, *Corinthian*, *Tuſcan* and *Compoſit*.

The *Dorick Order*, has its columns eight meters in height, and ſhould not have any ament, neither in its capital nor baſe. The *rapal* and *Liſtel* below the capital; which alf a diameter in height, conſtituting part the ſhank or body of the pillar.

The *Ionick Order*, at its firſt invention, d its columns only eight models in height; afterwards the ancients augmented the ght of its pillars, in order to make it re beautiful, and alſo added to it a baſe t was not uſed before; ſo that then, with capital and baſe, it contained nine diame- of its thickneſs taken below: the pede- of it is two diameters, and about two ds in height, and the *Capital* is chiefly mpoſed of volutas or ſcrolls, and they are monly channelled with 24 flutes.

The *Corinthian Order*, is the fineſt and beſt order of them all. The length of its umns, with its baſes and capitals, is uſually out nine and a half or ten diameters, and capitals are adorned with two rows of ves, and eight *volutas*, which ſupport the ners.

The *Tuſcan Order*, is the moſt ſimple and oſt deſtitute of ornaments, ſo that it is ldom made uſe of except in vaults, in ſome thick edifices, vaſt piles of building, as *Amtheatres*, &c.

The *Compoſit Order*, or *Roman Order*, is one, capitals of whoſe pillars are compoſed of rows of leaves, like thoſe of the *Corinan Order*, and of the *Volutas* and *Scrolls the Ionick*. Theſe columns are commonly diameters in height, and wholly like to *Corinthian* in all their dimenſions and mbers except the capitals, which have no re but four *Volutas*, which take up the ole ſpace, which is filled both by the utas and ſtems, or ſtalks of the *Corinthian f*.

To theſe ſome add the *Attick* and *Gotick*.

The *Attick Order* is a ſmall order of pilaſ- of the ſhorteſt proportion, having a cor- raiſed after the manner of an architrave its entablature.

The *Gothick Order* is widely different from ancient proportions and ornaments: as a- e.

ORDINARILY (of *ordinairement*, F.) monly.

ORDINARINESS (of *ordinarius*, L. and) commonneſs, vulgarneſs; alſo indifferneſs, meanneſs.

ORDINARY (*ordinarius*, L.) wonted, t which happens or paſſes frequently or ally.

An ORDINARY (in the *Civil Law*) is any judge who has authority to take cogniſance of cauſes in his own right, as he is a magiſtrate, and not by deputation.

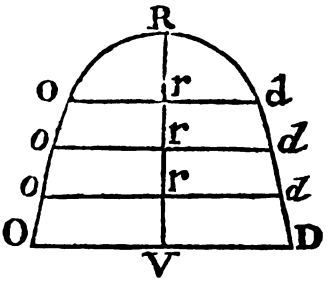
ORDINARY (in the *Common* and *Canon Law*) the biſhop of the dioceſe, or he who has the ordinary eccleſiaſtical juriſdiction within that territory, and the collation of the benefices therein; alſo the biſhop's deputy, who gave criminals their neck-verſe to read, as the ordinary of Newgate did not many years ſince.

ORDINARY, is applied to officers and ſervants of the king's houſhold who attend on common occaſions, as *Phyſician in Ordinary*, &c.

ORDINATES (in *Geom.* and *Conicks*) are lines drawn from any one point of the circumference of the ellipſis or other conick ſection, perpendicularly acroſs the axis to the other ſide.

ORDINATE *Ratio* (*Geom.*) is that wherein the antecedent of the firſt ratio is to its conſequent, as the antecedent of the ſecond is to its conſequent.

ORDINATE *Applicate* (in *Conick Sections*) is a line in any conick ſection drawn at right angles to and biſected by the axis, and reaching from one ſide of the ſection to the other. The half of which, tho' it is now generally called the *Ordinate*, is properly the *Semi-Ordinate*; as in the figure.



Thus in the *Parabola*, O R D and O D, or o d in an ordinate rightly apply'd, and its half r d or V D is the true ſemi-ordinates, tho' commonly called the ordinate itſelf.

ORDONNANCE (in *Painting*) is the diſpoſition of the parts of it, either with regard to the whole piece, or the ſeveral parts; as the groups, maſſes, contraſts, &c.

ORE (one, or ona, *Sax. oer*, Dutch, a mine) metal unrefined, metal yet in its mineral ſtate.

Round about him lay on every ſide,
Great heaps of gold that never would be ſpent;
Of which ſome were rude *ore* not purify'd,
Of Muluber's devouring element.
Fairy Queen.

A hill not far,
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic *ore*
The work of sulphur.
Milt. Par. Lost, b. i.

Who have labour'd more
To search the treasures of the *Roman* store,
Or dig in *Grecian* mines for purer *ore*?
Roscommon.

We walk in dreams on fairy land,
Where golden *ore* lies mixt with common sand.
Dryden.

Those who unripe veins in mines explore,
On the rich bed again the warm turf lay,
'Till time digests the yet imperfect *ore*,
And know it will be gold another day.
Dryden.

Those profounder regions they explore,
Where metals ripen in vast cakes of *ore*.

2. Metal.

The liquid *ore* he drain'd
First his own tools; then what might else be wrought,
Fusile, or grav'n in metal.
Milt. Par. Lost, b. xi.

OR'GANS were first introduced into the church about the year 657. In the cathedral of *Ulm* in *Germany* is an *Organ* 93 feet high, and 28 broad (the biggest pipe 13 inches diameter) and has 16 pair of bellows to blow it.

ORGAN (with *Anat.*) is defin'd to be a part that requires a right, determinate and sensible confirmation to make it up, and for the performance of its actions, as the *Heart*, a *Muscle*, an *Arm*, &c.

Primary ORGANS (of an *animal Body*) those composed of similar parts, and appointed for some one single function, as the *Arteries*, *Nerves*, and *Muscles*.

Secondary ORGAN, such as consist of several of the former, tho' appropriated to one single action, as the *Hands*, *Fingers*, &c.

Hydraulick ORGAN, an organ which plays by the means of water.

ORGAN'IC (*organicus*, L. Ὀργανικὸς, Gr.) of or pertaining to the organs of the body; also instrumental, or serving as a means.

ORGAN'ICAL *Disease* (in *Medicine*) a disease in the organical part of the body, by which the function of it is impeded, suspended, or destroyed.

ORGANI'CALLY (of *organice*, L.) with or by an instrument.

ORGAN'ICALNESS (of Ὀργανικὸς, Gr. *organicus*, L. and *ness*) a being or consisting of organs.

ORG'NES, are thick, long pieces of wood, pointed and shod with iron, clear one of another, hanging each by a particular rope or cord over the gate way of a strong place, perpendicular, to be let fall in case of an enemy. Their disposition is such, that they stop the passage of the gate, and are preferrable to *Herses* or *Portcullises*, because these may be either broke by a *Petard*, or they may be stopped in their falling down, but a *Petard* is useless against an *Organ*, for if it break one or two of the pieces, they immediately fall down again, and fill up the vacancy; or if they stop one or two of the pieces from falling, it is no hindrance to the rest, for being all separate they have no dependance on one another.

ORIGIN } (*origine*, F. *origo*, L.) 1.
ORIGINAL } Beginning, first existence.
2. Fountain, service, that which gives beginning or existence.

Original of beings! pow'r divine!
Since that I live, and that I think, is thine.
Prior.

These great orbs,
Primitive founts, and *origins* of light.
Prior.

3. Derivation, descent.

They, like the seed from which they spring, accurst
Against the gods immortal hatred nurst;
An impious, arrogant, and cruel brood,
Expressing their *Original* from blood.
Dryden.

ORIGINAL (*original*, F. *originalis*, L.) primitive, pristine, first.

You still, fair mother, in your offspring trace
The stock of beauty destin'd for the race;
Kind nature, forming them, the pattern took
From heav'n's first work, and Eves' *original* look.
Prior.

ORI'GINALNESS (*originalis*, L.) the first source to rise; original nature or quality, primitiveness.

ORI'GINATED (of *origo*, L.) having or fetching its original from.

OR'LO (in *Archit.*) the plinth or square of a column, or under the base of its pedestal.

ORNAMENT'AL (of *ornamentum*, L.) adorning.

ORNAMENT'ALNESS, becomingness, beautifulness, adorness.

ORNA'TE (*ornatus*, L.) neat, trim.

ORNEOSCOP'ICKS (Ὀρνεοσκόπια, Gr.) omens or predictions given from the flight, &c. of birds.

ORNEOSCO'PISTS (Ὄρνεος, a bird, and σκοπέω, Gr. to view) augurs or diviners by birds.

ORNITHOL'OGIST (Ὀρνιθολόγος, Gr.) a describer

er of the ſeveral kinds and natures of

THOMAN'TISTS (ὀρνιθομαντεις, ners by birds.

ITHOTRO'PHY (ὀρνιθοτροφειον, ace to feed birds in.

M'AZES (which in the *Chaldean* ignifies *burning light*) a name by ie *Magi* and *Chaldeans* called the God. They deſcribed God all fur- with fire, and uſually ſaid his body ight, and his ſoul reſembled truth. od was the good principle, according but they owned alſo an evil princi- all *Animanes*, which in *Chaldee* fig- *he is my enemy or ſubtle deceiver*, ſed *Oromazes*, and by whom he was pyed in the end.

AN (ορφανος, Gr.) *orphelin* a child oſt father or mother, or both.

bus in the wide world ſcattered, ng branch rent from the native tree, rwn forth until it be withered: he ſtate of man.

Fairy Queen, b. xi.

be found by any ſolemn vow the *orphan* of his patrimony, g the widow from her cuſtom'd t,

: no other reaſon for his wrong, he was bound by a ſolemn oath? es, by thee rifled, weep in vain, 'd *orphans* of thy rapes complain

Sandys.

rith ſpoils his angry bullets ſtrow, and *orphans* making as they go.

Waller.

y, with a parent's mind, pleſs *orphan* whom thou leav'ſt nd. *Dryden.*

AN (*orphelin*, F.) bereft of parents. g left *orphan* both of father and und his eſtate, when he came to ajointed even in the nobleſt and nbs of government, that the name was grown odious.

Sidney, b. ii.

ANAGE, the ſtate or condition of

NOTRO'PHY (ορφανοτροφειον, ſpital where orphans are brought

US ('Ορφευς, Gr.) according to was the ſon of *Apollo* and *Calliope*, philoſopher, and an extraordinary nd as ſuch bore away the palm at had been before him. *Mercury*, ade him a preſent of his harp, ed ſo exquiſitely well upon it, that the courſe of rivers, laid ſtorms, oft ſavage animals after him, to nſelves with his excellent har- that rocks and trees were ſeen to e found of his muſick: but be- loſt by death his wife *Euridice*, he went after her to the gates of hell, where he played with that dexterity, that *Pluto* *Proſerpine*, &c. were raviſhed with the melody, and granted him to carry his wife back with him, to live on earth again, upon condition, that in his return he would not look back upon her, till he was come to the light; but he breaking the condition, by looking back upon her, her guard dragged her back to hell, at which he grew ſo diſconſolate, that he reſolved never more to entertain any affection for a woman, and perſuaded all he could to the like; which ſo diſpleaſed the *Thracian* women, that in their feſtivals of *Bacchus*, they tore him in pieces. But his harp was placed among the ſtars. He is ſaid to have lived *A. M.* 2700.

ORPHIC, of or pertaining to *Orpheus*.

OR'THODOXNESS (of *orthodoxia*, L. ορθοδοξια, of ορθος, right, and δοξα, opinion, Gr.) true belief, ſoundneſs of judgment.

ORTHOGRA'PHICALNESS (of *orthographicus*, L. of ορθογραφικος, Gr.) the being according to the orthography, or right writing or ſpelling.

ORTHOG'RAPHY (in *Geometry*) the art of drawing or delineating the foreright plan of any object, and expreſſing the heights or elevations of each part.

External ORTHOG'RAPHY, is a delineation of the external face, *i. e.* front of a building; ſhewing the principal wall with its doors, windows, &c. roof, ornaments, and every part viſible to an eye, placed before the building.

Internal ORTHOGRAPHY, is a draught or delineation of a building, ſuch as it would appear, if the external wall were removed.

OR'TIVE *Amplitude* (with *Aſtron.*) is an arch of the horizon, intercepted between the point where a ſtar riſes and the eaſt point of the horizon.

OSCILLANCY (of *oſcillatio*, L.) a ſwinging to and fro, a ſee-ſawing.

OSCILLA'TION (among the *Romans*) a ſacred rite, a ſwing up and down in the air, of the figures of men.

Axis of OSCILLATION, is a right line, perpendicular to the apparent horizontal one, and paſſing thro' the center of the earth, about which the pendulum oſcillates.

Centre of OSCILLATION, the middle point of the arch, dividing the ball, when the pin of a pendulum faſtened above is taken for the center of a circle, whoſe circumference divides the ball into two equal parts.

OSCOPHORI'A (of οσχοφορια, of οσχη, a branch, and φερω, Gr. to carry) feaſts inſtituted by *Theſeus*, on account of his having deſtroyed the minotaur, and by that means freed his country *Athens*, from being obliged to ſend ſeven young men annually to *Crete*, to be devoured by the minotaur.

OSI'RIS (οσιρις, of οσιος, and ἱερος, Gr. i. e. *ſacroſanctus*, i. e. moſt holy; or as others ſay,

ſay, of עוש *Heb.* bleſſed: by this name the *Egyptians* underſtood the *Sun*, *Bacchus* and *Jupiter*) the ſon of *Jupiter* (according to the poets) by *Niobe* the daughter of *Phoroneus*. He is ſaid to have firſt taught the *Egyptians* huſbandry, to till the ground, and to dreſs vineyards; for which they deified him. He married *Io* (who afterwards was called *Iſis*) the daughter of *Inachus*; he was privily murthered by his brother, and after much ſeeking, his wife *Iſis* at length found his body, and buried it in the iſland *Abates*; but when there appeared unto them an ox of an excellent ſhape, they imagined that it was *Oſiris*, and worſhipped him in the ſhape of an ox, by the name of *Apis* and *Serapis*. They had a cuſtom of going out every year to look him, and returned with great ſhouts of joy, on pretence of having found him. He reigned *Anno Mundi* 2200, or, according to others, 2100. *Helvetius*, a learned hiſtorian, ſuppoſes him to be *Mizraim*, the eldeſt ſon of *Cham*.

Royal OSMUND
OSMUND *the Waterman* } an herb.

OS'PREY (*oſſifraga*, L. *i. e.* the bone-breaker) a kind of eagle that breaks bones with her beak; but, contrary to the nature of other eagles, is ſaid to be ſhort-ſighted, to breed up not only her own young ones, but alſo thoſe that others have caſt off.

OSSIFICATED, turned or become bone, hardened from a ſofter cartilaginous ſubſtance into one of a firmer texture.

OSTENSIVE *demonſtration* (with *Mathematicians*) ſuch as demonſtrates the truth of any propoſition, and in this they are diſtinguiſhed from apogogical ones, or *deductiones ad impoſſibile* or *abſurdum*, which prove the truth of the propoſition by demonſtrating the impoſſibility or abſurdity of aſſerting the contrary; they are twofold.

OSTENSIVE *demonſtrations* (called οτι, Gr.) which proves the thing to be barely, but directly.

OSTENSIVE *demonſtrations* (called διοτι, Gr.) which prove the thing from its nature, cauſe or eſſential properties.

OSTENTATION (*oſtentation*, F. *oſtentatio*, L.) 1. Outward ſhow, appearance.

March on, my fellows;
Make good this *oſtentation*, and you ſhall
Divide in all with us.
Shakeſ. Coriolanus.

You are come
A market-maid to *Rome*, and have prevented
The *oſtentation* of our love.
Shakeſpear.

2. Ambitious diſplay, boaſt, vain ſhow. This is the uſual ſenſe.

If all theſe ſecret ſprings of detraction fail, yet a vain *oſtentation* of wit ſets a man on attacking an eſtabliſhed name, and ſacrificing it to the mirth and laughter of thoſe about him. *Addiſon's Spectator*, No. 256.

OSTENTATIOUS (*oſtento*, L.) boaſtful, vain, fond of ſhew, fond to expoſe to view.

Your modeſty is ſo far from being *oſtentatious* of the good you do, that it bluſhes even to have it known; and therefore I muſt leave you to the ſatisfaction of your own conſcience, which, tho' a ſilent panegyrick, is yet the beſt. *Dryden.*

OSTENTATIOUSLY, vainly, boaſtfully.

OSTENTATIOUSNESS, vauntingneſs, bragging, ſhewineſs.

OSTEOL'OGIST (of οστεολογος, of οστεον, a bone, and λεγω, Gr.) an anatomiſt that deſcribes the ſhape, ſtructure and uſe of human bones, *&c.*

OSTRACIAS (οστρακιας, Gr.) a ſort of precious ſtone like an oiſter ſhell.

OS'TRACISM (οστρακισμος, Gr.) a baniſhment for 10 years, which the *Athenians* inflicted on ſuch perſons, whoſe over great power was ſuſpected by the people, fearing that they ſhould degenerate into tyrants: ſo call'd of οστρον, Gr. an oiſter; becauſe they wrote the name of him they intended to baniſh upon oiſter ſhells.

OSTRACI'TES (οστρακιτης, Gr.) a kind of cruſty ſtone, reddiſh, and in the form of an oiſter ſhell, and ſeparable into lamina, good againſt the gravel, it is found in *Germany*, alſo called a neſt of boxes, becauſe when one ſhell is taken away, another appears of the ſame colour and ſubſtance.

OS'TRICH, an animal that is ranged among birds. It is very large, has very long legs, its wings very ſhort, the neck about the length of 4 or 5 ſpans.

The feathers of the wings are in great eſteem, and are uſed as an ornament for hats, beds and canopies. They are ſtained of ſeveral colours, and made into tufts.

Their plumages are white and black, the females have a mixture of grey, black and white.

They are hunted by way of courſing, for they never fly; but they uſe their wings to aſſiſt them in running more ſwiftly.

Xenophon relates, that the army of young *Cyrus* found many oſtriches near the river *Euphrates*, that they chaſed them with the ſwifteſt horſes in the army; but could never overtake them.

It is related of them, that when they find themſelves purſued, they take up ſtones, between their cloven claws, which they throw at thoſe that follow them, with as much violence as the ſtrongeſt man can do.

It is ſaid of the *Oſtrich*, that it digeſts iron, but this is only a popular error. It is true indeed, that it ſwallows bits of iron, or of braſs, if they are thrown to it, or if they find it, in the ſame manner as other birds ſwallow ſtones or gravel; but not to nouriſh them,

hem, but to aſſiſt in the digeſting and com-inution of their food.

In the ſtomach of an oſtrich which was iſſected, were found upwards of 70 *French* rthings, moſt of which were worn, ſcratched nd 3 parts conſumed away, probably by rub-ing againſt each other.

The oſtrich lays her eggs in the month of *June* upon the ground, covers them with and, and then leaves them to the ſun to atch them. For as it is a very heavy bird, t would break the eggs, if it were to ſit upon hem like other birds. She therefore hides hem in the ſand and watches them. The nale and female doing this alternately, while he other goes to ſeek its food.

They are reported to lay 10, 12, 15, or 0, ſome of which generally miſcarry, theſe he oſtrich breaks and feeds her young with he worms that are bred from them.

Oſtriches are ſaid to be taken by a man overed with the ſkin of an oſtrich, who puts his arm into the ſkin of the neck of the nimal, lifts it up on high, and imitates the motion of the head. Others ſay, that when the oſtrich is purſu'd by the hunters, it will hide its head in the ſand, and continue there, thinking herſelf ſecure. *Pliny* ſays, it will thruſt its head into the buſhes, and remain there as if her whole body was well conceal-ed.

Again, it is ſaid that the oſtrich is natu-rally deaf, which does not a little contribute to her ſtupidity.

Some are ſeven feet and a half high from the top of the head to the ground.

OSTRICH (*Hieroglyphically*) was uſed to ſignify juſtice, becauſe moſt of her feathers are of an equal length.

OSTROGOTHS, q. d. *Eaſtern Goths*, *Goths* who came from the eaſtern part of the world, and by conqueſt got footing in the ſouthern and weſtern parts of *Europe*.

OTHER (o'ber, *Sax. autre*, F.) 1. Not the ſame, not this, different.

He that will not give juſt occaſion to think, that all government in the world is the pro-duct only of force and violence, and that men live together by no *other* rules but that of beaſts, where the ſtrongeſt carries; and ſo lay a foundation for perpetual diſorder and miſchief, tumult, ſedition and rebellion; things that the followers of that hypotheſis ſo loudly cry out againſt, muſt of neceſſity find out another ſtate of government.

Locke.

2. Not I, or he, but ſome one elſe.

Phyſicians are ſome of them ſo conform-able to the humour of the patient, as they paſs not the true cure of the diſeaſe; and ſome *other* are ſo regular in proceeding accord-ing to art, they reſpect not the condition of the patient. *Bacon's Eſſay*, 31.

3. Not the one, not this, but the contrary.

There is that controuling worth in good-neſs, that the will cannot but like and deſire it; and on the *other* ſide, that odious deformi-ty in vice, that it never offers itſelf to the affections of mankind, but under the diſguiſe of the *other*. *South.*

OTHERWISE (o'ðerpipe, *Sax.*) or elſe; alſo after another manner.

OTTOMAN, belonging to the *Turkiſh* empire, laws or cuſtoms.

OTTER, a cant name for a ſailor.

OVA, eggs, *L.*

OVA (with *Anatomiſts*) are the little ſphe-rical bodies in the form of bladders or bubbles, conſiſting of two concentrick *Membranulæ*, re-plete with a limpid humour like the white of an egg, found under the external mem-brane of the ovaries of women.

OVALNESS (of *ovalis*, L. and *neſs*) the being in the form of an egg.

OVAL (in *Geom.*) a figure bounded by a regu-lar curve-line returning into itſelf. But of its two diameters cutting each other at right angles in the centre, one is lon-ger than the other, in which it is different from the circle. Every ellipſis is an oval figure, but every oval figure is not an ellip-ſis.

OVARIA (with *Anatomiſts*) the *Ovaria* in women are about the bigneſs of the teſti-cles in men. Their ſubſtance is compoſed of fibres and membranes, which leave little ſpaces, in which there are ſeveral ſmall veſi-cles, found full of water, and which when boiled, harden like the whites of eggs: the ſurface of the *Ovaria* is ſmooth and equal in virgins, but unequal and wrinkled in women of years. They are covered with a proper membrane, which ſticks cloſe to their ſub-ſtance, and with another common one from the *Peritonæum*, which alſo covers the ſper-matick veſſels. They have each of them two proper membranes, on which there are ſeveral ſmall twigs of veins, arteries and nerves. The veſicles of the *Ovaria* are called eggs.

OVARY (with *Botaniſts*) is that part of a flower which becomes the fruit, and ſo is properly the female organ of generation.

OVATION (ſo called of a *Sheep*, becauſe the general who ſo triumph'd offer'd only a ſheep; whereas in the great triumph he of-fered a bull) an inferior ſort of triumph al-lowed by the *Romans* to the generals of their armies, for leſſer victories, as over ſlaves, &c. or when the war had not been declared accord-ing to due form of law.

The manner was thus, the general entred the city on foot, but ſome hiſtorians ſay on horſe-back crowned with a crown of myrtle; with flutes and not trumpets; nor was he admitted to wear an embroidered garment, as was done in greater triumphs; being accom-panied

panied by the ſenators and followed by the army.

OVEN (*Inter, Etym.*) a place for baking.

OVER (ofer, *Sax.*) placed upon or above the top.

OVER (ofre, *Sax.* a bank) in compoſition of proper names of places, *&c.* ſignifies a bank, as *Brownſover*, and *Over* a town in *Glouceſterſhire*, upon the banks of the *Severn*.

To OVER-*Awe* (ofer and ege, *Sax.*) to terrify.

To OVER-BALANCE, to weigh down, to preponderate.

Not doubting but by the weight of reaſon I ſhould counterpoiſe the *over-ballancings* of any factions. *King Charles.*

When theſe important conſiderations are ſet before a rational being, acknowledging the truth of every article, ſhould a bare ſingle poſſibility be of weight enough to *over-balance* them. *Rogers Serm.* 12.

OVER-BALANCE, ſomething more than equivalent.

Our exported commodities would, by the return, encreaſe the treaſure of this kingdom above what it can ever be by other means, than a mighty *over-balance* of our exported to our imported commodities. *Temple.*

The mind ſhould be kept in a perfect indifference, not inclining to either ſide, any further than the *over-balance* of probability gives it the turn of aſſent and belief.

Locke.

To OVER-BEAR, to repreſs, to ſubdue, to whelm, to bear down.

What more ſavage than man, if he ſee himſelf able by fraud to over-reach, or by power to *over-bear* the laws. *Hooker.*

Our counſel, it pleas'd your Highneſs
To *over-bear*. *Shakeſp. King John.*

To OVER-*Bid* (of ofer and bibban, *Sax.*) to bid too much.

OVER-*Bold* (of ofer and bald, *Sax.*) impudent.

OVER-*Born* (of ofer and beoran, *Sax.*) prevailed over, oppreſſed.

To OVER-*Burden* (of ofer and byrðen, *Sax.*) to over-load, *&c.*

To OVER-*Charge* (ofer, *Sax.* and *charger*, F.) to charge too highly.

To OVER-*Do* (of ofer, and prob. of ðon, *Sax.*) to do more than is ſufficient.

To OVER-*Eat* (of ofer and æt an, *Sax.*) to eat too much.

To OVER-*Fill* (ofer-fyllan, *Sax.*) to fill more than enough.

To OVER-*Flow* (of ofer-fleopan, *Sax.*) to flow over.

OVER-*Gone* (of ofer-gan, *Sax.*) gone beyond, *&c.*

OVER-*Grown* (of ofer-gropan, *Sax.*) grown too big.

OVER-*Grown-Sea* (*Sea Term*) when the waves of the ſea grow high, the ſailors call it a rough ſea; but when the ſurges and billows grow higher, then they ſay, it is an *over-grown* ſea.

OVER-*Haſty* (of ofer, *Sax.* and *haſte*, F.) too haſty.

To OVER-*Hear* (of ofer hyran, *Sax.*) to hear privately.

OVER-*Hall* (in *Heraldry*) is when a charge is, as it were, ſuperadded to that which was a very good bearing without it.

To OVER-*Live* (of ofer and libban, *Sax.*) to live beyond.

OVER-*Loaden* (of ofer and laðan, *Sax.*) having too great a load.

OVER-*Long* (of ofer, *Sax.* and *long*, L.) longer than is meet.

To OVER-*Match* (of ofer. *Sax.* and *mate*, a companion) to exceed.

OVER-*Meaſure* (of ofer, *Sax.* and *meaſure*, F.) more than meaſure.

OVER-*Much* (of ofer, and *much*, Ital.) more than enough.

OVER (of ofer, *Sax.* and *paſſé*, F.) to be too powerful for.

To OVER-*Reach* (with *Horſes*) is when a horſe brings his hinder feet too far forwards, and ſtrikes his toes againſt the ſpunges of the fore ſhoes.

To OVER-*Reckon* (of ofer-reccan, *Sax.*) to reckon too much.

OVER-*Ripe* (ofer-ripe, *Sax.*) too ripe.

OVER-*Seen* (of ofer and ſeon, *Sax.*) miſtaken, deceived.

To OVER-*Shadow* (of ofer-ſceaðepan, *Sax.*) to caſt a ſhadow over.

To OVER-*Shoot* (ofer-ſcotan, *Sax.*) to ſhoot beyond, to exceed.

OVER-*Sight* (of ofer-ſihðe, *Sax.*) a miſtake, or error by inadvertence.

To OVER-*Spread* (of ofer, *Sax.* and *ſpreeden*, Du.) to ſpread over.

OVERT-*Act* (in the *Senſe of the Law*) an open act, an advance or ſtep made towards compaſſing of an enterprize; an act being capable of being manifeſted or proved; and is diſtinguiſhed from an intentional act.

To OVER-*Take* (of ofer, *Sax.* and *tagen*, Dan. or *tacken*, Du.) to come up to another that was before.

To OVER-*Top* (of ofer, *Sax.* and *top*, *Dan.*) to exceed in height.

To OVER-*Turn* (of ofer-tyrnan, *Sax.*) to overthrow, quite deſtroy or unhinge and ruin.

To OVER-*Value* (of ofer, *Sax. evaluer*, F.) to value too highly.

To OVER-*Weigh* (of ofer-ƿegan, *Sax.*) to out-weigh.

OVER-*Weight* (of ofer-ƿihte, *Sax.*) more than weight.

OVIFORM (*oviformis*, of *ovum*, an egg, and *forma*, L. a ſhape) in the form or ſhape of an egg.

OUNCE *Pearls*, ſeed peals too ſmall to be ſold by tale.

OUNCE *Cottons*, cottons of a ſuperior quality

to others brought from *Damaſcus*.
RAN-SOANGUE, men devils, a ſect
lcians in the iſland *Grombocaamare* in the
dies, of whom it is related, that they
e art of rendring themſelves inviſible,
ſſing where they pleaſe, and doing a
al of miſchief; for which reaſon the
hate them and kill them on the ſpot,
er they can catch them.
ANOGRAPHIST (of ουρανος, the
and γραφω, Gr. to deſcribe) an aſ-
er, or one who deſcribes the Heavens.
? (ohre, *Sax.*) of or belonging to
S } us.
T, a veſſel upon which hops or malt is

OUT-*Bid* (ute-bioban, *Sax.*) to bid
an another.
OUT-*Brave* (ute, *Sax.* and *braver*,
ſilence, daſh or out-do a perſon by
, &c.
-*Caſt* (of ute, *Sax.* and *keſter*, *Dan.*)
; a forlorn perſon.
-*Cry* (of ute and cpie, *Sax.*) a crying
oiſe.
UT-*Do* (prob. of ute and ꝺoen, *Sax.*)
l.
ER (utzen, *Sax.*) outward.
ERMOST (yttzenmert, *Sax.*) the
ward.
UT-*Face* (of ute, *Sax.* and *facies*,
ace, F.) to aſſert confidently and
dly, ſo as to ſilence a modeſter

UT-*Law* one, to ſue him to an
.
UT-*Learn* (of ute-leornian, *Sax.*)
after or farther than another.
Let (of ute and lætan, *Sax.*) a
at.
UT-*Live* (ute-libban, *Sax.*) to live
an.
UT-*Number* (of ute, *Sax.* and *num-*
or *numerare*, L.) to number or a-
more than another.
UT *Paſs* (of ute, *Sax.* and *paſſer*,
beyond, to exceed.
LAGE (*outrage*, F.) open violence,
us miſchief.
LAGIOUS (*outrageux*, F.) 1. Vi-
ious, exorbitant, tumultuous, tur-

him they committed divers the moſt
villanies, that baſe multitude can
Sidney.

ent her tongue did walk,
proach, and terms of vile deſpight,
g him by her *outragious* talk,
more vengeance on that wretched
t. *Fairy Queen.*

und the vaſt immeaſurable abyſs,
a ſea of fire, dark, waſteful, wild.
Milton.

When he knew his rival freed and gone,
He ſwells with wrath; he makes *outragious*
moan;
He frets, he fumes, he ſtares, he ſtamps the
ground.
The hollow Tow'r with clamours rings a-
round. *Dryden.*

2. Exceſſive, paſſing reaſon or decency.
My characters of *Anthony* and *Cleopatra*,
though they are favourable to them, have
nothing of *outragious* panegyrick.
Dryden's Dufreſnoy.

3. Enormous, atrocious.
OUTRAGIOUSLY, violently, tumul-
tuouſly, furiouſly.
Let luſt burn never ſo *outragiouſly* for the
preſent, yet age will in time chill thoſe heats.
South's Serm.
OUTRAGIOUSNESS, with fury, with
violence.
OUTRIGHT (ute-pihte, *Sax.*) thor-
oughly, totally, alſo immediately.
To OUT-*Run* (of ute aprnian, *Sax.*) to
run better or faſter than, or beyond another,
to exceed.
To OUTSTRIP (of ute, *Sax.* and *ſtroo-*
pen, Du.) to exceed, to excel, to get the
ſtart of.
OUTSTRETCHT (of ute and arpecan,
Sax.) extended, ſpread out in length.
OUTWARDLY, on the out ſide.
To OUTWIT (of ute-pitan, *Sax.*) to
exceed, or impoſe on another by wit.
OWL (of ule, *Sax.*) of theſe there are
ſeveral ſpecies. It has a head like a cat, and
large ſharp claws. It catches mice like a cat;
its eyes cannot bear the great light of the ſun.
Other birds hate it and purſue it, and in re-
turn the owl hates and devours the leſſer
birds.
Its cry is mournful and diſmal, and it is
taken for a bird of an ill omen. It was conſe-
crated to *Minerva*, and upon this account it
was honoured by the *Athenians*.
If an owl be viewed before it has ſomething
of an hideous aſpect. Its head is round, its
eyes large and ſparkling, its countenance ter-
rible, its ears large, its beak hard and crook-
ed, of a blackiſh colour.
The colour of his plumage is tawney, a
mixture of white and red very agreeably di-
verſified.
They are of three ſizes, the large ones are
as big as a capon, the middle ſized as big as a
wood pigeon, and the ſmaller ſort about the
bigneſs of an ordinary pigeon.
The horned owl is of two kinds, according
to *Aldrovandus*, a larger and a ſmaller, the
larger has its plumage more of an aſh colour
and more whitiſh, and the ſmaller is more
dun and of a ruſty colour.
The great owl is likewiſe of two ſorts, that
is, of a larger and of a ſmaller kind.
The great owl has neither horns nor ears;
but

but to make amends, it has a kind of crown compoſed of very fine ſoft feathers, which encompaſſes all its face. Its beak is white and very ſharp, as alſo its pounces. Its back is of a lead colour, marked with white ſpots. Its breaſt and belly are whitiſh, with pretty large black ſpots interſperſed. Its whole body is covered with a large quantity of feathers, that they make it appear as big as a capon, tho' when plucked is no bigger than a chicken. It ſwallows a mouſe or a little bird all at once; but after it has digeſted the fleſh, it vomits up the feathers and bones in a round ball, as the *Halycon* gives up the bones and the remains of the ſmall fiſhes it ſwallows.

The leſſer owl reſembles the great one in almoſt every thing; but it is ſmaller, and is hardly of a larger ſize than a dove-houſe pigeon. Its eyes are extremely black, its bill is white and ſhort; the breaſt, belly, forepart of the wings, the under part of the belly and thighs, are covered with aſh-coloured feathers. The legs and claws ſtick out with dun or reddiſh hair. It has two claws before, and two behind, which are armed with black nails, ſtrong and ſharp.

OWL (*Hieroglyphically*) did repreſent the death and unhappineſs of a wicked tyrant, or an hypocrite, who hates to be ſeen in the light of the ſun.

To OWN (agen, *Sax. eygen*, Dutch.) 1. To acknowledge, to avow for one's *own*.

When you come, find me out,
And *own* me for your ſon.
Dryden's Cleom.

2. To poſſeſs, to claim, to hold by right.

Tell me, ye *Trojans*, for that name you *own*;
Nor is your courſe upon our coaſts unknown.
Dryden.

Others on earth o'er human race preſide,
Of theſe the chief, the care of nations *own*,
And guard with arms divine the *Britiſh* throne.
Pope.

3. To avow.

I'll venture out alone,
Since you, fair princeſs, my protection *own*.
Dryden.

4. To confeſs; not to deny.

Make this truth ſo evident, that thoſe who are unwilling to *own* it, may yet be aſhamed to deny it. *Tillotſon.*

OW'NERSHIP, property, rightful poſſeſſion. In a real action, the proximate cauſe is the property or *ownerſhip* of the thing in controverſy.

OX (oxa, *Sax.*) is a beaſt that ſurpaſſes moſt others in ſtrength, yet patiently ſubmits its neck to the yoke, and therefore is the emblem of ſtrength ſubdued and brought under; and for that reaſon in heraldry is a proper bearing for thoſe who have laid the yoke on the necks of fierce nations.

OX *Eye* (*Sea Term*) a violent ſtorm that ſometimes happens on the coaſt of *Guinea*; ſo called, becauſe when it firſt appears it is in the form of, and ſeems not much larger than an ox's eye; but comes with ſuch impetuoſity, that in a very little ſpace, and frequently before they can prepare themſelves for it, it ſeems to overſpread the whole hemiſphere, and at the ſame time forces the air with ſo much violence, that the ſhips are ſometimes ſcattered ſeveral ways, and ſometimes are ſunk down right.

OXY'GONOUS (of ὀξὺς, ſharp, and γωνία, Gr. an angle) of or pertaining to an oxygon; or an acute angled figure.

OY'ER (*oyer*, F. to hear) a law word uſed in ancient times for what we now call aſſiſes.

OYER and *Terminer* (*i. e.* to hear and determine) in ancient times it was only upon ſome ſudden outrage or inſurrection; but at this time it is the firſt and largeſt of the five commiſſions: by virtue of which our judges of aſſizes ſit in their ſeveral courts.

P

P p, *Roman*; *P p*, Italick; 𝔓 𝔭, *Engliſh*, P p, *Sax.* are the 15th letter of the alphabet; Π π, the 16th of the *Greek*; and ף, the 17th of the *Hebrew*.

The letter P is not heard in pronouncing *pſalm*, &c. *contempt*, &c. *ph* has the ſound of *f*.

P (among the *Antients*) a numeral letter, ſignifying 100.

P̄ with a daſh, ſtood for 400,000.

PAB'ULATORY (*pabulatorius*, L.) the ſame as *pabular*.

PAB'ULUM (with *Naturaliſts*) fuel, or that part in combuſtible bodies, which the fire immediately feeds on, or is ſupported by.

PACA'LIA (among the *Romans*) feaſts celebrated in honour of the goddeſs *Pax*, i. e. *Peace*.

PA'CATED (*pacatus*, L.) appeaſed, made peaceable.

To PACE (*aller a pas*, F.) as an horſe.

PACHACA'MAC (with the natives of *Peru* and *America*) a name of God, the creator of the world; tho' beſides him they worſhipped the ſun and many other imaginary deities.

Pachacamac had ſeveral temples in different places; but his principal one was in the valley of *Peccachama*, in which they had alſo ſeveral idols, by whom (being conſulted) they received reſponſes.

But they had ſo high a veneration for *Pachacamac*, that they offered him what they

eſteemed moſt precious; and durſt not behold him, ſo that even their prieſts and kings entred his temple with their backs towards the altar, and came out again without daring to turn about.

PACIFEROUSNESS (of *pacifer*, F. and *neſs*) peace bringing quality.

PACIFICATION, as *Edict* of *Pacification*, the kings of *France* have granted ſeveral edicts, to the Proteſtants of that country, in order for the appeaſing the troubles and commotions cauſed by their perſecutions, after attempts had been made by ſeveral ſevere edicts to ſtifle the reformation at its firſt beginning; which not proving effectual, and new troubles ariſing, K. *Charles* IX. did in the year 1562 publiſh *an edict of Pacification*, by which he reformed the free exerciſe of their religion, near all the cities and towns in the realm; and in the year 1563 a ſecond edict was publiſhed, permitting the free exerciſe of the reformed religion, in the houſes of gentlemen and lords, high juſticiaries, or thoſe who had the power of life and death; but only to thoſe of their own families and dependents; and permitting alſo the other Proteſtants to have ſermons in ſuch towns, as they had them in before the ſeventh of *March*; but in the year 1568, all that had been done before in favour of the Proteſtants was revoked, and the exerciſe of the Proteſtant religion was wholly forbid, and all the miniſters were ordered to leave the kingdom in 15 days; the king iſſuing out a proclamation, declaring that he would entertain no Proteſtants in any offices belonging to the courts of juſtice or of the revenue: Again, in *Auguſt* 1570, another edict was publiſhed, allowing the lords juſticiaries to have ſermons in their houſes for all comers, and granting other Proteſtants two publick exerciſes in each government, and the continuance of the ſame where they had it before the firſt of *Auguſt*, and 4 cautionary towns, viz. *Rochel*, *Montauban*, *Coginac* and *La Charitie*, to be places of ſecurity for two years; but in *Auguſt* 1572, the king authoriſed the *Bartholomew* maſſacre, and the ſame month declared his reaſons for ſo doing in parliament; and alſo forbid the exerciſe of the Proteſtant religion throughout the kingdom; and *Henry* III. did in *April* 1576 publiſh an edict of pacification, allowing the Proteſtants to build churches, and have publick ſermons wherever they pleaſed, without any reſtriction to time, place or perſons; alſo granting them courts of juſtice that ſhould conſiſt of half *Proteſtants* and half *Papiſts*, and eight cautionary towns; but this edict was alſo revoked the *December* following; and was renewed again in *October* 1577 for 6 years; ſoon after the expiration of which ſeveral ſevere edicts were publiſhed againſt the Proteſtants, declaring that no religion ſhould be allowed but the Catholick; and moreover, that if the king was contrarily inclined he ſhould not ſucceed to the crown. But theſe ſevere edicts were revoked again by K. *Henry* IV. and the edict of 1577 was confirmed. But the power and malice of their enemies was ſo great, that this edict obtained only in ſome places, where the Proteſtants were maſters. And a new edict was publiſhed in *April* 1598, called the edict of *Nantz*, by which the Proteſtants were permitted the free exerciſe of their religion, in all thoſe places where they had it in 1596 and 1597, and one exerciſe in each bailiwick, and at two leagues diſtance from principal towns.

This edict was confirmed by *Lewis* XIII. in 1610, and alſo by *Lewis* XIV. in 1652; but in 1685 he intirely aboliſhed this edict, and alſo that of *Niſmes*.

PACIFICA'TORINESS (of *pacificatorius*, L. and *neſs*) peace making quality.

PACIF'ICKNESS (of *pacificus*, L. and *neſs*) peace making quality.

PACK'AGE (*old Rec.*) a duty of a penny *per* pound on certain merchandizes.

PACK'ERS, perſons appointed and ſworn to pack up herrings, according to the ſtatute, alſo cloth and other manufactures.

PACK'ING, putting up in packs, alſo placing cards.

PACK'ET (*paquet*, F.) a parcel, or bundle, as of letters, *&c.*

PACTA *conventa* (in *Poland*) are the articles mutually agreed on between the king and the republick, and which they oblige each other to obſerve.

PAD, a bundle, *O.* Hence a little ſoft bolſter to put under ſome hard thing that is worn next to the body of an animal, man or beaſt, is ſo called.

PAD'DOCK, or *Paddock Courſe*, a piece of ground taken out of a park, encompaſſed with pales or a wall, for racing with greyhounds for wagers, plate, *&c.* Thoſe paddocks are uſually a mile long, and a quarter of a mile broad. At one end is a little houſe where the dogs are to be entered, and whence they are to be ſlipt; and near this place are pens to incloſe two or three deer for the ſport.

PAD'UAN (with *Medaliſts*) a modern medal, in imitation of an antique; or a new medal ſtruck with all the marks and characters of antiquity

PADVAN'TAGE, a right of paſturage or putting cattle to feed on a common pertaining to one or more towns.

PÆDARTHROCA'CE (of παις, a boy, ἄρθρον, a joint, and κακον, an evil, Gr.) the corrupting of a bone in the joint, the joint-evil, a diſeaſe incident moſtly to children, where the joints ſwell, and the bones are moſt commonly rotten.

PAEAN } (in ancient *Poetry*) a foot, ſo
PAEON } called becauſe ſuppoſed to be appropriated to the hymn *Pæan*.

PAEDEROTRO'PICA (παιδεροτροπικὴ,

Gr.) a part of phyſick which relates to the management of children.

PA'GANS } (*pagani*, of *Pagus*, L. a vil-
PA'NINIMS } lage) thoſe of the Heathen or Gentile religion, ſo called becauſe that after cities were converted to Chriſtianity, ſuperſtition ſtill remained in the villages, for that the publiſhers of Chriſtianity moſtly reſorted to cities.

PAGANA'LIA (among the *Romans*) feaſts held in villages, where alſo altars were erected, and ſacrifices offered annually to the tutelar gods. Here the peaſants offered cakes to *Ceres* and *Tellus* for plentiful harveſts.

PAGE, a youth of honour, advanced to the ſervice of a prince, or ſome great perſonage, to attend on viſits of ceremony.

PA'GOD, a name by which the *Indians* and *Chineſe* call their temples and idols.

PAIN (*peine*, F. pin, *Sax. pœna*, L.) 1. Puniſhment denounced.

> On *pain* of death no perſon being ſo bold,
> Or daring hardy, as to touch the liſt.
> *Shakeſ. Richd.* III.

2. Penalty, puniſhment: 3. ſenſation of uneaſineſs.

> *Pain* is perfect miſery, the worſt
> Of evils; and exceſſive, overturns
> All patience. *Milt. Par. Loſt*, b. vi.

4. (In the plural) labour, work, toil.

> One laboureth and taketh *pains*, and maketh haſte,
> And is ſo much the more behind.
> *Eccleſ.* xi. ii.

> She needs no weary ſteps aſcend,
> All ſeems before her feet to bend;
> And here, as ſhe was born ſhe lies,
> High without taking *pains* to riſe.
> *Waller.*

> The fame with *pains* we gain but loſe with eaſe,
> Sure ſome to vex, but never all to pleaſe.
> *Pope.*

5. Uneaſineſs of mind.

> It bid her feel
> No future *pain* for me; but inſtant wed
> A lover more proportion'd to her bed.
> *Prior.*

To PAIN, to afflict, to torment, to make uneaſy.

> Exceſs of cold as well as heat, *pains* us, becauſe it is equally deſtructive to that temper which is neceſſary to the preſervation of life. *Locke.*

PAINE *fort & dure* (in *Com. Law*) a puniſhment for thoſe that being arraigned of felony, refuſe to put themſelves upon the ordinary trial of God and their country, any are therefore accounted to ſtand mute and ſpeechleſs. This puniſhment is commonly called *preſſing to death*; during which time of puniſhment, they are to have only hard dry barley-bread and puddle water.

PAINED (*peine*, F. or prob. of *peinen*, Teut. *puner*, Dan. pinan, *Sax.*) affected with pain.

PAIN'FULLY (pin full and ȝelice, *Sax.*) after a painful and laborious manner.

PAIN'FULNESS (pin and fulne ƿye, *Sax.*) a quality cauſing pain, alſo laborioufneſs.

PAINT (from *peindre*, F. to paint.) 1. Colours repreſentative of any thing.

> Poets are limners
> To copy out ideas in the mind,
> Words are the *paint* by which their thoughts are ſhown,
> And nature is their object to be drawn.
> *Granville.*

> Her charms in breathing *paint* engage,
> Her modeſt cheek ſhall warm a future age.
> *Pope.*

2. Colours laid on the face.

PAINTER (*peintre*, F.) one who profeſſes the art of repreſenting objects by colours.

> Beauty is only that which makes all things as they are in their proper and perfect nature; which the beſt *painters* always chuſe by contemplating the forms of each. *Dryden.*

PAINTING. 1. The art of repreſenting by delineation and colours.

> 'Tis in life as 'tis in *painting*,
> Much may be right, yet much be wanting.
> *Prior.*

2. Picture, the painted reſemblance.

> *Painting* is welcome:
> The *painting* is almoſt the natural man:
> For ſince diſhonour trafficks with man's nature,
> He is but outſide: pencil'd figures are
> Even ſuch as they give out.
> *Shakeſ. Timon of Athens.*

PAINT'ERS, this company having the addition of *Painter-Stainers*, are of high antiquity, yet not incorporated till *Anno* 1580. 23d of Queen *Elizabeth*; their arms are *azure*, a chevron *Or*, between three griffins heads eraſed *argent*.

PAIR'ED (*appaier*, F.) coupled, &c.

Trial par PAIS (*Law Term*) is a trial by a country or a jury, *i. e.* thoſe that are of the ſame country or neighbourhood.

PALAES'TRA (of παλαι, Gr. wreſtling) a building where the *Grecian* youth exerciſed themſelves in wreſtling, running, quoits, &c.

PALAES'TRICAL, of or pertaining to wreſtling.

PAL'ATABLENESS (of *palatum habilis*, and *neſs*) agreeableneſs of palate or taſte.

PALAT'INATE (*palatinat*, F. of L.) a province or ſignory poſſeſſed by a palatine, and from which he takes his title and dignity.

PAL'ATINE (*palatin*, F.) belonging to the palace or court of an emperor, or ſovereign prince, as a count palatine.

PALEOL'OGY (παλαιολογία, of παλαιὸς, and λόγω, Gr. to treat) a treatiſe of antiquity.

To PALE-*in* (*palliſſader*, F.) to encloſe or fence with pales.

PALE (in *Heraldry*) is one of the ten honourable ordinaries; and is ſo called, becauſe it is like the paliſades uſed about fortifications, and ſtands perpendicularly upright in an eſcutcheon, dividing it length-ways from the top to the bottom, and ſhould contain a third part of the ſhield. See the eſcutcheon.

In PALE, ſignifies things borne one above another in the nature of a pale.

PALES } (in *Carpentry*) boards ſet up for
PILES } partitions of gardens, grounds, &c. alſo rows of piles or ſtakes drove into the ground, to make wooden bridges over rivers.

PALEE (in *Heraldry*) is when a ſhield is divided into four or more equal parts, by perpendicular lines falling from the top to the bottom. See the eſcutcheon.

Party per PALE, ſignifies a ſhield divided by one ſingle line thro' the middle from the top to the bottom, which is the nature of a pale. See the eſcutcheon.

PA'LED, a coat is ſaid to be paled, when it is equally charged with metal and colour.

PALE'NESS (of *pale*, F. and *neſs*, of *paltas*, L.) wanneſs, or whiteneſs of countenance.

Counter PALED (in *Heraldry*) is where the ſame is cut, and the demi-pales of the chief, of colours the ſame with thoſe of the baſe, yet different in the place where they meet; ſo that if the firſt of the chief be metal, that which correſponds to it underneath muſt of colour.

PALE'ISH (of *pallidus*, L.) ſomething pale.

PA'LES, a goddeſs of ſhepherds, under whoſe protection were the flocks and herds. This goddeſs is ſaid to have been belov'd by Apollo, to whom there was a feſtival obſerv'd the 20th or 21ſt of *April*, by offering ſacrifices, and making great fires of ſtraw and hay, which were kindled with great rejoicings, attended with the ſound of drums and trumpets. The country people leap'd over thoſe fires, and purified their cattle therewith, in order to keep them from the mange and other diſtempers.

PA'LICI (of τῦ παλιν ἰέναι, *i. e.* coming out again from the earth) deities famous in *Sicily*, ſaid to have been the ſons of *Jupiter* by *Thalia*, who hiding herſelf in the earth from *Juno*, brought forth two brothers, call'd *Palici*, in whoſe temple in *Sicily* were two deep baſons of boiling ſulphurous water never running over, the two holes being the holes at which theſe two brothers came out, being turned into the aforeſaid boiling fountains. Theſe fountains were called *Delli*, and were famous for the trial and puniſhment of purjury; for into them was thrown the oath of him that had ſworn, written on a note; which, if true, floated; but if falſe, ſunk to the bottom.

Some are ſaid for perjury there to have loſt their eye-ſight, inſomuch thoſe oaths determined the moſt intricate cauſes; this temple was alſo us'd as an *Aſylum* or ſanctuary for ſuch ſlaves as were oppreſſed by their maſters; the latter not daring to break the oaths they took there, that they would uſe them more kindly. *Poetick.*

PALIL'IA (among the *Romans*) feaſts and publick rejoicings celebrated *April* 20th, in honour of *Pales*, the goddeſs of ſhepherds; at which time they purified their flocks and herds with the fumes of *Roſemary*, *Laurel* and *Sulphur*, by driving their cattle three times round it; their ſacrifices were milk and waters made with millet, during which, they danc'd and leap'd over fire made of bean ſtraw, branches of olives, pine and laurel. Theſe feſtivals were celebrated to her that ſhe might drive away the wolves, and prevent diſeaſes incident to cattle, and render the earth fruitful, L.

Theſe feaſts were alſo performed in honour of *Rome*'s original, which was on that day founded by *Romulus*.

PALILI'CIUM (*Aſtronomy*) a fix'd ſtar of the firſt magnitude in the bull's eye, called alſo *Aldibaran*.

PALIMBA'CHIUS (with *Grammarians*) a foot conſiſting of two long ſyllables and one ſhort, as *Natura*.

PALIMPSES'TON (παλίμψηστος, Gr.) a ſort of paper or parchment uſed for making the firſt draught of things, which would bear wiping out, and new writing in the ſame place.

PALINTOCHI'A (of πάλιν and τίκτειν, Gr. to bring forth) the delivery of a child a ſecond time.

PA'LISES (in *Heraldry*) repreſents a range of paliſſadoes before a fortification, and ſo repreſented on a *Feſs*, riſing up a conſiderable length and pointed at the top, with the field appearing between them.

PALISADES (in *Architecture.*)

Turning PALISADES (in *Fortificat.*) an invention to preſerve the paliſades of the parapet from the ſhot of the beſiegers, ſo ordered, that as many of them as ſtood in the length of a rod or ten feet, did turn up and down like a trap, ſo that they could not be ſeen by the enemy, but juſt when they brought on their attack; but nevertheleſs were always ready to do the proper office of paliſades; as the figure.

PALISADES (in *Gard.ning*) an ornament in the valleys of gardens, wherein trees are planted, which bear branches from the bottom, and which are ſpread in ſuch a manner, as to appear a wall covered with leaves.

A croſs PALL (in *Heral.*) repreſents the ornaments of an archbiſhop ſent from *Rome* to metropolitans, made of the wool of white lambs. See the eſcutcheon.

PALL (*pallium*, L.) 1. A cloak or mantle of ſtate.

With princely pace,
As fair *Aurora* in her purple *pall*,
Out of the eaſt the dawning day doth call;
So forth ſhe comes.
Fairy Queen, b. i.

Let gorgeous tragedy
In ſcepter'd *pall* come ſweeping by.
Milton.

3. The mantle of an archbiſhop.
2. The covering thrown over the dead.

The right ſide of the *pall* old *Egeus* kept,
And on the left the royal *Theſeus* wept.
Dryden.

To PALL, to cloak, to inveſt.

Come thick night
And *pall* thee in the dimmeſt ſmoak of hell,
That my keen knife ſee not the wound it makes. *Shakeſpear.*

To PALL, to grow rapid, to become inſipid.

Beauty ſoon grows familiar to the lover,
Fades in the eye, and *palls* upon the ſenſe.
Addiſon.

To PALL. 1. To make inſipid or vapid.

Reaſon and reflection, repreſenting perpetually to the mind the meanneſs of all ſenſual gratifications, blunt the edge of his keeneſt deſires, and *pall* all his enjoyments.
Atterbury.

Wit, like wine, from happier climates brought,
Daſh'd by theſe rogues, turns *Engliſh* common draught,
They *pall Mekare*'s and *Lopez*' ſprightly ſtrain.
Swift.

2. To impair ſpritelineſs, to diſpirit.

A miracle
Their joy with unexpected ſorrow *pall'd*.
Dryden.

Ungrateful man,
Baſe, barbarous man, the more we raiſe our love,
The more we *pall*, and cool, and kill his ardour.
Dryden.

3. To weaken, to impair. 4. To cloy.

PALL (in the church of *Rome*) an archiepiſcopal veſtment, worn by biſhops made of lambs wool; and, as ſome ſay, ſpun by a particular order of nuns, and adorned with ſeveral black croſſes; it is not above three fingers in breadth; but has two labels hanging down before and behind; archbiſhops wear them about their necks when they go to the altar, over their pontifical habit.

They are ſaid to be an emblem of innocence and humility, and likewiſe to put the biſhop in mind of his paſtoral office, and care of fetching the ſtray ſheep home, like the good ſhepherd, on his ſhoulders; but the moſt eſſential thing intimated by them, ſeems to be their dependence on the pope, to whom archbiſhops of *Canterbury* have paid 2000 *Florins* (a very conſiderable ſum, eſpecially in thoſe times) for a pall, without which they were not permitted to exerciſe their functions.

For by the decretals publiſh'd in the beginning of the 13th century, by pope *Gregory* the XI. it was declared, that an archbiſhop could not call a council, bleſs the chriſm, conſecrate churches, ordain a clerk, or conſecrate a biſhop, till he had received his pall from the *See of Rome*; and that before the biſhop received his pall he ſhould ſwear fidelity to the pope; and by another canon it was decreed, that upon the tranſlation of an archbiſhop he ſhould not carry away his pall with him, but apply to the pope for a new one; nor ſhould his ſucceſſor make uſe of the pall he left behind; and that every archbiſhop ſhould be buried in his pall, by which means the church of *Rome* greatly inrich'd its exchequer.

PALL'-MALL', an exerciſe or play, where a round bowl or iron ball is, with a mallet, ſtruck thro' an arch of iron, ſtanding at either end of an alley; as in St. *James's Park*.

PALLA'DIUM (of Παλλας, Gr.) the ſtatue of *Pallas*, repreſented holding a pike in her hand that always moved as ſhe turned her eyes. The *Trojans* did believe that this image fell down from Heaven into the temple before it was covered; and they were told by the oracle of *Apollo*, that their city ſhould be inexpugnable ſo long as that was with them. At the ſiege of *Troy* it is ſaid to have been ſtolen away by *Ulyſſes* and *Diomedes*; but others ſay, this was a falſe one, which was expoſ'd to the publick, and that the true one was with the tutelar gods, carried by *Æneas* into *Italy*; which being introduced into *Rome*, many counterfeit

interfeit ones were made like it, to prevent e true one from being ſtolen.

PAL'LAS (Πάλλας, Gr.) the goddeſs of ir and wiſdom, who, according to the poets, me forth armed out of *Jupiter*'s brain when s head was cleft by *Vulcan*. She was alſo ll'd *Minerva*. Which ſee.

PAL'LAS (in *Painting*, &c.) is repreſented a blue mantle embroidered with ſilver.

PAL'LED (prob. of *appale*, F.) flat, dead, ithout ſpirit, as wine, beer, *&c.*

PALLET (from *paille*, F. ſtraw) a ſmall ed, a mean bed.

Why rather, ſleep, lieſt thou in ſmoaky cribs,
pon uneaſy *pallets* ſtretching thee,
nd huſht with buzzing night flies to thy ſlumber,
han in the perfumed chambers of the great,
nder the canopies of coſtly ſtate,
nd lull'd with ſounds of ſweeteſt melody?
Shakeſpear.

PALLET (in *Heraldry*) is a ſmall pale, ing half the breadth of a pale, of which illets there are ſometimes ſeveral in one ield, and muſt never be charged with any ing white or red.

PAL'LIARDS (among the *Canting Crew*) ſort of beggars both male and female, who move compaſſion, go about with one, two more ſmall children, in a dirty, ragged condition, who are continually crying or making ry faces, as tho' hunger-ſtarv'd, and the omen making lamentable cry of a doleful le, of being a poor diſtreſſed widow, *&c.* nd at the ſame time her male companion, s begging either in the fields or ſtreets, with *leyners*, or artificial ſores made with *Spear-wort* r *Arſenick*, *&c.* which draws them into fithers. The impoſter at the ſame time aking a hideous noiſe, and pretending great ain; but if opportunity offers can recover his mbs to rob and perhaps murder.

PAL'LIATIVE (*paliatif*, F.) ſerving to alliate.

PALLIATIVE *Cure* (in *Phyſick*) is the nſwering of a palliative indication; or the emoval or mitigation of the ſymptoms of a iſeaſe, the cauſe of it ſtill remaining.

PALLIATIVE *Indication* (with *Phyſicians*) where the ſymptoms of a diſeaſe give too much rouble and danger to have the cure deferred ill the diſeaſe, on which it depends, is removed

PAL'LIDNESS (of *pallidus*, L. and *neſs*) alenеſs.

PAL'LIER } (*Carpentry*) in a building,
PAIL'LIER } landing place in a ſtair aſe; or a ſtep, which being broader than the eſt, ſerves for a reſting place.

PALM (*palmus*, L.) the inner part of the and; alſo a meaſure of a hand's breadth, hree inches.

PALM-*Tree* (*Emblematically*) repreſents uſtice, becauſe it is ſaid to produce all its fruit proportionable to its leaves: and becauſe the wood of it is leaſt ſubject to corruption.

The PALM-*Tree* (*Hieroglyphically*) was uſed to repreſent the life of a religious man, the root of which is unpleaſant to look upon, but the fruit and branches are grateful both to the eye and the taſte. It alſo is uſed to repreſent victory, in that it is ſaid to riſe the higher the greater weight it bears.

PALM-*Worm* (in *America*) an inſect about twelve inches long, and extreme ſwift in its motion, having an incredible number of feet, and two claws at the head and tail, with which it wounds and poiſons perſons, putting them to intolerable pains for 24 hours.

PAL'MESTRY (of *palma*, L. the palm of the hand) a kind of divination or telling fortunes by inſpecting the palm of the hand.

PALMETOI'RE, an *Indian* tree, of the juice of which the *Indians* make a pleaſant ſort of wine.

PALMO'SE (*palmoſus*, L.) full of or abounding with palm trees.

PA'LMUS, a hand breadth, a ſpan from the thumb to the little finger, L.

PALMS (with *Botaniſts*) white buds ſhooting out of willows or ſallows before the leaf.

The PAL'PABLE *obſcure*, darkneſs that may be felt. *Milton.*

PALPABLE (*palpable*, F. *palpor*, L.) 1. perceptible by the touch.

Art thou but
A dagger of the mind, a falſe creation?
I ſee thee yet in form as *palpable*,
As this which now I draw.
Shakeſp. Macbeth.

Darkneſs muſt overſhadow all his bounds,
Palpable darkneſs I and blot out three days.
Milton.

2. Groſs, coarſe, eaſily detected.

That groſſer kind of heathenish idolatry, whereby they worſhipped the very works of their own hands, was an abſurdity to reaſon ſo *palpable*, that the prophet *David*, comparing idols and idolaters together, maketh almoſt no odds between them.
Hooker. b. i. §. 8.

3. Plain, eaſily perceptible.

Since there is ſo much diſſimilitude between cauſe and effect in the more *palpable* phænomena, we can expect no leſs between them and their inviſible efficients.
Granville.

PALPABLENESS, quality of being palpable, plainneſs, groſſneſs.

PALPABLY, in ſuch a manner as to be perceived by the touch, groſsly, plainly.

PAL'PABLY (*palpablement*, F.) plainly, evidently, *&c.*

PAL'PABLENESS (of *palpabilis*, L. and *neſs*) capableneſs of being felt; alſo plainneſs, manifeſtneſs.

PAL'SICAL (*paralyticus*, L.) having the palſey.

PAL'-

PAL'SICALNESS (of *παραλυσις*, Gr.) afflictedneſs with the palſey.

PAL'TING (q. d. *pelting*) throwing at.

PAL'TRINESS (prob. of *poltron*, F. or *pallor*, L.) pitifulneſs, ſorrineſs.

PA'LY *Bend* (in *Heral.*) is when an eſcutcheon is divided by lines perpendicular, which is called *Paly*, and then again by others diagonal athwart the ſhield from the *dexter* ſide to the *ſiniſter*, which is called *Bendy*.

PAMPHAR'MACON (*παμφαρμακον*, of *παν*, all, and *φαρμακον*, Gr. a poiſon or remedy) an univerſal remedy againſt all manner of poiſons; alſo an univerſal remedy againſt all diſeaſes.

PAN (*plann*, Teut. *panne*, Dan. panne, *Sax.*) a veſſel of various metals, and for various uſes.

PAN (*πᾶν*, Gr. all) hence mythologiſts find ſecrets of nature couched, and then *Παν* ſignifies the univerſe. An ancient *Egyptian* deity called by them *Mendes*, a he-goat, in the form of which he was there worſhipped. But the *Greeks*, ſay he was the ſon of *Penelope*, the daughter of *Icarus*, whom *Mercury* raviſhed in the ſhape of a he-goat, and born in *Arcadia*, whence he was eſteemed a rural deity, and the god of mountains, woods and ſhepherds; and alſo as the god of nature.

Plutarch, in a tract of his morals, called, *περὶ τῶν ἐκλελοιπότων χρηστηρίων*, i. e. *Why oracles ceaſe to give anſwers*, tells us a notable ſtory, that a ſhip ſailing out of *Greece* into *Italy*, was becalmed about the *Echinades*, and the perſons in the ſhip heard a voice loudly calling on one *Thamus* an *Egyptian*, who was then in the ſhip, who made no anſwer to the firſt or ſecond call, but at the third replied, *Here am I*; then the voice ſpake again, bidding him when he came to the *Palodes*, to make it known that the great god *Pan* was dead, and that, when they came to the *Palodes*, which are certain ſhelves and rocks in the *Ionian* ſea, *Thamus*, ſtanding on the poop of the ſhip, did as the voice directed him; whereupon was heard a mighty noiſe of many together, who all ſeemed to groan and lament, with terrible and hideous ſhriekings. News hereof coming to *Tiberius*, emperor of *Rome*, he cauſed the learned men to enquire out of their books who that *Pan* ſhould be; who anſwered, that he was the ſon of *Mercury* and *Penelope*. But thoſe who more narrowly examined the circumſtances of this accident, found it happened at the time when our Saviour ſuffered on the croſs, who was the true god *Pan* and ſhepherd of our ſouls; and that upon this divulging his death and paſſion, the devils, who uſed to ſpeak in oracles, began to deſiſt from that office.

Herodotus ſays, the people of the province *Mendes*, plated *Pan* among the gods, who were before the XII, that he was repreſented with the head of a ſhe-goat, and the legs of a he-goat, tho' he was believed to be like other gods, and that as *Mendes* is a common name to *Pan*, to an he-goat, and to a town, there was a ſacred he-goat kept, upon the death of which, all the country went into mourning, as others did upon the death of *Apis* or *Mnevis*.

Orpheus ſays, that *Pan* ſignifies univerſal nature, proceeding from the divine mind and providence, of which the heaven, earth, ſea and the eternal fire, are ſo many members.

Some by *Pan* underſtand the ſun.

Common mythologiſts are of opinion, that his upper parts being like a man, intimate that the ſuperior and celeſtial parts of the world are beautiful, radiant and glorious, that his horns repreſent the rays of the ſun, as they work upwards, and his long beard ſignify the ſame rays as they have an influence upon the earth, the ruddineſs of his countenance bears a reſemblance to the ſky.

PAN (*Hieroglyphically*) is pictured with two horns on his head, and a garment of a leopard's ſkin about his ſhoulders, and a rank of ſeven ſlender pipes in his hand, ſo joined together, that their muſick could make an harmonious conſort, to ſignify the harmony and rare correſpondency that is in the world between the ſeveral parts that compoſe it. The two horns did repreſent the ſun, his garment the beautiful variety of the ſtars.

PAN, the lower part of this deity is hairy, and reſembles a goat, to intimate the unevenneſs of the earth: others ſuppoſe, that by the hairineſs and roughneſs of his lower parts, are repreſented the ſhrubs, wild creatures, trees and mountains here below. They feign him laſcivious and luſtful, becauſe of the many cauſes of ſeeds, and the mixtures which are made from them.

He purſues the nymphs, for he delights in exhalation, which proceed from humidity, without which it is impoſſible that the world ſhould exiſt.

Others underſtand by his amorous complexion (which cauſes him to purſue the nymphs) the deſire of generation, which ſpreads itſelf through all beings, who attract matter proper for that end from the moiſture which is repreſented by the nymphs.

He is ſaid to be clothed with a leopard's ſkin, as well becauſe of the beautiful variety of all things, as alſo becauſe of the colours that are ſeen in the world, or, as others think, his ſpotted ſkin is the image of the ſtarry firmament.

His goat's feet ſignify the *ſolidity* of the earth, and his pipe of ſeven reeds, that celeſtial harmony ſuppoſed to be made by the ſeven planets.

His ſheperd's crook is ſuppoſed to intimate that care and providence by which the univerſe is conducted and governed.

It

It is pretended, that the Heathens have taken many circumſtances of the life of *Moſes* and applyed them to the god *Pan*. He was repreſented with horns like *Moſes*, and carrying a wan in his hand; he was the god of ſhepherds, of hunters, of the country people; as *Moſes* was head of a people, of ſhepherds, of labourers, and of countrymen.

Pan taught *Apollo* the art of divination and playing upon the flute. *Moſes* gave to his brother *Aaron* the oracle of *Urim* and *Thummim*, and appointed the *Levites* to play upon inſtruments in the tabernacle of the Lord.

We are told *Pan* commanded armies, and formed ſieges; *Moſes* was at the head of a religious army of *Iſraelites*, &c.

He was generally repreſented with the body and head of a man, and the lower parts from the thighs downwards were thoſe of a goat, having a ſtaff in his hand, and horns upon his forehead.

PANACE'A (according to *Galen*) medicines which he had in great eſteem. Thence,

PANACEA (with *Chymiſts*) is applied to their univerſal medicine, which as they pretend, will cure all diſeaſes in all circumſtances, conſtitutions and ages.

PANA'CEOUS, a term applied to ſeveral plants, by reaſon of the extraordinary virtues aſcribed to them.

PANARI'TIUM (with *Surgeons*) a very painful ſwelling at the end of the finger at the root of the nail.

PANCALI'ER, a plant otherwiſe called *Colewort* cabbage.

PANCAR'PUS (of πᾶν, all, and καρπος, fruit, Gr.) a ſpectacle or ſhow, which the Roman emperors exhibited to the people; a kind of chace or hunt of a number of beaſts, as bullocks, deers, hares, &c. which being let up in the circus or amphitheatre, into which trees were frequently tranſplanted, ſo as to form a kind of foreſt, were let out to the people, and thoſe who would purſue, ſhot, killed, and cut in pieces all they could; others ſuppoſed *Pancarpus* to be alſo a combat wherein unarmed people, hired for that purpoſe, fought with wild beaſts.

PANCHYMA'GOGA (of πᾶς, all, χυμὸς, humour, and ἀγωγὸς, a leader) univerſal purges, medicines which diſperſe all humours in the body.

PANCRATICAL (*pancraticus*, L. of πᾶν, all, and κράτος, Gr. power) almighty.

PANCREATICK *Juice*, an inſipid, limpid juice or humour ſeparated from the blood, and prepared in the *Pancreas*.

PANDER, a pimp, a male bawd, a procurer.

> t him with his cap in hand,
> te a baſe *pander* hold the chamber-door,
> hilſt by a ſlave
> s fairеſt daughter is contaminated.
>
> *Shakeſ. Henry V.*

> The ſons of happy punks, the *pander's* boys,
> Are privileged
> To clap the firſt, and rule the theatre.
>
> *Dryden.*

> Thou haſt confeſs'd thyſelf the conſcious *pander*,
> Of that pretended paſſion;
> A ſingle witneſs infamouſly known,
> Againſt two perſons of unqueſtion'd fame.
>
> *Dryden.*

> My obedient honeſty was made
> The *pander* to thy luſt and black ambition.
>
> *Rowe.*

To PANDER, to pimp, to be ſubſervient to luſt or paſſion.

> Proclaim no ſhame,
> When the compulſive ardour gives the charge,
> Since firſt itſelf as actively doth burn,
> And reaſon *panders* will.
>
> *Shakeſ. Hamlet.*

PANDÆMO'NIUM (of πᾶν, all, and δαιμόνιον, Gr. of devils) the great hall, court or council chamber, or parliament-houſe of devils. *Milton.*

PANDOR'A (πᾶν τὸν δῶρα, Gr.) *i. e.* receiving the gifts of all the gods) a woman (according to the poets) made by *Vulcan*, at the command of *Jupiter*, whom every god adorned with ſeveral gifts. *Pallas* gave her wiſdom, *Venus* beauty, *Apollo* muſick, *Mercury* eloquence; others ſay, the mother of *Deucalion*, who ſent a box to *Epimetheus*, filled with all kinds of evils, who having received it, opened it, and out they all flew and filled the earth with diſeaſes, and all other calamities. *Heſychius* expounds this of the earth, as beſtowing all things neceſſary for life.

PANEGY'RICK (among the *Greeks*) a church book, conſiſting of panegyricks or diſcourſes in praiſe of *Jeſus Chriſt* and the ſaints.

PANEGY'RICK (Παναγυρικὸς, of πᾶν, all, and ἄγυρις, an aſſembly, Gr.) a commendatory oration or poem recited before a ſolemn aſſembly of people, which is ſaid to have taken its original from a cuſtom of the *Greeks*, who were wont to aſſemble together at certain ſtated feſtivals, and there inſtructed and animated one another, by wiſe diſcourſes, to profitable and honourable enterprizes, by rehearſing the exploits of eminent perſons; here orators, poets, hiſtorians, &c. recited their performances.

From hence the cuſtom of celebrating the memory of perſons who had deſerved well of their country by their valour.

PANE'ITY (of *panis*, L. bread) the eſſence of or the quality of being bread. *Prior.*

PANES, ſatyrs of whom *Pan* was the chief,

chief, and who for that reaſon were often confounded with him.

They were the *Pagan* deities of the woods, fields and hunting; and often taken for a ſymbol of impudence and unchaſtity.

A PANICK } ſudden conſternation that
PANICK *Fear* } ſeizes upon mens fancies, without any viſible cauſe; a needleſs or ill-grounded fright. The reaſon why theſe terrors are attributed to *Pan*, was, as ſome ſay, becauſe when *Oſiris* was bound by *Typho*, *Pan* and the ſatyrs appearing, caſt him into a fright; or becauſe he frighted all the giants that waged war againſt *Jupiter*; or as others ſay, that when *Pan* was *Bacchus*'s lieutenant general in his *Indian* expedition, being encompaſſed in a valley, with an army of enemies, far ſuperior to them in number, he adviſed the god to order his men to give a general ſhout, which ſo ſurprized the oppoſite army, that they immediately fled from their camp. And hence it came to paſs, that all ſudden fears impreſſed upon mens ſpirits, without any juſt reaſon, were, by the *Greeks* and *Romans*, called *Panick Terrors*.

PANIC'ULATED (in *Botan. Writ.*) a plant is ſaid to be *floribus panculatus*, *i. e.* with paniculate flowers, when it bears a great number of flowers ſtanding upon long ſoot ſtalks, iſſuing on all ſides from the middle ſtalks, the whole bunch being broad at the bottom or in the middle, and growing narrower towards the top, as in ſome ſtarworts.

A PANTALOON, a buffoon or jackpudding dreſſed in a pantaloon.

PANTHE'A (of πᾶν, all, and θεὸς, God, Gr.) among the *Romans*, ſingle ſtatues compoſed of the figures or ſymbols of ſeveral different divinities; or figures on medals, the heads of which are adorned with ſymbols of ſeveral gods, as one of *Antonius Pius*, which repreſents *Serapis* by the buſhel it bears, *&c.*

PANTHE'AN *Statues*, ſtatues that repreſent all or the moſt conſiderable of the heathen deities, diſtinguiſhed by their ſeveral peculiar marks, which were placed above, about, or upon the ſtatues; *Jupiter* was known by his thunder-bolt; *Juno* by her crown; *Sol* by his beams; *Mars* by his helmet; *Venus* by her beauty; *Mercury* by wings at his feet, or his *Caduceus*; *Bacchus* by ivy; *Ceres* by a *cornucopia*, or ears of corn; *Diana* by a creſcent; and *Cupid* by a bundle of arrows, *&c.*

PANTHEOL'OGIST (of πᾶν, all, and θεολόγος, a divine, Gr.) a ſtudent or writer of univerſal or a whole body of divinity.

PANTHE'ON (of παν των θεῶν, Gr. *i. e.* of all the gods, a temple in *Rome*, built in a round form by *Agrippa*, the ſon-in-law of *Auguſtus*, adorned with marble of various colours. In the walls were niches, in which the ſtatues of the gods were placed. The gates were of braſs, and the beams were of braſs gilt, and the roof was of ſilver plates. It was dedicated to *Jupiter Vindex*. It was ſince conſecrated by pope *Boniface* III. to the *Virgin Mary*, and is now called *Santa Maria della rotunda*.

PAN'THER (πάνθηρ, of πᾶν, all, and θὴρ, a wild beaſt, Gr.) ſo named, becauſe it has the fierceneſs of all things put together.

PAN'THER (*Hieroglyphically*) is put to repreſent hypocriſy and deceit; becauſe it is related that the ſcent of its ſkin attracts all other beaſts; but it having a fierce countenance which frightens them, it covers it with her two fore-paws, till they come nearer, ſo that ſhe can the more eaſily ſeize them.

PANTHERINE (of *panthera*, L.) of or like a panther.

PANT'ING (*pantelant*, F.) fetching the breath ſhort, or breathing quick.

PANTOFFLES (*pantouſles*, F.) high ſoled ſlippers, *Pantables*; hence, *to ſtand upon the pantables* (*pantouſles*) ſignifies ſtrenuouſly to inſiſt upon, or ſtand up for his honour, *&c.*

PAPÆ' (of παπᾶ, Gr. *i. e.* father) Greek Chriſtian biſhops or prieſts.

Some make a diſtinction betwixt *Popæ* and *Papas*, and ſay that παπᾶ ſignifies the inferior clergy, and παπάς, chief prieſts.

PAPAY'ER (in the *Caribbee Iſlands*) a kind of fruit.

PA'PER (of *papyrus*, L.) the *Papyrus* is a plant or kind of bulruſh, which grows in *Egypt* upon the banks of the river *Nile*, which the *Egyptians* apply'd to ſeveral uſes; as to make baſkets, ſhoes, cloths, little boats to ſwim in upon the *Nile*, and paper to write on.

The trunk of the *Papyrus* or paper reed is compoſed of ſeveral leaves or ſkins, placed one over another, which were peel'd off and ſeparated with a needle, and afterwards ſtretched out upon a wet table, to the length and breadth of the intended leaf of paper. Over the firſt layer of the leaves of paper they put ſome thin paſte, or only ſome of the muddy water of the *Nile* a little warmed, upon which they ſpread a ſecond layer of the leaves of the *Papyrus*, when they let it dry by the ſun.

The leaves that are the neareſt the heart of the plant are the fineſt, and make the beſt ſort of paper, the next to them are a degree coarſer, and ſo of the reſt.

PAPER-*Shoes* (*Hieroglyphically*) repreſented prieſthood among the *Egyptians*; becauſe their prieſts wore no other.

PAPIS'TICAL (of *papiſte*, F.) of or pertaining to the *Papiſts*.

PAPIS'TICALLY, after a popiſh manner.

PAPIS'TICALNESS, popiſhneſs.

PAPPES'CENT (*pappeſcens*, L.) growing downy.

PAP'POUS *lactescent* (in *Botany*) downy or milky.

PAP'POUSNESS (of *pappoſus*, L. and *neſs*) downineſs, ſoftneſs, ſpunginеſs.

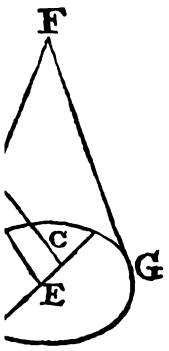
PAPPY

PY (*of pappus*, L.) ſoft, ſpungy.

ABLE (παραβολὴ, Gr.) a continued
e or compariſon; a declaration or ex-
of a thing by way of ſimilitude or
on; a dark ſaying, an allegory; a
allegorical inſtruction, founded on
g real or apparent in nature or hiſtory;
ich ſome moral is drawn, by com-
with ſome other thing in which per-
nore immediately concerned.

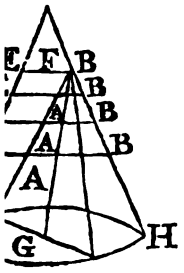
AB'OLA (with *Rhetoricians*) a figura-
ffion, when one thing is uttered, and
ignified.

ABOLIA'NI, a ſet of perſons, who, *Alexandrian* church, devoted them-
the ſervice of churches and hoſpitals.



PARA'BOLA (παραβολὴ, Gr.) is a curve as A B C, made by cutting a cone by a plane A E, parallel to one of its ſides, as F G.

PARABOLA (of παραβάλλω, Gr.) a figure ariſing from the ſection of a cone, when cut by a plain parallel to one of its ſides.



PARABOLICK *Cuneus* (*Geometry*) is a ſolid thus formed: multiply all the A E's; or, which is all one, upon the baſe F G H, erect a priſm, whoſe altitude ſhall be F E; and this ſhall be the *Parabolic Cuneus*, is equal in ſolidity to the Parabolical oid.

PARABOLICK *Space* (in *Geometry*) is the area contained between the curve of the parabola, and a whole ordinate B C. This is the two third of the circumſcribing parallelogram B C D E in the parabola.

ABOLICK *Pyramidoid* (in *Geometry*) figure, ſo called from its particular ion.

ABOLICK *Conoid* (in *Geometry*) a ure generated by the rotation of a *Semi-parabola* about its *Axis*, and is equal to half of its circumſcribing cylinder.

PARABOLICK (in *Geometry*) a ſolid body formed by the turning of a *Semi-parabola* about its ordinate.

PARABOL'ICALLY (*paraboliquement*, F.) by way of parable.

PARABOL'ICALNESS (of *parabolicus*, L. and *neſs*) the being of the nature or manner of a parable.

PARABO'LIFORM (of *parabola* and *formis*, L.) of the form of a parabola.

PARACEN'TRICK *Sollicitation of Gravity or Levity* (in *Mechanicks*) is the ſame with the *vis centripeta*.

PARADE (*parade*, F.) 1. Shew, oſtentation.

He is not led forth as to a review, but as to a battle; nor adorned for *parade*, but for execution. *Granville.*

The rites perform'd, the parſon paid,
In ſtate return'd the grand *parade*.
Swift.

Be rich, but of your wealth make no *parade*,
At leaſt before your maſter's debts are paid.
Swift.

2. Military order.

The cherubim ſtood arm'd
To their night-watches, in warlike *parade*,
Milton.

3. Place where troops draw up to do duty and mount guard.

4. Guard, poſture of defence.

Accuſtom him to make judgment of men by their inſide, which often ſhews itſelf in little things, when they are not in *parade*, and upon their guard. *Locke on Education.*

PARADIGM (παράδειγμα, Gr.) example.

The bed of PARADE, that on which a perſon lies in ſtate.

PARADE (in *Fencing*) the act of parrying or turning off any puſh or ſtroke.

PARADIAS'TOLE (παραδιαστολὴ, Gr.) a ſeparation, a diſtinction; a figure in rhetorick which joins things that ſeem to have one import; and ſhews how much they differ, by ſubjoining to each its proper meaning, as *triſte lupus ſtabulis, maturis frugibus imbres*, L.

PARADIGRAMMAT'ICE (of παράδειγμα, an example, and γράμμα, a picture, Gr.) the art of making all ſorts of figures in plaiſter. The artiſts of this workmanſhip are call'd *Gypſochi*.

PARA'DISE (of παράδεισος, of παρὰ, and σεύω, to water, Gr. or rather of פרדס *Heb*) a place of pleaſure. The garden of *Eden*, where *Adam* and *Eve* reſided during their innocency; alſo the manſion of ſaints and angels that enjoy the ſight of God, the place of bliſs in Heaven; according to the notion of the *Greeks*, it is an incloſure or park, ſtored with all ſorts of plants and wild beaſts

of pleaſure; and with us, any delightful place is called a *Paradiſe*.

The learned are divided in their opinions, as well about the exiſtence of this *Paradiſe*, as about the place where it was; many are of opinion that it was quite deſtroy'd by the waters of the deluge; but others think it is ſtill in being, ſome will have it to be on the high and inacceſſible mountains of *Armenia*.

Hoffman adds, that it is certain *Paradiſe* had a being before *Adam*, and proves that it did not exiſt before the creation of the world, becauſe it was terreſtrial, and is deſcribed with fruit-bearing trees, rivers, *&c.*

He ſays there is reaſon to believe that it was in a very temperate climate, and thinks that it contributed to the long life of *Adam* and his ſucceſſors, until intemperance, the ſource of diſtempers, got into the world to ſhorten the days of mens lives; and he likewiſe believes that the deluge has quite deſtroy'd that *Paradiſe*, and depriv'd it of all that rendred it pleaſant, and therefore it is folly to loſe time in the ſearch after it.

Birds of PARADISE, a rare bird ſo called, either on account of its fine colour, *&c.* or elſe becauſe it is not known where it is bred, from whence it comes, or whither it goes.

PARADE (in *Ant. Eccleſiaſtical Writers*) a ſquare court before cathedrals, ſurrounded with piazza's or portico's for perſons to walk under, being ſupported with pillars.

PARADI'SIAN, of or pertaining to paradiſe.

PAR'ADOX (with *Rhetoricians*, is ſomething caſt in by the by, contrary to the opinion or expectation of the auditors, which is otherwiſe called *Hypomone*.

PARADOX'ICALNESS, the nature or quality of a paradox,

PARA'GIUM (*old Law*) is taken for the equal condition between two parties to be eſpouſed or married.

PARAGO'GE (παραγωγὴ, Gr.) a figure in *Gram.* or *Rhetorick*, whereby a letter or ſyllable is added to the end of a word, without adding any thing to the ſenſe of it; this figure is frequent with the *Hebrews*, as אברכה for אברך *I will bleſs*, and *dicier* for *dici* with the *Latins*.

PARAGO'GICALLY (of παραγωγὴ, Gr. a production or lengthening) according to the figure called *Paragoge*.

PAR'AGOND (of *paragone*, Ital.) equalled with, compared with. *Milton*.

PARA'GRAPH (παραγραφὸς, Gr.) the character of a paragraph in a quotation is §.

PARAGRAPH'E (with *Rhetoricians*) a declining or waving the matter in controverſy.

PARAGRAPHE (with *Poets*) a figure, when after having diſpatched one ſubject, they paſs on to another; as *Hactenus Arvorum cultus & ſidera cœli, nunc te Bacche canam.*

PARAGRAPH'ICALLY (of παραγραφὴ, Gr.) paragraph by paragraph, or in paragraphs.

Horizontal PAR'ALLAX (with *Aſtronom.*) is when ſun, moon, or any other planet is in the *Horizon*; which is the greateſt of all; or it is the difference between the real and apparent place of a planet, when it is riſing and ſetting.

PARALLAX (in *Levelling*) is uſed for the angle contained between the true level, and that of the apparent level.

To PAR'ALLEL (*mettre en parallele*, F. of παραλλελὸς, Gr.) to make or run equal to or with.

PARALLEL *Lines* (in *Geometry*) are ſuch lines as lie equally diſtant from each other in all their parts; ſo that if they were infinitely extended they would never touch, as ═.

A circular PARALLEL (in *Geom.*) is one line or circle drawn without or within another circle, *&c.*

PARALLE'LISM, a machine contrived for the ready and exact reduction or copying of deſigns, ſchemes, *&c.* in any proper portion, called alſo a *Parallelogram*, or *Paralleligrammick Protractor*.

PARALLELO'GRAM (παραλλελογραμμον, Gr.) a plain figure bounded by four right lines, wherefore the oppoſite are parallel one to the other, as in this figure.

PARALLELOGRAM, an inſtrument compoſed of five rulers of braſs or wood, with ſliding ſockets to be ſet to any proportion, for the inlarging or diminiſhing of any map or draught.

PARALLELOGRAMMICAL (of παραλλελος and γραμμα, Gr.) of or belonging to a parallelogram.

PARALLELOPE'PID (in *Geometry*) one of the regular bodies or ſolids, comprehended under ſix rectangular and parallel ſurfaces, the oppoſite ones whereof are equal.

PARALYT'ICALNESS (of *paralyticus*, L. of παραλυτικὸς, Gr. and *neſs*) palſied condition.

PARAL'YSIS παράλυσις, Gr.) a diſeaſe commonly called the palſey.

PARA'MENT (in *Architect.*) an uniform courſe of ſtones.

PARANET'ICAL (παρανετικὸς, Gr.) apt tending to, or pertaining to perſuaſion or admonition.

PAR'ANYMPH (παράνυμφὸς, of παρὰ and νύμφη, a bride, Gr.) the friend of a bridegroom, who performs the ſolemnities of the wedding, and conducts the bride to the bride groom.

The *Rabbins* ſay, that the principal office of the *Paranymph* was to obſerve that the bridegroom and bride committed no fraud in relation to the blood, which was the token of

of the bride's virginity; among the *Greeks* the *Paranymphs* kept the door of the nuptial bed, and had the care and management of the feaſt, and all the other rejoicings.

PARAPEG'MA (παραπηγμά, Gr.) a table or plate of braſs fixed to a pillar, on which in ancient times, laws, ordinances, proclamations, &c. were engraven.

PA'RAPH } a particular character, knot,
PARAPHE' } or flouriſh, which perſons habituate themſelves to make always in the ſame manner at the end of their name, to prevent their ſignature from being counterfeited.

PARAPHRAS'TICALLY, by way of paraphraſe.

PARASITE (*paraſitus*, L. of παράσιτος, Gr.) a king of prieſts, among the ancients, or a miniſter of the gods; or (as others) as a gueſt of the prieſt's whom he invited to eat part of the ſacrifices; hence the word is uſed to ſignify a ſmell-feaſt, or trencher-friend.

As for example:

PARASITE, one that frequents the tables of the rich, and earns his welcome by flattery.

He is a flatterer,
A *paraſite*, a keeper-back of death,
Who gently would diſſolve the bands of life,
Which falſe hopes linger. *Shakeſpeare.*

Moſt ſmiling, ſmooth, deteſted *paraſites*,
Courteous deſtroyers, affable wolves, meek bears,
You fools of fortune. *Shakeſ.*

Diogenes, when mice came about him, as he was eating, ſaid, I ſee, that even Diogenes nouriſheth *paraſites*. *Bacon.*

Thou, with trembling fear,
Or like a fawning *paraſite* obey'd;
Then to thyſelf aſcrib'ſt the truth foretold, *Milton.*

The people ſweat not for their king's delight,
T' enrich a pimp, or raiſe a *paraſite*. *Dryden.*

PARASITICAL } *paraſitique*, F.) flat-
PARASITICK } tering, wheedling.

The biſhop received ſmall thanks for his *paraſitick* preſentation. *Hakewell on Providence.*

Some *paraſitick* preachers have dared to call thoſe martyrs, who died fighting againſt me. *K. Charles.*

PARASIT'ICALNESS (of *paraſiticus*, L. of παρασιτικός, Gr. and *neſs*) fawningneſs, flatteringneſs.

PARATIL'MUS (παρατιλμός, of παρατίλλειν, Gr. to tear or pluck up) a puniſhment, inflicted on adulterers among the *Greeks*, by tearing up by the roots the hair growing about the fundament.

PARAZO'NIUM (παραζώνιον, Gr.) a term uſed by medaliſts for a ſceptre, rounded at the two ends, in the manner of a truncheon or commander's ſtaff; or a kind of poniard or ſhort ſword, repreſented as worn at the girdle.

PAR'CÆ (according to the *ancient Theology*) the goddeſſes who preſide over the lives of men. And, according to *Plato*, the daughters of *Neceſſity* and *Deſtiny*. Theſe (as the poets fable it) ſpun the lives of men; *Clotho* held the diſtaff and ſpun the thread; *Lachеſis* turned the wheel; and *Atropos* cut the thread of life. The three *Parcæ* are introduced to denote the threefold propriety of time, the firſt is called *Clotho*, becauſe all things that are brought to paſs, are like to a drawing out of a thread in ſpinning, following one another in a continual ſucceſſion; they called the ſecond *Lachеſis*, and the reaſon of that name is, that all things are deſtin'd to every one at his nativity, and happen, as it were, by a certain lot; the third is called *Atropos*, becauſe thoſe things that have been diſpoſed and decreed by her can by no means be averted. *Clotho* is ſometimes repreſented in a long robe of divers colours, and with a crown on her head adorned with 7 ſtars, and holding a diſtaff in her hand; *Lachеſis* in a robe beſpang'd with ſtars, and holding a ſpindle in her hand; and *Atropos* clothed in a black robe, and cutting the thread with a pair of ſciſſars. *Lucian* repreſents them after a different manner, like three poor old women, one holding a diſtaff, another a wheel, and another a pair of ſciſſars, having their heads adorned with large locks of wool mixt with daffodils.

To PARCH (ety. *uncer.*) to burn ſlightly and ſuperficially, to ſcorch, to dry up.

Hath thy fiery heart ſo parcht thine entrails
That not a tear can fall? *Shakeſ.*

Did he ſo often lodge in open field
In winter's cold, and ſummer's *parching* heat,
To conquer *France*. *Shakeſ. Henry* IV.

Torrid heat,
And vapours as the Lybian air aduſt,
Began to *parch* that temperate clime.
Milt. Par. Loſt.

I'm ſtupify'd with ſorrow, paſt relief
Of tears, *parch'd* up, and wither'd with my grief. *Dryden.*

The *Syrian* ſtar,
With his ſultry breath infects the ſky;
The ground below is *parch'd*, the heavens above us fry. *Dryd. Hor.*

Full fifty years
I have endured the biting winter's blaſt,
And the ſeverer heats of *parching* ſummer.
Rowe.

He is like a man diſtreſſed with thirſt in the *parched* places of the wilderneſs, he ſearcheth every pit, but finds no water. *Rogers's Sermons.*

PARCH'ING (prob. of *percoquens*, L.) burning or drying up.

PARCH'INGNESS, burning, *&c.* quality.

PAR'DON (in *Common Law*) an indulgence which the pope grants to ſuppoſed penitents, for the remiſſion of the pain of purgatory.

PARDON-*Church-Yard*, a place formerly on the north ſide of St. *Paul*'s church; this was a large cloiſter, a chapel built by king *Stephen*, inviroining a plot of ground; about this cloiſter was artificially and richly painted the *dance* of *Machabray* or *dance* of *death*, commonly called the *dance* of St. *Paul*'s; the like of which was painted about St. *Innocents* at *Paris*. The metres, or poeſy of this dance, were tranſlated out of *French* into *Engliſh* by *John Lidgate*, monk of *Bury*, and with the picture of death, leading all eſtates, painted about the cloiſter. The monuments in this cloiſter, both for number and workmanſhip, exceeded all that were in St. *Paul*'s church; all which were demoliſhed in the year 1549, by the command of the duke of *Somerſet*.

PAR'DONABLENESS (of *pardonable*, F. and *neſs*) capableneſs of being pardoned or forgiven.

PAREG'MENON (παρήγμενον, Gr. a derivative) a rhetorical figure, which joins words together, which are derived one from another, as *wiſe*, *wiſdom*, *&c.*

PAREI'RA *Brava*, the root of a plant growing in *Mexico*, *&c.* accounted a ſpecifick for the cure of the ſtone and gravel.

PAREM'PTOSIS (παρέμπτωσις, Gr.) a failing or coming in between.

PAREMPTOSIS (with *Gram.*) a figure when a letter is added in the middle of a word, as πτόλις for πολις, a city.

PARENCHYMA *of a plant* (according to Dr. *Grew*) the pith or pulp, or that inner part of the plant, thro' which the juice is ſuppoſed to be diſtributed.

PARENCHYMA'TOUS (of παρεγχύμα, Gr.) of or pertaining to the bowels through which the blood paſſes,

PARENCHYMOUS *Parts* (in *Old Anatomy*) ſuch fleſhy parts of the body as fill up the void ſpaces between the veſſels, and do not conſiſt of veſſels themſelves: but it has ſince been diſcovered by means of microſcopes, that all the parts of an animal body are nothing elſe but a network of ſmall veſſels and canals.

PAREN'THESIS (παρένθεσις, Gr.) an interpoſition, a putting between.

PARENTHESIS (with *Grammar.*) a figure when ſome vowel is put into a middle of a word, as νυσος for νοσος.

PA'RENTS (of *pario*, to bring forth young) are properly only the father and mother of children; but are ſometimes taken in a larger ſenſe for all thoſe of near kindred, eſpecial'y by blood in a direct line.

Children are under the ſtricteſt obligation to obey, honour and reſpect their parents, and diſobedient, refractory, and ſtubborn children (among the *Jews*) were puniſhed, being brought out of the gates of the city, and ſtoned to death by the command of God.

Moreover among the Heathens, children were ſo much at the diſpoſal of their parents, that if their fathers did not think fit to receive them at their birth, they had the liberty to expoſe them, and in ſome places to kill them.

By the *Athenian* laws, a father might have an action of ingratitude againſt ſtubborn and rebellious children, which would diſable them from holding any office: they alſo allowed a father to abdicate his ſon, he firſt declaring his reaſons in court, which being approved he was legally ſtruck out of the family, and diſinherited.

And if any one had beaten his parents, and not allowed them the conveniency of his houſe and other neceſſaries, he was reckoned an infamous perſon, and this was a kind of excommunication, for thoſe under this cenſure were neither admitted to the ſolemnities of religion nor civil commerce.

Good PARENTS (*Hieroglyphically*) are repreſented by the pelican, who, as it is reported, will caſt herſelf into the flames kindled about the neſt where her young ones lie, to deliver them from the imminent danger.

PARE'RE (in *Traffick*) a term borrowed from the *Italians*, ſignifying advice or counſel of a merchant or perſon negociating; or that ſuch a perſon, being conſulted on any point, introduces his anſwer, in *Italian*, with a *mi pare*, i. e. it ſeems to me, or I think. This begins to be naturalized with us.

PAR'GETER, a plaiſterer.

PAR'GETING (*incert. Etym.* except of *paries*, L. a wall) plaiſtering of walls, ceilings, *&c.*

PAR'ISHES (*paræcia*, L. *paroiſſe*, F.) the original of dividing kingdoms, provinces, *&c.* in pariſhes, is ſaid to be owing to *Fabian* the 21ſt pope, who divided *Rome* among the deacons, which according to *Luitprandus*, in number 7. *Dionyſius* deſigned to every preſbyter his church, church-yard and pariſh, and inſtituted dioceſes, and a terwards pope *Marcellinus* appointed 25 dioceſes. *Honorius* archbiſhop of *Dover*, a *Roman*, and a diſciple of *Gregory the Great* was the firſt who inſtituted pariſhes in *Britain*, at leaſt among the *Engliſh Saxons*, who were about this time converted to Chriſtianity.

PARK (for *fiſhing*) a very large net diſpoſed on the brink of the ſea, having only one hole that looks towards the ſhore, and which becomes dry after the flood is gone off; ſo that the fiſh has no way left to eſcape.

PARK (with *Shepherds*) a moveable paliſade ſet up in the field, to incloſe the ſheep in to feed in the night time.

PARK *Leaves*, an herb.

LE (*parler*, F.) converſation, talk, ıty, oral diſcuſſion of any thing.

›iſhop, by a *parle*, is, with a ſhow ombination, cunningly betray'd.
Daniel.

ceet we thus like wrangling advocates, : the juſtice of our cauſe with words? this *parle*; 'tis tame: if we muſt ːet,
ıe my arms.
Rowe's Ambit. Step-mother.

PARLEY (*parler*, F.) to treat by ' mouth, to talk, to diſcuſs any thing
It is much uſed in war, for a meet- ːnemies to talk.
urk deſired the captain to ſend ſome whom they might more conveniently
Knolles's Hiſt. of the Turks.

tLEY, oral treaty, talk, conference, ɔn by word of mouth.
never yet a generous heart did gain; ld on *parley*, but are ſtorm'd in vain.
Dryden.

RLIAMENT'ARINESS, the being ng to the rules, method, or authority ırliament.

k of the PARLIAMENT, an officer ecords all acts done in this high court, groſſes them fairly in parchment rolls, ːr to be kept for poſterity.

RLIAMEN'TUM *de la bonde*, a par- ıt in the time of king *Edward* II. to the barons came armed with coloured ɔn the ſleeves for diſtinction againſt the ɔencers.

R'LOUR (in *Nunneries*) a little room ets where people talk to the nuns thro' ıl window.

R'LOUSNESS (q. *peerleſneſs*, F.) unca- ıeſs of being equalled, ſpoken common- an ill ſenſe.

R'MA (with *Antiquaries*) a ſort of au- buckler.

RO'CHIA, or pariſh, did anciently fig- hat we now call the dioceſe of a biſhop, this day it is the circuit of ground in the people that belong to one church t, and the particular charge of the ſe- prieſt: *Cambden* ſays, that this realm ırſt divided into pariſhes by *Honorius* arch- of *Canterbury*, *Anno Chriſti* 636, who ns 2984 pariſhes. It is alſo ſaid, that es were divided by the *Lateran* council, : which every man obliged to pay tithes, hem to what prieſt he pleaſed; but they ıd that every man ſhould pay them to ıriſh prieſt.

ıRODICK *Degre*, (in an *Equation*) the ıl regular terms, in a quadratick, cu- or biquadratick equation, *&c.* the in- of whoſe powers aſcend or deſcend or- in an arithmetical progreſſion.

ıR'ODY (*parodia*, L, of παρῳδία, of , by, and ᾠδὴ, Gr. a way, *q. d.* trite, or paſſing current among the people) a popular maxim, adage or proverb; alſo a poetical pleaſantry, conſiſting in appying the verſes of ſome perſon, by way of ridicule, to another, or in turning a ſerious work into burleſque, by endeavouring, as near as can be, to obſerve the ſame words, rhimes and cadences.

PAROIMI'A (with *Rhetoricians*) a proverbial manner of ſpeaking: alſo the continuation of a trope or figure with reſpect to the common uſe, as to waſh an *Ethopian* and a *Brick*.

PAROL *Arreſt* (in *Law*) an arreſt by word of mouth.

PAROL *Demurrer* (in *Law*) a privilege allowed to an infant, who is ſued concerning lands which came to him by deſcent.

Will PAROLE. See *Will*.

PARO'LI (in *Gaming*) the double of what was laid at ſtake before.

PAROEMOE'ON (παροιμιων, of παρὰ οἶμον, by, or according to the way, or ὁιμη, Gr. a way) a proverb: alſo a figure uſed by *Grammarians*, in which all the words of a ſentence begin with the ſame letter, *&c.* as *O Tite, tute, Tati, tibi tanta Tyranne tuliſti.* And alſo when ſeveral verbs or nouns are produced like the former, only with a little variation of tenſes and caſes.

PAROT'IDES (παροτιδες, of παρὰ, near, and οὖς, gen. of οὐς, an ear, Gr.) certain glandules or kernels under and behind the ears, whoſe uſe is to ſtrengthen the partition of the veſſels, and to ſoak up the moiſture of the brain; alſo a ſwelling of thoſe kernels, commonly called a ſwelling of the almonds of the ears.

PAROX'ISM (παροξισμὸς, of παροξύνω, to make very ſharp, Gr.) the acceſs or coming on of a fit of a fever, ague, or other diſtemper.

PARRHESI'A (with *Rhetor.*) a figure, when one ſpeaks boldly and freely about matters diſpleaſing to others, or liable to envy.

PAR'RICIDE (*parricida*, *parricidium*, L.) the killer or killing of a father or parent; alſo treaſon againſt one's country: the *Romans* had made no law againſt parricides, ſuppoſing that no perſon would be ſo inhumane as to commit ſuch a crime; till about 500 years after the death of *Numa*, *Oſius* killed his father, upon which they ordered that ſo flagitious a malefactor ſhould be apprehended and have wooden ſhoes put on his feet, and ſo be carried to goal, where he was to remain one year, during which time his feet were not ſuffered to touch the earth, the common parent of mankind; for the former the *Roman* law ordained this puniſhment, that the perſon convicted of this crime, ſhould be firſt whipped till the blood came, and then ſhould be ty'd up in a leathern ſack, together with a dog, an ape, a cock, and a viper, and ſo thrown into the next river that was deep enough to drown him.

The

The ancient *Egyptians* uſed to run ſharp reeds into every part of the bodies of Parricides, and after they had thus wounded almoſt every part, threw them upon a heap of thorns, and ſet fire to them.

And if a ſon was ungrateful enough but to ſtrike his parent, he was to have his hands cut off.

PAR'RYING (in *Fencing*) the action of ſaving a man's ſelf, or ſtaving off the ſtrokes, &c. offered him by another.

PARSIMO'NIOUSNESS (of *parſimonia*, L. and *neſs*) ſparingneſs, thriftineſs.

Macedonian PARSLEY, hedge-parſley, pert, ſeveral herbs.

A phyſical PART, is that, which tho' it enter the compoſition of the whole, may yet be conſidered apart, and under its own diſtinct idea.

Eſſential PART, is that whereby, with the concurrence of ſome others, an eſſential whole is conſtituted, as the body and ſoul are the eſſential parts of a man.

Aliquant PART, is a quantity which being repeated any number of times, becomes always either greater or leſs than the whole; thus 5 is an aliquant part of 17.

Aliquot PART, a quantity which being repeated any number of times, becomes equal to an integer, as 6 is an aliquot part of 24.

An Integral / *An Integrant* PART } is that which is neceſſary to the integrity of the whole, as a head or arm is to a man.

PART (in *Muſick*) a piece of the ſcore or partition, written by itſelf for the conveniency of the muſician.

A Subjunctive or *Potential* PART (with *Logicians*) is that which is contained in ſome univerſal whole, as *John* and *Thomas*, in man; a man and a lion in animal.

To PARTAKE. 1. To have ſhare of any thing, to take ſhare with.

Partake, and uſe my kingdom as your own,
And ſhall be your's while I command the crown.
Dryden.

2. To participate, to have ſomething of the property, nature, claim, or right.

The attorney of the Dutchy of Lancaſter *partakes* partly of a judge, and partly of an attorney-general. *Bacon.*

3. To be admitted to, not to be excluded.

You may partake of any thing we ſay;
We ſpeak no treaſon.
Shakeſ. Richard III.

4. Sometimes with *in* before the thing partaken of.

I took occaſion to conjecture how far brutes *partook* with men *in* any of the intellectual faculties. *Locke.*

Truth and falſehood have no other trial, but reaſon and proof; which they made uſe of to make themſelves knowing, and ſo muſt others too, that will *partake in* their knowledge. *Locke.*

To PARTAKE, to ſhare, to have part in.

By and by, thy boſom ſhall *partake*,
The ſecrets of my heart.
Shakeſpear.

PARTHE'NIÆ (of παρθενία, Gr. virginity) the *Spartans* having been at war with the *Meſſenians* for 20 years, and by that means very much depopulated their country, and apprehending that if this war continued, it might depopulate their *Sparta*, they ſent ſome of their young men from the army into the city, with licence to be familiar with as many unmarried women as they would; and the children begotten by them in this manner were called *Partheniæ*, on account of the uncertainty who were their fathers: and at the end of the war this brood were deemed baſtards, and therefore were denyed the bearing any office in the government, &c.

This enraged them ſo that they conſpired with the ſlaves to deſtroy all the nobility; but their plot being diſcovered, they drove them out of the city; but they being headed by *Phalantus*, travelled into *Magna Græcia* in *Italy*, and built *Tarentum*.

PAR'TIALNESS (*partialité*, F.) a ſiding too much with a party, a being more on the one ſide than on the other.

A PARTICIP'IAL, an adjective derived of a verb, tho' not an abſo'ute participle.

PARTI'CLES (in *Phyſick*) the minute parts of a body, or an aſſemblage or coalition of ſeveral or many of which natural bodies are compoſed.

PARTIC'ULARIST (with *polemical Divines*) one who holds particular grace, *i. e.* that *Chriſt* died for the elect only, &c. not for mankind in general.

PARTIC'ULARNESS (of *particularis*, L. and *neſs*) peculiarneſs, ſingularneſs.

PARTILE *Aſpect* (with *Aſtrologers*) the moſt exact and full aſpect that can be; ſo termed, becauſe it conſiſts preciſely in ſo many parts or degrees as are requiſite to compleat it even to a degree.

PAR'TISAN (in *Milit. Affairs*) one who is very dextrous at commanding a party, and knowing the country very well, employed in ſurprizing the enemies convoys, or in getting intelligence.

PARTISAN *Party* (*Milit. Term*) a ſmall body of infantry commanded by a *Partiſan*, to make an incurſion upon the enemy, to lurk about their camp, to diſturb their forages, and to intercept their convoys.

PARTITION (*partition*, F. *partitio*, L.) 1. The act of dividi.g, the ſtate of being divided.

We grew together,
Like to a double cherry, ſeeming parted,
But yet an union in *partition*.

2. Diviſion, ſeparation, diſtinction.

We have, in this reſpect, our churches divided

rtain *partition*, although not ſo
ber as theirs. *Hooker.*
innow'd with ſo rough a wind,
ır corn ſhall ſeem as light as

n bad find no *partition.*
Shakeſp.
nonth, and year, meaſured by
d as ſtandard meaſures, as like-
itrarily deduced from them by
ection. *Holder on Time.*
d from the reſt; ſeparate part.
ıall *partition*; and the reſt
ıſes to his lord beſt known.
Milton.
ıich different parts are ſeparated.
IONS *of an Eſcutcheon*, accord-
ıber of coats that are to be on it,
l diviſions made in it, when the
ıl families are borne in it, on
ermariages or otherwiſe.
ı *Phyſical* PARTS, are thoſe
:nomination with ſome other.
ı *Phyſical* PARTS, are ſuch
'erent denomination from ſome

ARTS, are ſuch as are to one
eir wholes are to one another.
)AN, a weapon ſometimes car-
nants, not much unlike a

DA } (among the *Romans*) a
A } goddeſs, to whom they
care of big-bellied women, and
child-bearing.
er Pale (in *Heraldry*) is by ſome
mify, that the bearer had re-
ſhield a cut down-right or per-
the middle from top to bottom.
r Bend Dexter, repreſents a cut
e upper corner of the ſhield on
and deſcending athwart to the
.
r Peſſe, repreſents a cut croſs
he ſhield, from ſide to ſide.
r Bend Siniſter, intimates that
:n on the left upper corner, and
to the lower oppoſite corner.
lue, a company of villains, who
ads in the *Netherlands*; who
ther army, but robbed on both
any regard to paſſes.
n *French Heraldry*) a term uſed
agle grown ſo old, that ſhe is,
:ome ſenſeleſs, having almoſt
and the beak grown ſo thick
iat having loſt the uſe of it to
: ſtarves for hunger, which is
frequent among eagles.
:, the running or feeding of
foreſt; alſo the price of it.
e *Tin works*) a frame of boards
which the oar ſlides down into
ſtamping mill.

PASSALORHYN'CHITES, a ſect of Montaniſts in the ſecond century, who made profeſſion of perpetual ſilence, and the better to obſerve it kept their thumb continually on their lip, their practice they founded on the words of the *Pſalmiſt, Set a guard, O Lord, on my mouth.*

PAS'SANT (in *Heraldry*) as a lion, or any other creature paſſant, ſignifies walking along leiſurely. See the eſcutcheon.

PAS'SIBLENESE (of *paſſibilis*, L. and *neſs*) capableneſs of ſuffering.

PASSING (*paſſant*, F.) going by; alſo omiting, *F.*

PAS'SINGLY, excellently, as *paſſingly well.*

PAS'SION *Croſs* (in *Heraldry* is ſo called, becauſe it is ſuppoſed to reſemble that croſs on which our Saviour ſuffered, not croſſed in the middle, but ſomewhat below the top, as in the figure.

PASSION (*paſſio*, of *pati*, L.) a quality that effects the ſenſes, and the ſenſitive appetite, but is ſoon over; alſo the receiving of an action.

PASSION, tranſport of mind, ſtrong deſire or inclination; affection, fonndneſs; anger or wrath; alſo a ſuffering.

PASSION (with *Phyſicians*) any pain, uneaſineſs, or diſturbance in the body, as the *Iliack Paſſion.*

Corruptive PASSION, is a paſſion by which the patient is either corrupted wholly or in part, as when one is *wounded.*

Perfective PASSION, is a paſſion by which the ſubject receives ſome additional perfection, as to be *inſtructed.*

PAS'SIONATE *for a thing*, i. e. having a ſtrong deſire for, or inclination to it.

PAS'SIONATELY (*paſſionement*, F.) with paſſion.

PAS'SIONATENESS (of *paſſion*, F. of L. the *terminat.* and *neſs*) haſty cholerick temper, propenſity to paſſion.

PASSIONS (in *Poetry*) the paſſionate ſentiments, geſtures, actions, &c. which the poet gives his perſons.

PASSIONS, any motion whereby the ſoul is carried towards any thing; or the agitations of it, according to the different objects which preſent themſelves to the ſenſes; the affections of the mind, as love, hatred, fear, joy.

PASSIONS *of Men*, the diverſity of paſſions, is by naturaliſts ſaid to proceed from the contexture of the fibres, and different habitude of the humour's of the body: choler incites to anger, melancholy, or ſadneſs; blood abounding to joy; becauſe that choler vellicates the ſpirits, melancholy preſſes them, blood dilates them, phlegm obſtructs them; and theſe effects are found in them ſleeping as

well

well as waking; thoſe who abound with choler, are prone to dream of fires, burnings, brawls, and fightings; the phlegmatick, of waters, inundations, drowning; the ſanguine, of muſick, dancing, and laſciviouſneſs.

PAS'SIVE *Voice of a Verb* (with *Gram.*) one which betokens ſuffering or being acted upon, as *doceor*, I am taught, *&c.*

PASSIVE *Principles* (with *Chymiſts*) are *Water* and *Earth*, which they ſo call, becauſe their parts are either at reſt, or at leaſt not ſo ſwiftly moved as thoſe of *Spirits*, *Oil*, and *Salt*.

PASSIVE *Prayer* (with *Myſtick Divines*) is a total ſuſpenſion or ligature of the intellectual faculties, in virtue whereof the ſoul remains of itſelf and its own power impotent, as to the producing any effects.

PASSIVENESS (of *paſſivus*, L. and *neſs*) paſſive or ſuffering nature, quality, *&c.*

PAS'SOVER, a ſolemn feſtival of the *Jews*, obſerved in commemoration of the deſtroying angel's paſſing over their houſes and not killing their firſt born, when he ſlew thoſe of the *Egyptians*.

PASTOPHO'RI (παραφόρι, of παρὰ, a veil, and φέρω, Gr. to bear) certain prieſts, whoſe office it was, at ſolemn feſtivals, to carry the ſhrine of the deity, when they were to pray for fair weather, rain, *&c.*

PAS'TORAL *Staff*, the ſtaff or croſier of a biſhop wherewith they are inveſted.

PAS'TORAL (*paſtorale*, of *paſtor*, L. a ſhepherd) Monſ. *Fontenelle* ſays, paſtoral is the moſt ancient ſort of poetry, becauſe a ſhepherd's life is the moſt ancient way of living. He ſays, that paſtoral ſhould not be ſo rude as the country-converſation, nor ſo polite as that of the court.

Another author ſays, ſhepherds ſhould never go out of their woods, and all the ſimilies in paſtoral ſhould be taken from thence; all the ſentiments ſhould be tender and natural, ſoft and eaſy.

Blank verſe will agree very well with paſtoral, and being a nearer reſemblance of the natural way of ſpeech than rhime, muſt be moſt agreeable to that ſort of poeſy, which comes neareſt to nature, as paſtoral does.

PASTURE (*paſture*, F.) 1. Food, the act of feeding.

Unto the conſervation is required a ſolid *paſture*, and a food congenerous unto nature.
Brown's Vulgar Errors.

2. Ground on which cattle feed.

A careleſs herd,
Full of the *paſture*, jumps along by him,
And never ſtays.
Shakeſp. As you like it.

The new tribes look abroad
On nature's common, far as they can ſee
Or wing, their range and *paſture*.
Thomſon's Spring.

3. Human culture, education.

From the firſt *paſtures* of our infant age
To elder cares and man's ſeverer page.
We laſh the pupil. *Dryden.*

To PASTURE, to place in a *paſture*.

To PASTURE, to graze on the ground.

The cattle in the fields and meadows green,
Thoſe rare and ſolitary; theſe in flocks
Paſturing at once, and in broad herds
Upſpring. *Milton.*

PATA'ICI *Dii*, a ſort of deities, much like the *Dii Cabiri* of the *Samothracians*, at leaſt as to their figures; for they were like *Pigmies* with which the *Phœnicians* adorn'd the prows of their ſhips.

PATAVIN'ITY (among *Criticks*) a fault objected againſt *Livy*, or uſing the dialect or orthography of *Padua* in his writings.

To PAT, to hit or ſtrike ſoftly, as with the finger, *&c.*

PATALE'NA of *patere*, L. to be open) an ancient female deity, to whom they attributed the care of the corn, when it ſprung from the blade. *L.*

PATCH'ING (*incert. Etym.* probably of *pezzare*, Ital. unleſs of *patagium*, L. a border, *&c.*) ſetting a piece of patch upon a garment, *&c.*

PATE (in *Fortification*) a ſort of fortification like what they call an horſe-ſhoe, not always regular, but generally oval, encompaſſed only with a parapet, having nothing to flank it; uſually erected in marſhy grounds to cover the gate of a town.

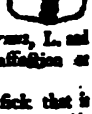
PA'TER-*noſters* (with *Roman Catholicks*) are the great beads of their chaplets, uſed in their devotions.

PATER-*noſters* (in *Architect.*) certain ornaments placed underneath ovolo's, cut in form of beads, either round or oval.

PA'TER, a father. *L.*

PA'TER *Guardian*, a title given to the head or chief of a monaſtery, *&c.* of *Franciſcan* friars.

Croſs PATER-*noſter* (with *Heralds*) is the repreſentation of a croſs made with beads. See the eſcutcheon.



PATER'NALNESS (of *paternus*, L. and *neſs*) fatherlineſs, father-like affection or care.

PATHET'ICK *Muſick*, muſick that is very moving, expreſſive, paſſionate, capable of exciting pity, compaſſion, anger, or the like paſſion.

PATHETICK *Nerves* (*Anatomy*) the fourth pair which ariſe from the *medulla oblongata*.

PATHET'ICALNESS (of *pathetick*, L. and *neſs*) the quality moving the affections.

PA'THIC (*pathicus*, L. of πάθος, Gr. to ſuffer) a ſodomite, an ingle, who ſuffers his body to be abuſed contrary to nature.

PATHOGNOM'IC (of παθος, affection, and

γινώσκω, Gr. to know) an epithet given to a ſymptom, or concourſe of ſymptoms, that are inſeparable from a diſtemper, and are found in that only and no other.

PATHOLOGIST (of παθολογία, πάθος and λόγος, Gr.) one who treats of pathology, *i. e.* of the preternatural conſtitution of the body of man; diſcovering the cauſe, nature, and difference of diſeaſes.

PA'THOS (πάθος, Gr.) paſſion, that which one ſuffers or has ſuffered.

PATHOS (with *Rhetoricians*) ſignifies the ſeveral affections which the orator excites in his hearers.

PA'TIENCE, an herb, being a ſort of large and very ſour ſorrel.

PATIENCE (*patience*, F. *patientia*, L.) 1. The power of ſuffering; indurance; the power of expecting long without rage or diſcontent: the power of ſupporting faults or injuries without revenge; long ſuffering.

Neceſſary *patience* in ſeeking the lord, is better than he that leadeth his life without a guide. *Eccluſ.* xx. 32.

Chriſtian fortitude and *patience* have their opportunity in times of affliction and perſecution.

Frequent debauch to habitude prevails,
Patience of toil and love of virtue fails.
Prior.

2. Sufferance, permiſſion.

By their *patience*, be it ſpoken, the apoſtles preached as well when they wrote, as when they ſpake the goſpel. *Hooker.*

PATIENT (*patient*, F. *patiens*, L.) 1. Having the quality of enduring. 2. Calm under pain or affliction.

Griev'd, but unmov'd, and *patient* of your ſcorn,
I die. *Dryden's Theocritus.*

PA'TIENTLY (*patienter*, L.) with patience.

PA'TIENTNESS (*patientia*, L.) patient temper.

PAT'LY, fitly, opportunely.

PAT'NESS, fitneſs, opportuneneſs.

PATONCE, as a *Croſs Patonce* (with *Heralds*) is a croſs that has its ends flory, but yet differ from that which is called a *Croſs Flory*, in that the *Flory* circumflexes and turns down like a *Flour-de-luce*, but the croſs patonce extends and ſtretches to a certain patee form, as in the eſcutcheon *Gules*, a *Croſs Patonce Argent*.

PATRIARCH'AL *Croſs* (in *Heraldry*) is one that has its ſhaft croſſed twice, the upper arms of it being ſhorter, and the lower longer. See the eſcutcheon.

PATRIARCHS (of πατὴρ, a father, and ἀρχὸς, Gr. chief) in an eſpecial manner is uſed to ſignify thoſe fathers or heads of families recorded in the old teſtament, who lived before *Moſes*; as *Adam*, *Lamech*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, &c. and hence it was given to the biſhops of the firſt churches of the *Eaſt*, as *Antioch*, *Alexandria*, *Jeruſalem*, *Conſtantinople*, &c.

PA'TRIARCHSHIP (of *patriarcha*, L. and *ſhip*) the dignity or juriſdiction of a patriarch.

PATRI'CIAN (*patrician*, F. of *patricius*, L.) one deſcended of a noble family, in oppoſition to the *Plebeans*.

PATRI'CIANS (ſo called of *Patricius* their ring-leader) their diſtinguiſhing tenant was, that the ſubſtance of the fleſh is not the work of God, but of the devil; on which account they bore ſuch hatred to their own bodies, as ſometimes to kill themſelves.

PA'TRIOTSHIP (of *patriota*, L. and *ſhip*) office, dignity, or quality of a patriot.

PA'TRISSATING (*patriſſans*, L.) taking after the father.

PA'TRON (in *Navigation*) a name given in the *Mediterranean* ſea, to the perſon who commands the ſhip and mariners, and ſometimes to the perſon who ſteers, or the pilot.

PATRON (*patron*, F. *patronus*, L.) 1. One who countenances, ſupports or protects. Commonly a wretch that ſupports with inſolence, and is paid with flattery.

I'll plead for you as for my *patron*.
Shakeſpear.

Ne'er let me paſs in ſilence *Dorſet*'s name;
Ne'er ceaſe to mention the continu'd debt.
Which the great *patron* only would forget.
Prior.

2. A guardian ſaint.

Thou amongſt thoſe ſaints, whom thou doſt ſee,
Shall be a ſaint, and thine own nation's friend
And *patron*. *Fairy Queen*, b. i.

St. *Michael* is mentioned as the *patron* of the jews, and is now taken by the chriſtians, as the protector general of our religion.
Dryden.

3. Advocate, defender, vindicator.

We are no *patrons* of thoſe things, the beſt defence whereof is ſpeedy redreſs and amendment. *Hooker*, b. ii, §. 1.

Whether the minds of men have naturally imprinted on them the ideas of extenſion and number, I leave to thoſe who are the *patrons* of innate principles. *Locke.*

4. One who has donation of eccleſiaſtical preferment.

Lay PATRONAGE (in *Law*) is a right attached to the perſon, either as founder, or heir of the founder; or as poſſeſſor of the fee to which the patronage is annexed, and is either *real* or *perſonal*.

Real Lay PATRONAGE, is that which

is attached to the glebe, or to a certain inheritance.

Perſonal Lay PATRONAGE, is that which belongs immediately to the founder of the church, and is tranſmittable to his children and family, without being annexed to any fee.

Eccleſiaſtical PATRONAGE (in *Law*) is that which a perſon is intitled to by virtue of ſome benefit which he holds.

Arms of PATRONAGE (in *Heraldry*) are thoſe at the top, whereof ſome are marks of ſubjection and dependance, as the city of *Paris* bears three *Flowers-de-Lys* in chief, to ſhew her dependance on the king.

PATRONSHIP (of *patronatus*, L. and *ſhip*) the office, &c. of a patron.

PATRONI'ZER (*patronus*, L.) a patron, defender, &c.

PATRONYM'IC (*patronymicus*, L. of πατρωνυμικὸς, Gr.) pertaining to the names of men derived from their anceſtors.

PATROVIL'LE } (*patrouille*, F.) a
PATROUL' } round of ſoldiers to the number of five or ſix, with a ſergeant to command them; theſe ſet out from the *Corps de guard*, and walk round the ſtreets of a garriſon, to prevent quarrels and miſchief, &c. and to keep all in order, peace and quietneſs.

PATTEE (in *Heraldry*) a croſs pattee, is a croſs that is ſmall in the center, and goes widening to the ends, as in the eſcutcheon.

To PAT'TER (of *patting*) to ſtrike, as hail or any ſmall things falling, or being thrown in great numbers.

PAT'TES, the paws of any beaſt.

PAUCILO'QUIOUSNESS (*pauciloquium*, L.) ſparingneſs of ſpeech, fewneſs of words.

PA'VENCE, the name of the *Pagan* deity, under whoſe protection the mothers and nurſes recommended their children, to ſecure them from fear; but others will have him to be a ſort of bugbear, with which they frightened their children, in order to quiet them, when froward.

PA'VIOR (*un paveur*, F. *pavitor*, L.) a maker of pavements in ſtreets.

PA'VIORS is an ancient company, their coat *Argent*, a *Chevron* between three rammers *Sable*.

PAVI'LION (of *papilio*, L. or *padiglione*, Ital.) a turret or building uſually inſulated, and under one ſingle roof, ſometimes ſquare, and ſometimes in form of a dome.

PAVILION (in *War*) a tent raiſed on poſts to lodge under in ſummer-time.

PAVI'LION'D, encompaſſed or incloſed in a pavilion, *Milton*.

PAVILIONS (in *Architecture*) are uſed for projecturing pieces in the facade of a building, which mark the middle of it.

PAULI'ANISTS, a ſect ſo called; followers of *Paulus Samoſetanus*, a biſhop of *Antioch*, who denied the diſtinction of perſons in the Trinity.

PAULI'CIANS (ſo called of *Paulus* their chieftain) to the errors of the *Manichees*, they added an abhorrence of the croſs, and employed it to the moſt ſervile uſes, out of deſpight.

PAUSA'RIUS (among the *Romans*) an officer who directed the ſtops, or pauſes, in the ſolemn pomps or proceſſions of the goddeſs *Iſis*, *i. e.* the ſtands or places where the ſtatues of *Iſis* and *Anubis* were ſet down; alſo an officer in the gallies who gave the ſignal to the rowers, that they might act in concert, and row all together.

A Demy PAUSE (in *Muſick*) a ceſſation for the time of half a meaſure.

A General PAUSE, a general ceſſation or ſilence of all the parts.

PAW, *Fob!* an interjection of naufeating.

To PAW (*patiner*, F.) to move, feel, or handle with the paws.

To heave a PAWL (*Sea Phraſe*) is to heave a little more for the *Pawl* to get hold of the whelp.

PAX (with the *Romans*) a deity, repreſented holding a laurel branch and a ſpear, to ſhew that gentleneſs and pity belonged principally to victorious warriors.

Pauſanius ſays, that the ſtatue *Pax*, was worſhipped at *Athens* in the form of a woman holding by the hand *Plutus* the god of riches. The emperor *Claudius* began to build her a temple at *Rome*; but the finiſhing and adorning was deferred till the time of *Veſpaſian*, who did it after the conqueſt of *Judea*, and deſtruction of *Jeruſalem*; which ſeems to be intimated by his coins with the image of this goddeſs, holding in one hand a lighted torch, ſetting ſome broken arms on fire with it, and in the other an olive branch with this device, *Paci orbis terrarum*, ſhe was alſo repreſented with an olive branch and *Mercury's Caduceus*; his ſon *Titus* alſo repreſented the figure of *Peace* like a goddeſs, holding a palm in one hand, and a ſceptre in the other, with this inſcription, *Pax æterna*.

To PAY *the Seams of a Ship* (probably of *poix*, F. pitch) to lay them over with hot pitch; or to lay on a coat of new ſtuff, after her ſoil has been burnt off; this ſtuff is a mixture of tallow and ſoap, or of train-oil, roſin and brimſtone boiled together.

To be PAY'D (*Sea Phraſe*) a ſhip is ſaid to be ſo, when tacking about all, her ſails are back-ſtay'd, *i. e.* lie flat againſt the maſts and ſhrouds.

PEACE (*pax*, L. *paix*, F.) reſt, ſilence, quietneſs; alſo concord, agreement, reconciliation; the direct oppoſite to war.

the Plough, that whereby the and plough cattle are ſecured

n *Painting*, &c.) is repreſented lady, holding in her hand a owards the earth, over a hideous olding her other hand over her lling to behold ſtrife or war. : has been repreſented holding n olive branch, and leading a olf yoked by their necks in the ſo with an olive branch in her nd a *Cornucopia* in her left.

ious temple was erected for her ich was furniſhed with moſt of and curioſities taken out of the le *Jews* at *Jeruſalem*: in this oddeſs was repreſented as a fine d with a great deal of ſweetneſs re, crowned with laurel inter- g a *Caduceus* in one hand, and roſes and ears of corn in the

of PEACE built by *Veſpaſian* long and 200 broad; of which that all the rarities that men h the world to ſee, were laid

BLY. 1. Without war, with-

l ſhe him reſtor'd,
dy'd, made ripe for death by eld,
ll'd it ſhould to her remain,
ly the ſame long time did weld.
Fairy Queen.

liſturbance.

death do make him grin.
not, let him paſs *peaceably*.
Shakeſpear.

UL. 1. Quiet, not in war.

the Tyrrhene real in what loud

Italy involv'd in arms.
Dryden.

mild.

m'd, his anger all he loſt;
th peaceful words, *uprais'd* her
Milton.

power that governs love repairs,
n ſoft vows and ſilent pray'rs.
Dryden.

ed, ſtill, ſecure.

monarchs heard the ſubjects cries,
leas'd the *peaceful* cottage riſe.
Pope.

COCK (*Hieroglyphically*) with mes, and in a poſture of admir- and expoſing them to the ſun, re- creature proud of its natural per-

OCK (*Emblematically*) alſo repre- n over curious in their dreſs and ing.

PEA-*Hen* (*penache*, F. *pava*, L.)

PEAK'INGNESS, ſicklineſs, unthriving- neſs.

PEAL'D, troubled or deaffened with the noiſe. *Milton.*

PEAR-*Tree* (piꝛige-ꝛꝛeo, *Sax.*)

PEARL. There are pearls brought from many places in the four parts of the world. And it is ſaid that the ſmaller pearls, that is thoſe ſhell-fiſh that are called pearls, follow the great ones called mother-of-pearls like bees. They are known to be big with pearls, when their ſhells have bunches on each ſide.

The oriental pearls have a water that inclines to a carnation; thoſe of *America* are green, and thoſe of the north are gridelin. Pearls are found in *Bohemia* in rivers of freſh water, and in *Sileſia*, and in *Lorain*. They are ſometimes found alſo in common oiſters.

Pearls that have been long worn turn yellow, and moulder away at the end of 80 or 100 years.

They are made in the mother-of-pearl beds after the manner of onions. They have diſcovered in ſome mother of pearls to the number of 150; but not all perfect: ſome compleat, but others juſt beginning to be formed.

Wens of PEARL, certain excreſcencies or prominent pieces in form of half pearls, found in the bottom of the pearl ſhells.

PEAS-*Cod* (piꝛe cobbe, *Sax.*) the ſhell or huſk of a pea.

PEC'CANTNESS (of *peccans*, L. and *neſs*) offenſiveneſs, hurtfulneſs.

PECQUETS' Duct (*Anatomy*) the thoracic duct, ſo called from *Pecquet*, its diſcoverer.

A PEC'TORAL (in the *Jewiſh Oeconomy*) an ornament worn by the high-prieſt on his breaſt, called alſo *rationale*, or *the breaſt-plate of Judgement*. This was a piece of embroidery about 10 inches ſquare, of very rich work, ſet with four rows of precious ſtones, upon each of which was engraven one of the names of the tribes of *Iſrael*; it was compoſed of two pieces folded one upon the other like a purſe, in which it is ſaid that the *Urim* and *Thummim* was incloſed.

PECTORAL *Muſcle* (*Anatomy*) a muſcle which moves the arm forward; ſo named on account of its ſituation, which ariſes above from the *Clavicula*, and below from the breaſt-bone, and all the endings of the upper ribs, and is implanted in the upper part of the ſhoulder-bone.

PECTORALNESS (of *pectoralis*, L. and *neſs*) ſtomachick quality.

PECULATE (in *Civil Law*) the crime of pilfering the publick money, by a perſon who manages it, or in whoſe cuſtody it is repoſited.

A PECU'LIAR, a particular pariſh or church that has juriſdiction within itſelf for a probate of wills, &c. being exempt from the ordinary of the biſhop's courts. Thus the

king's chapel is a *royal peculiar*, free from all ſpiritual juriſdiction, and only governed by the king himſelf as ſupreme ordinary.

A PECULIAR (*peculiaris*, L.) a ſhe friend, a miſtreſs.

PECUNIA (among the *Romans*) money. A deity which, as they held, preſided over riches; who had a ſon named *Argentinus*, whom they adored that they might grow rich.

PECUNIUS, a deity of the ancient *Pruſſians*, in honour of whom they kept a fire of oak perpetually burning; which if it happened to go out by the prieſt's neglect, he was put to death. When it thundered, they imagined that their grand prieſt converſed with their god, and for that reaſon fell proſtrate on the earth, praying for ſeaſonable weather.

PEDAGO'GICAL. (παιδαγωγικὸς, Gr.) pertaining to an inſtructor of youth, or to diſcipline.

A PEDESTAL (of *pedeſtalia*, L. *pieduſtallo*, Ital.) that part of a pillar that ſupports it. It is a ſquare body with a baſe and cornice, ſerving as a foot for the columns to ſtand upon, and having, according to *Vignola*, a third part of the height of its column. It is different in different orders, there being as many kinds of pedeſtals, as there are orders of columns.

PE'DICLE (with *Botaniſts*) a foot ſtalk, is that on which either a leaf, or flower, or fruit ſtands or hangs.

PEDICULA'TION, a particular foulneſs of the ſkin, very apt to breed lice; ſaid to have been the diſtemper of the *Egyptians*, and one of their plagues, *L.*

PED'IMENT (in *Architecture*) an ornament that crowns the *ordonnances*, finiſhes the fronts of buildings, and ſerves as a decoration over gates, windows, niches, *&c.* It is ordinarily of a triangular form; but ſometimes make an arch of a circle.

PEDOM'ETER (of *pes*, L. or πους, a foot, and μετρον, Gr. meaſure) a way-wiſer, an inſtrument compoſed of various wheels with teeth, which by a chain faſtened to a man's foot or wheel of a chariot, advance a notch each ſtep or each revolution of the wheel, and the number being marked at the edge of each wheel, the paces may be numbered, or the diſtance from one place to another exactly meaſured.

To hold Land in PEER'AGE (*ancient Cuſtoms*) a tenure which obliged the perſon to aſſiſt the lord's bailiff in his judgments, as all the ancient vaſſals called peers did.

To PEG (of pike, *Sax.*) to put in or faſten with a peg.

To PEG *at Cocks*, to throw at them at *Shrove-Tide*.

PEGASUS (according to the *Poets*) a winged horſe, begotten by *Neptune*, from the print of whoſe foot ſprung the fountain *Hypocrene*. *Bellerophon* mounted him in order to fight the *Chimæra*, and he was afterwards placed among the ſtars: others tell us, that *Pegaſus* ſprung from the blood of *Meduſa* that iſſued from her body, when *Perſeus* cut off her head.

PEGASUS (with *Aſtronomers*) is a conſtellation in a northern hemiſphere, pictured upon the globes as a flying horſe, in which, according to *Ptolemy*'s catalogue, are 20 ſtars; *Tychos* 19, and by *Flamſteed*'s 98, of various magnitudes.

PELA'GIANS (ſo called from *Pelagius*, their ring-leader, who, *Morери* ſays, was a native of *Great Britain*, and as ſome ſay a *Scotchman*) an heretical ſect that ſprung up and infeſted the church in the 5th century, who are ſaid to affirm; that it was not only poſſible for man to become impeccable in this life, but that ſeveral had actually attained to that degree of perfection; that they alſo deny'd the Grace of *Jeſus Chriſt*, and held that by the natural force of our free will we can work out our own ſalvation, and acquire bliſs; that they alſo denied original ſin, ſaying that it deſcended to the poſterity of *Adam*, not by propagation, but only by imitation; that grace was given to our merits, and that they deſerve it; that *Adam* was mortal by nature and condition before the fall; that ſin was not the cauſe of death; that our being as men was from God, but our being juſt was from ourſelves.

That there were three ways of ſalvation, *viz.* by the law of *nature*, the law of *Moſes*, and the law of *Chriſt*, *&c.*

PEL'ICAN (with *Surgeons*) an inſtrument for drawing teeth.

PELICAN (*pelicanus*, L.) the pelican is ſaid to be of two kinds, the one living on the water and feeding on fiſh, and the other frequenting deſarts and feeding upon ſerpents and other reptiles.

Euſebius ſays, the pelican has a peculiar tendency for its young. It generally places its neſt upon a craggy rock, that the ſerpents may not come at it; but the ſerpent, that is an enemy to this bird, obſerves the wind, and when it blows towards the pelican's neſt, it ſquirts out its venom and kills the young ones; the pelican to bring them to life again, mounts up above the clouds, and ſtriking its ſides with its wings, makes the blood to come forth, which falling on its neſt through the clouds, reſtores the young to life again.

PELICAN (with *Gunners*) an ancient piece of ordnance, equal to a quarter culverin, and carrying a ball of ſix pounds.

PELLICOI'DES (πελλικοειδὴς, of πελλὸς a hatchet, and εἶδος, form, Gr.) a certain geometrical figure, that ſomething reſembles a hatchet.

PEL'ICLE (*pellicula*, L.) when any ſolution is evaporated ſo long by a gentle heat, that a film or ſkin riſes on the top of the liquor, they ſay it is evaporated to a *pellicle*, and then there is very little more liquor left, than

than will juſt ſerve to keep the ſalts in fuſion.

PELLU'CIDNESS } (of *pellucidus*, L. and
PELLUCIDITY } *neſs*) tranſparency, diaphenity.

PEN (with the *Britains* and ancient *Gauls*) an high mountain; hence thoſe hills which divide *France* from *Italy*, are called the *Apennines*.

To PEN *up* (of pynban, *Sax.*) to ſhut up, to incloſe.

PENALNESS (of *penal*, F. of *penalis*, L. and *neſs*) liableneſs to a penalty.

PEN'ANCE (of *pœna*, L. puniſhment) the exerciſe of penitence, or a puniſhment, either voluntary or impoſed by legal authority for faults committed by a perſon.

PENANCE (of *pœnitentia*, L.) a ſort of mortification enjoined by *Romiſh* prieſts, *D. F.*

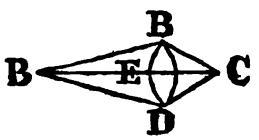
PENANCE (in *Canon Law*) an eccleſiaſtical puniſhment, chiefly adjudged to the ſin of fornication.

To do PENANCE, is to do thoſe things that are impoſed upon ſinners, to either commute for ſins, or publickly to teſtify their ſorrow for them.

PENANCES (in the *Roman* church) are ſometimes pecuniary; ſometimes auſterities to themſelves; as whipping, going bare-foot, *&c.* and ſometimes going pilgrimages, building churches, or the ſaying ſo many prayers to ſuch and ſuch ſaints, ſo many *Ave Maria's*, *&c.*

PENATES (of פְּנִימָה *Heb.* inwards, of *Penitus* inwardly, becauſe kept within the houſe, *Cic.*) houſhold gods whoſe ſtatues were there kept, and worſhipped with wine and incenſe. They were made either of iron or earthen ware, but their form was kept ſecret, as a religious myſtery. In the time of peace they committed their arms to the care of the *Penates*. Cities and kingdoms had alſo their *Penates*. Thoſe of *Rome* were brought by *Æneas* from *Troy*, to which place *Dardanus* brought them from *Samothrace*.

The *Penates* and *Lares* were different, in that the *Lares* were common in all houſes, and the *Penates* proper to particular ones, and divine honours were done to the *Lares* in the chimney-corner, or on the fire-hearths; and to the *Penates* in the open court, or ſome other place or ſort of chapel within.



PEN'CIL *of Rays* (in *Opticks*) a double cone of rays joined together at the baſe, one of which hath its vertex in ſome one point of the object, and the glaſs *B*, *E*, *D*, for its baſe, and the other hath its baſe on the ſame glaſs, but its vertex in the point of convergence, as at *C*.

PEND'ANT in a *Ship*) a ſhort rope, which is faſtened at one end to the head of the maſt, or yard, or clew of the ſail, having a block or ſhiver at the other end to reeve ſome running rope.

PENDANTS (with *Heralds*) pendant eſcutcheons. In ancient times, men of chivalry or knights, would reſort to the courts of princes, and ſet up publick challenges for juſts and tournaments, or elſe poſt them upon ſome bridge or other paſs, and there provoke or challenge all men of rank that came that way, to encounter them. In order to this they hung up their ſhields, with their coat of armour painted on them, on the neighbouring trees, or elſe on poles erected for that purpoſe.

PENDEN'TIVE (with *Architects*) the whole body of a vault, ſuſpended out of the perpendicular of the walls, and bearing againſt the *Arc boun tant*.

PEND'ENTNESS (of *pendens*, L. and *neſs*) hanging down quality.

PEN'DULOUSNESS (of *pendulus*, L. and *neſs*) pendentneſs, or the ſwinging to and fro.

Simple PEN'DULUM, is one that conſiſts of a ſingle weight.

Compound PENDULUM, is one that conſiſts of ſeveral weights, ſo fixed on as to return the ſame diſtance both from one another, and from the center about which they vibrate.

PEN'ETRANTNESS (of *penetrant*, F. of L. and *neſs*) penetrating quality, power of penetrating.

To PENETRATE (*penetro*, L. *penetrer*, F.) 1. To pierce, to enter beyond the ſurface, to make way into a body: 2. to affect the mind: 3. to reach the meaning.

PENETRATION, the act of entering into any body.

It warms
The univerſe, and to each inward part
With gentle *penetration*, though unſeen,
Shoots inviſible virtue even to the deep.
Milt. Par. Loſt.

PENITENT (*penitent*, F. *pœtens*, L.) repentant, contrite for ſin, ſorrowful for paſt tranſgreſſions, and reſolutely amending life.

Nor in the land of their captivity
Humbled themſelves, or *penitent* beſought
The God of their foreſathers.
Mil. Par. Reg.

Provoking God to raiſe them enemies;
From whom as oft he ſaves them *penitent*.
Milton.

The proud he tam'd, the *penitent* he cheer'd,
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought,
A living ſermon of the truths he taught.
Dryden.

PENI-

PEN'ITENT (*pœnitens*, L.) repenting, a being ſorrowful for what has been committed that is ſinful or criminal.

PEN'ITENTNESS (of *penitent*, F. of *penitens*, L. and *neſs*) penitent frame of mind.

PENITEN'TIAL, a collection of chriſtian canons, that appointed the time and manner of penance to be regularly impoſed for every ſin, and forms of prayer, that were to be uſed for the receiving of thoſe who entred into penance, and reconciling penitents by ſolemn abſolution. A method chiefly introduced in the time of the degeneracy of the church.

PENITEN'TIALLY (of *penetentiel*, F. of L.) in a repenting manner.

PENITEN'TIARY (*penitencier*, F. of L.) of or pertaining to penance, or repentance.

PEN'ITENTS, perſons in *Italy*, who made a profeſſion of doing publick penance, at certain times in the year, this cuſtom was begun in the year 1260 by a hermit, who began to preach in *Perugia* in *Italy*, that the inhabitants ſhall be buried under the ruins of their houſes, which ſhould fall down upon them, if they did not appeaſe the wrath of God by immediate repentance: upon which the people after the example of the *Ninewites*, cloathed themſelves in ſack-cloth with their ſhoulder bare, and with whips in their hands went in proceſſion along the ſtreets, laſhing themſelves, in order to expiate their ſins.

This ſort of *Penance* came afterwards to be put in practice in other countries, and particularly in *Hungary*, during a raging peſtilence all over the kingdom; but a little while after it made a way for the ſect called *Flagellants*, who ran together in great companies naked down to the waſte, and laſhed themſelves with whips, till the blood guſhed out, and declared that this new baptiſm of blood (for ſo they termed it) blotted out all their ſins, even thoſe that ſhould afterwards be committed.

This ſtrange ſuperſtition was indeed in time aboliſhed; but in the ſtead thereof another was approv'd, that is the fraternities of penitents of different colours, who may ſtill be ſeen in *Italy*, in the pope's dominion, *Avignon*, *Languedoc*, and other places, who make proceſſions on *Holy Thurſday* eſpecially, and alſo at other times, clad in ſack-cloth, and a whip tyed to their waſtes, which yet they make no uſe on but for the ſake of the ceremony.

PENI'TENTS, certain peculiar friaries, who aſſemble together for prayers, made proceſſions bare footed, their faces being covered with linen, and gave themſelves diſcipline.

A PEN'NATED *Leaf* (with *Botan.*) or feathered leaf, is one, in which the parts, of which the leaf is compoſed, are ſet along the middle rib; either alternately, or by pairs, as in liquorice, vetches, *&c.*

PEN'NILESS (penny-leaſ, *Sax.*) having no money.

PENNON'CELS, ſmall pieces of ſilk, cut in the form of a pennon, with which men of arms uſed to adorn their lances or ſpears. Probably to be more viſible ſigns to their own party; or to terrify their enemies, by appearing more numerous then they were.

PEN'NY (penny, *Sax. denarius*, L.) was the firſt piece of coined ſilver we have any account of, and was for many years the only one, till the reign of king *Henry* I. when there was half-pence. The *Anglo Saxons* had but one coin, and that was a penny. Before the year 1279 the old penny was ſtruck with a double croſs, ſo that it might be eaſily broken in the middle, or into four quarters, and ſo made into half-pence or farthings.

PEN'SILNESS (of *penſilis*, L. and *neſs*) hanging quality.

PEN'SION, money paid for diet or lodging; alſo a ſum of money paid annually by a prince or ſtate, to a perſon for ſervice required of him; alſo an annual allowance by a company, corporation, or pariſh, to the poor members of it; an allowance or ſalary by the year, *F.* of *L.*

PENSION *Order*, a peremptory order againſt ſuch of the ſociety of *Gray's Inn*, as are in arrears for penſions and other duties.

PEN'SIONARY, a perſon who has a penſion, appointment or yearly ſum during life, by way of acknowledgment, charged on the eſtate of a prince, company, *&c.*

PEN'SIONARY (in *Holland*) the title of a prime miniſter or preſident of every city or province, who preſides in their particular councils, *&c.* and in the aſſemblies of the ſtates of the provinces he is the ſpeaker in behalf of his city or province; but their authority is not the ſame in all places, in ſome they only give their opinion and advice, and are only in the aſſemblies of the magiſtrate when called, in others they attend conſtantly; and in others they make, prepare or draw up the propoſitions in behalf of the bourgher maſters, and methodize and draw up their reſolutions; and they have all a fixt allowance from the ſtate.

Grand PENSIONARY *of Holland*, is the chair-man or prime miniſter of the ſtate, his office continues for five years only; but at the expiration is generally renewed by election, and ſo on uſually during life.

PEN'SIONS (of *Churches*) a certain ſum of money paid to clergymen inſtead of tithes.

King's PEN'SIONERS } a band of
Gentlemen PENSIONERS } gentlemen, to the number of forty, firſt ſet on foot by king *Henry* VII. whoſe office is to guard the king's perſon in his own houſe, armed with partiſans; they attend and wait in the preſence chamber, and attend the king to and from chapel.

(*penſif*, F. *penſivo*, It.) §. oughtful; ſorrowful, mourn- melancholy.

es the *penſive* nymph oppreſt, affions labour'd in her breaſt. *Pope.*

lly and properly uſed of perſons, pplied it to things.

approach of death ſhall know ich from theſe *penſive* numbers

e falſe joy, and ſuffer real woe. *Prior.*

LY, with melancholy, ſorrow- oomy ſeriouſneſs.

o fair a lady did I ſpy, flowers ſhe walked *penſively* love ſhe proudly did forſake. *Spenſer.*

NESS, melancholy, ſorrowful- eriouſneſs.

the bleſſings of God, whether o this life or the life to come, auſe why we ſhould delight more ks, than in making requeſts for nuch as the one hath *penſiveneſs*, other always joy annexed. *Hooker*, b. v. §. 43.

CK, a flood-gate, placed in the ll-pond.

pinnan, *Sax.*) ſhut in or up, ſed,

AP'SULAR (*pentacapſularis*, of nd *capſula*, L. a caſe or ſeed ive ſeed pods.

CHORD (of πέντε, five, and χορδὴ, muſical inſtrument having five

HROS'TICK (of πέντε, and .) a ſet or ſeries of verſes ſo diſ- here are always found five acro- ſame name in five diviſions of

OC'COUS (of πέντε, five, and a grain) having five grains or

GRAPH (πενταγράφον, Gr.) an wherewith deſigns, prints, &c. may be copied in any proportion ſon's being ſkilled in drawing.

M'ETER (πενταμέτρον, Gr.) a g of five feet.

before given you tables for mak- *er Latin* verſes, ſo I ſhall here vith ſome for *Pentameters*.

ner of operation for *Pentameters*, e with that of *Hexameters* (which whereas *Hexameter Verſes* con- *Words*, do therefore require ſix *tameters*, deduceable from theſe to conſiſt but of five *Latin* ſo only require five *Figures* to work them thro' their five *Tables*; So that any ſet of five *Figures*, worked thro' their reſpective *Tables* (in all reſpects like as you have been ſhewn in the *Example* of the *Hexameters*) will produce five *Latin Words*, which will make a true *Pentameter Verſe*, which will be true *Latin* and good ſenſe.

Thus the figures 1 1 1 1 1 produce
Turpia ſignificant arma maligna mihi

1 9 7 2 3 produce
Turpia procurant acta moleſta mea

3 2 7 9 1 produce
Impia conglomerant acta maligna vides.

And if you are minded to compoſe a pair of verſes together, *viz. Hexameter* and *Pentameter*, you muſt ſet down the two ſets of figures, as thus; 6 8 5 1 9 1
8 9 1 5 5
of which ſets of figures, wrought out by their proper tables, will be produced the following verſes.

Peſſima fata tuis prænarrant ſidera nigra.
Tetrica ſignificant aſtra nefanda viris.

Which ſets of figures, if placed backwards, will produce quite different verſes.

By theſe tables, between two and three hundred thouſand *Pentameter* verſes may be produced.

THE VERSIFYING TABLES FOR PENTAMETERS.

I.

t	a	p	i	s	i	t	t'	n	e
r	e	m	o	m	r	u	o	t	d
r	p	r	p	i	r	x	r	u	f
r	d	i	s	p	i	i	a	i	o
i	a	t	i	a	c		d	b	d
	i	a		a	e	a	a	a	e
a		e		e				e	

II.

II.

p	p	c	p	p	e	c	s	p	i
r	o	r	e	o	o	i	r	æ	æ
n	æ	r	n	n	g	o	g	s	c
d	f	s	g	n	c	t	c	l	i
i	u	l	i	u	a	r	u	c	c
m	o	f	r	b	i	d	u	i	m
m	i	a	u	b	u	n	u	a	
c	n	n	u	n	t	n	n	r	a
t	t	n	t		t	t	a	n	
	t		s			n	t	s	s
	s	s	s	t	t		s	t	s
t	t	s	s						

III.

i	a	v	v	d	f	l	a	a	u
c	i	e	i	a	a	r	s	r	t
n	r	c	c	b	m	t	a	a	a
b	t	t	r	a	r				a
a	a	a		a	e	e	e		
		e							

IV.

d	p	p	n	c	s	m	s	m	o
n	r	e	r	u	o	i	a	l	d
o	f	u	p	l	n	l	o	e	t
a	c	e	e	i	i	s	n	e	n
n	r	s	s	g	a	d	r	d	t
b	t	t	n		a	v	a	a	a
a	r	a	e		a				
a		r	e		e	e	e	e	

V.

n	a	t	v	s	m	m	v	m	o
l	i	i	e	e	a	i	i	v	i
b	r	i	r	l	d	h	a	i	i
i	o	a	i	e	i		s		s
		s	s		e		e		e
e									

PEN'TANGLE (of *πέντε*, Gr. five, and *angulus*, L.) a figure having five angles.

PENTAPHYL'LOUS (of *πέντε*, and *φύλλον*, Gr. a leaf) having five leaves.

PENT'ASPAST (*πενταέσπαστος*, Gr.) an engine that has five pullies.

PENTAS'TYLE (*πενταστύλος*, Gr.) a work in architecture, wherein are five rows of columns.

PENT'ATHLON (*πένταθλον*, of *πέντε* and *ἆθλος*, a ſtriving Gr.) the five exerciſes performed in the *Grecian* games, *viz. Leaping*, *Running*, *Quoiting*, *Darting* and *Wreſtling*.

PENT'ECOST, a religious feſtival, celebrated by the *Jews* 50 days after the paſſover, purſuant to the divine command, which day among the Chriſtians is made to be that of the deſcent of the *Holy Ghoſt* upon the Apoſtles.

PENTECOSTA'RION, an eccleſiaſtical book among the *Greeks*, containing the offices of the church from *Eaſter Day*, till the eighth day after *Pentecoſt*, which is by them called the ſunday of all ſaints.

PENTHEUS (of *πένθος*, Gr. mourning) the ſon of *Echion* and *Agave*, who (according to the poets) was torn in pieces by his mother and his ſiſter, becauſe he contemned the rites and revelling feaſts of *Bacchus*. *Natalis Comes* tells us, that he was a good king, who endeavouring to root out the vice of drunkenneſs from among his ſubjects, ſuffered many wounds in his good name by their calumnies and reproaches.

PEPPER (*piper*, L. *πέπερι*, Gr.) an *Indian* ſpice, in ſmall round grains, growing upon a low ſhrub of the reptile kind, and is uſually planted at the foot of large trees. The ſeeds, berries or corns grow in cluſters like grapes, are at firſt green, when ripe on the tree red, but being gathered and dryed in the ſun turn blackiſh, and is called black pepper.

White PEPPER, is the fruit of the ſame plant, prepared by moiſtening the grain in ſea water, and then drying it in the ſun; which cauſes the outward huſk to peel off, leaving only the ſeed or pulp which is white.

Guiney PEPPER, otherwiſe called *Pimento*,

ſt of a coral colour; ſome of which is very pungent, ſharp or ſtrong.

Long PEPPER differs much from the firſt mentioned; ſaving that it grows in heads like *Indian* corn, with many grains, cloſe huſked together in heads, about the length and thickneſs of a child's finger; but is not quite ſo ſharp and pungent as the other.

Jamaica PEPPER, by ſome called all ſpice, by reaſon of its pleaſant and univerſal aromatic taſte, when pulverized.

To PEPPER *a Perſon off*, to puniſh him ſeverely by pelting with any ſmall globulous bodies; alſo to give a perſon the foul diſeaſe ſoundly.

PEPU'SIANS, a ſect of Chriſtian Hereticks in the ſecond century, ſo called from *Pepuza* a town in *Phrygia*, which they named *Jeruſalem*, to which they invited all perſons to come; among theſe women officiated as biſhops and prieſts.

PERAMBULA'TOR, an inſtrument or rolling wheel for meaſuring roads, *&c.* a ſurveying wheel. It is made of wood or iron, commonly half a pole in circumference, with a movement, and a face divided like a clock, with a long rod of iron or ſteel, that goes from the centre of the wheel to the work: there are alſo two hands, which (as you drive the wheel before you) count the revolutions; and from the compoſition of the movement and diviſion on the face, ſhew how many yards, poles, furlongs, and miles you go.

PERCH (of *perche*, F. a pole) a ſtick or pole for birds to rooſt on.

To PERCH (of *percher*, F.) to ſit upon a perch, ſtick or twig of a tree, as birds do.

PERCHANT' (with *Fowlers*) a decoy-bird tied by the foot, which flutters, and draws other birds to it, and ſo gives the fowler an opportunity of catching them. *F.*

PERCLOSE' (in *Heraldry*) is that part of a garter that is buckled and nowed, which detains and reſtrains the garter, being intire or dimidiated, from diſſolution.

PER'CUNUS (among the ancient inhabitants of *Pruſſia*) a deity, in honour of whom they always ſuperſtitiouſly kept a fire of oak; which if the prieſt, who had the care of this fire, ſuffered to go out through his negligence, he was to be puniſhed with death. Theſe idolatrous people believed, that when it thundered it was their grand prieſt called *Krive*, entertaining himſelf with their god *Percunus*, and upon this perſuaſion fell down to the ground in adoration to him; petitioning him for ſeaſonable weather, to make their ground fruitful.

PERCUSSION (in *Phyſicks*) the impreſſion a body makes in falling or ſtriking upon another; or the ſhock or colliſion of two bodies, which concurring, alter the motion of each other.

PER'DOITE (among the antient inhabitants of *Pruſſia*) a deity, for whom the mariners and fiſhermen had a particular veneration, becauſe they believed that he preſided over the ſea.

They repreſented this deity by an angel of a vaſt bigneſs ſtanding upon the waters, and turning the winds which way he pleaſed; before they went a fiſhing they offered to him ſacrifices of fiſh, covering their tables with the ſame, and eating the remains of what was offered, and alſo drinking very freely; after which their prieſt, whom they called *Sigonetta*, took obſervation of the winds, and told them the day and place where they ſhould have good fiſhing.

PERDU'E, loſt, forlorn, *F.*

PERFECT (*perfectus*, Lat. *parfait*, Fr.) 1. Complete, conſummate, finiſhed; neither defective, nor redundant.

We count thoſe things *perfect*, which want nothing requiſite for the end, whereto they were inſtituted.

2. Fully informed; fully ſkilful.

Within a ken our army lies;
Our men more *perfect* in the uſe of arms,
Our armour all as ſtrong, our cauſe the beſt;
Then reaſon wills our hearts ſhould be as good. *Shakeſpeare.*

3. Pure, blameleſs, clear, immaculate.

Thou ſhalt be *perfect* with the Lord thy God. *Deut.* viii.

To PERFECT (*perficio*, Lat. *parfaire*, F.) 1. to finiſh, to complete, to conſummate, to bring to its due ſtate.

If we love one another, God dwelleth in us, and his love is *perfected* in us. 1 *John* iv. 12.

Endeavour not to ſettle too many habits at once, leſt by variety you confound them, and ſo *perfect* none. *Locke.*

2. To make ſkilful, to inſtruct fully.

PER'FECT *Animal* (with ſome *Writers*) one born or produced by univocal generation, in oppoſition to inſects, which they ſuppoſe to be produced by equivocal generation.

PERFECT *Numbers* (*Mathemat.*) are ſuch numbers whoſe aliquot, or even parts taken all together, will exactly make the whole number, as 6 and 28, *&c.* for of 6 the half is 3, the third part 2, and the ſixth part 1, which added together make 6; and it hath no more aliquot parts in whole numbers: ſo 28 has theſe even parts, 14 the half, 7 the fourth, 4 the ſeventh, and 2 the fourteenth, and 1, which added together make 28, and therefore is a perfect number; of which per-

ſeſs number there are but 10 between 1, and 100 [illegible] 90.

Abſolute PERFECTION, is that wherein all imperfection is excluded, ſuch as is that of God, or *ſecundum quid*, and in its kind.

Eſſential PERFECTION, is the poſſeſſion of all the eſſential attributes, or of all the parts neceſſary to the integrity of a ſubſtance.

Metaphyſical PERFECTION, the ſame as *Natural*.

Natural PERFECTION, is that whereby a thing has all its powers or faculties, and thoſe too in their full vigour; all its parts both principal and ſecundary; and thoſe in their due proportion, conſtitution, &c.

Moral PERFECTION, is an eminent degree of virtue or moral goodneſs, to which men arrive by frequently repeated acts of benefice, piety, &c.

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PERFIDIA (in *Muſick*) an affectation of doing always the ſame thing, of continuing the ſame motion, the ſame ſong, the ſame paſſage, the ſame figures of notes. *Ital.*

PERFLATILE (*perflatilis*, L.) eaſy to be blown thro' by the wind.

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All the company did the ſame, ſinging the praiſes of the god *Pergubres*, and ſpending the reſt of the day in feaſting and mirth.

PERICARDIARY in *Phyſick*) an epithet given to worms generated in the heart.

PERICARPUS (with *Botaniſts*) a pellicle or thin membrane encompaſſing the fruit or grain of a plant.

PERICNEMIA (of περὶ, about, and κνήμη, Gr. the *Tibia*) the parts about the *Tibia*.

PERIGRINARY (*perigrinarius*, L.) a monk in the ancient monaſteries, whoſe office was to receive or entertain ſtrangers or viſitors.

PERIOD (in *Printing*) a character wherewith the periods of diſcourſe are terminated thus (.) called a full point.

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PERIOPHTHALMIUM (of περὶ, about, and ὀφθαλμὸς, Gr. the eye) a thin ſkin which birds can draw over their eyes to defend them without ſhutting their eye-lids.

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PERIPETIA (of περιπέτεια, Gr. falling into a different ſtate) that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes.

PERIPHRASTICALLY, by way of periphraſis.

PERJURY (*Perjurum*) is a ſwearing falſely, knowingly and wilfully, in a ſolemn manner, eſpecially before magiſtrates by law appointed to adminiſter oaths.

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Among the *Turks*, a perjured perſon is led thro' the city in his ſhirt, riding on an aſs, with his face to the tail, holding it in his hand, his face and ſhoulders being daubed with the ordure of guts, and other garbage; afterwards burnt on the cheek and forehead; and is for ever after rendered uncapable of being a witneſs in any cauſe whatſoever.

PERIWINKLE (in *Heraldry*) has been made uſe of by the inventors of the new way of blazon by flowers and herbs, inſtead of metals and colours to ſupply the word *Azure*.

PERMANENTNESS (of *permanens*, L.) durableneſs, &c.

PER-

PERME'ABLE (*permeabilis*, L.) that may be paſſed through.

PERMISSION, a permitting, granting leave or liberty.

PERMISSION (with *Rhetoricians*) a figure when the orator profeſſes to have delivered the whole matter, and to leave all to the judgment and diſcretion of the auditors.

PERMIS'SIVE, of or pertaining to permiſſion.

A PERMIT', a note ſo called, given by the ſeller to the buyer of *French* brandy, *&c.*

PERMUTA'TIONS *of Quantities* (in *Algebra*) the changes, alterations, or different combinations of any number of quantities.

PERNI'CIOUSNESS (of *perniciosus*, L.) miſchievouſneſs.

PERPENDICU'LAR (with *Aſtron.*) when any ſtar is *Vertical*, i. e. right over our heads, it is ſaid to be perpendicular, becauſe its beams fall directly upon us.

A right Line is ſaid to be PERPENDICULAR to a plane, when it is perpendicular to all the lines it meets with in that plane.

PERPENDICU'LARNESS } (of *perpen-*
PERPENDICULARI'TY } *dicularis*, L.) the quality of falling directly down right.

PERPENDICU'LARNESS } *of Plants*,
PERPENDICULARI'TY } for though the generality of plants riſe a little crooked, yet the ſtems ſhoot up perpendicularly, and the roots ſink down perpendicularly; even they that come out of the ground inclined, or are diverted out of the perpendicular by any violent means, ſtraiten themſelves again, and recover their perpendicularity, by making a ſecond contrary bend, or elbow, without rectifying the firſt.

PERPETUAL *Motion* (in *Mechan.*) a motion which is ſupply'd from itſelf, without the intervention of any external cauſe.

PERPETUALNESS (*perpetuitas*, L.) continuance without interruption, everlaſtingneſs, endleſneſs.

PER'RON (with *Architects*) a ſtair-caſe lying open on the outſide of the building, properly the ſteps in the front of a building, which lead into the firſt ſtory, when raiſed a little above the level of the ground.

PERRUKE' } a ſet of falſe hair, curl'd
PERRUQUE' } and ſew'd together on a cawl.

PERSECUTION, any unjuſt or violent ſuit or oppreſſion; eſpecially upon the account of religion, any pain, affliction, inconvenience, which a perſon deſignedly inflicts on another.

PERSEVE'RANCE (with *Divines*) a Chriſtian virtue, whereby perſons are enabled to perſiſt in the way of ſalvation to the end.

PER'SEUS (according to the *Poets*) the ſon of *Jupiter* and *Danae*, the daughter of *Acriſius*, king of the *Argives*, who when he came of age had winged ſandals, an helmet and ſword given him by *Mercury*, and a brazen ſhield covered with the ſkin of the goat called *Ægis*, given him by *Minerva*. He was a ſtout champion, his firſt adventure was a voyage againſt the *Gorgons*, who were three ſiſters, *Meduſa*, *Stheno*, and *Euriale*, who are ſaid to have had but one eye among them all, and ſnakes inſtead of hair; and that on whomſoever they look'd, he was turned into ſtone. But *Perſeus*'s ſhield had this quality, that his looking upon that would ſave him from the injury of that eye. And he ſetting upon *Meduſa* when ſhe and all her ſnakes were aſleep, cut off her head and placed it in his ſhield, with which he turned *Atlas*, king of *Mauritania*, and many others, into ſtone; he afterwards delivered *Andromeda* from the monſter that was ready to devour her. This *Perſeus* is ſaid to have been a king of the *Mycenians*, about *A. M.* 2640, who cut off the head of a certain harlot, or ſuch exquiſite beauty, that all that ſaw her were enamoured even to ſtupefaction, which gave riſe to the fable of turning them into ſtones. See *Meduſa*, *Gorgon* and *Pherci*.

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PER'SONABLE (in *Law*) enabled to maintain plea in court; as *ſuch a foreigner was lately made perſonable by Act of Parliament*; alſo being in a capacity to take any thing granted or given.

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PERSPECTIVE, is alſo uſed for a kind of picture or painting in gardens, and at the ends of galleries, deſigned to deceive the ſight;

by repreſenting the continuation of an alley, a building, a landſkip, or the like.

PERSPICACIOUSNESS (*perſpicacitas*, L.) quickneſs of ſight or apprehenſion.

To PERSWADE (*perſuadeo*, L. *perſuader*, F.) 1. To bring to any particular opinion.

Let a man be ever ſo well *perſuaded* of the advantages of virtue, yet, till he hungers and thirſts after righteouſneſs, his Will will not be determined to any action in purſuit of this confeſſed great good. *Locke.*

Men ſhou'd ſeriouſly *perſuade* themſelves that they have here no abiding place, but are only in their paſſage to the heavenly Jeruſalem. *Wake's Prep. for Death.*

2. To influence by argument, or expoſtulation.

Perſuaſion ſeems rather applicable to the paſſions, and argument to the reaſon. But this is not always obſerved.

PERSUADER, one who influences by perſuaſion, an importunate adviſer.

He ſoon is mov'd
By ſuch *perſuaders* as are held upright.
Daniel's Civil War.

Hunger and thirſt at once,
Pow'rful *perſuaders!* quicken'd at the ſcent
Of that alluring fruit, urg'd me ſo keen.
Milton.

A PERSUA'SIVE, a diſcourſe or argument that tends to perſuade.

PERSULTA'TION, a leaping or ſkipping over, as friſky cattle do in the fields.

PERT'NESS (of *appert*, F. and *neſs*) briſkneſs, livelineſs, ſmartneſs in talk.

PER'TICÆ, perchers, large ſconces or candleſticks for tapers or lights, which were ſet on the altars in churches.

PERTIN'GENCE (of *pertingens*, L.) a reaching to.

PERVICA'CIOUSNESS (of *pervicax*, L. and *neſs*) ſtubbornneſs.

PESADE' } (in *Horſemanſhip*) a motion
PESATE' } of a horſe, that in lifting or raiſing his fore-quarters, keeps his hind-legs upon the ground without ſtirring; ſo that he makes no time with his haunches, till his fore-legs reach the ground.

PES'SOMANCY (*πεσσομαντία*, Gr.) a ſort of divination by putting lots into a veſſel and drawing them out, having firſt made ſupplication to the gods to direct them, and being drawn, they made conjectures from the characters marked on them what ſhould happen.

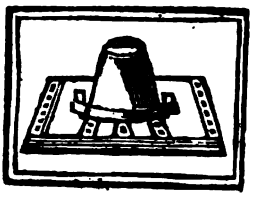
PESTILENTIALNESS (of *peſtilentiel*, F. and *neſs*) plaguyneſs, peſtilent quality.

PES'TLE (of *Pork*) the extremity or bone of a leg.

PE'TALIM (*petalismus*, L.) a kind of exile among the ancients; or a baniſhment for the term of 5 years.

PE'TALOUS, having flower leaves.

PETARD', is an engine of metal, ſhaped like a ſugar loaf, or high-crown'd hat, made for breaking open gates, draw-bridges, barriers, &c. its length is 7 or 8 inches, the diameter of the mouth is 5 inches, and that at bottom one and a half; the thickneſs of metal at the neck is half an inch, and that of the breech 12 or 15; its charge of powder is 5 pound, or thereabouts, and it weighs about 55 or 60. There are much larger and ſtronger petards, and there are likewiſe ſmaller. The firſt are employ'd in breaking open ſtrong reinforced gates, and the laſt ſuch as can make but ſmall reſiſtance.



When the *Petard* is loaded with powder, it is put upon a ſtrong piece of plank, covered with a plate of iron on the outſide, which covers the *Ouverture*, being hollowed a little for the purpoſe; the place where they join is done over with *Wax, Pitch, Roſin*, &c. to inforce the effect. This being done, it is carried to the place deſigned to be blown up, where joining the plank exactly to the gate, the *Petard* is ſtayed behind and fired by a *Fuſee*, that the *Petardeer* may have time to get off. They are ſometimes uſed in *Counter-Mines*, to break thro' into the enemies *Galleries* to diſappoint their mines.

PETE (*petus*, L.) combuſtible earth, dug up in ſmall pieces for fuel.

St. PETER *ad vincula*. See *Gule of Auguſt*, L.

St. PETER's *Fiſh*, a ſort of ſea-fiſh.

PETTICOAT (*petit-cote*, F.) a woman's veſtment.

PETI'TIONARY, of or pertaining to a petition.

PETRES'CENCE, a petrifying or becoming ſtone.

PETREFAC'TION (in *Phyſicology*) the action of converting fluids, woods, and other matters into ſtone, *L.*

PETRIF'ICK (*petrificus*, L.) turning or growing in ſtone.

PETROJOAN'NITES, the followers of *Peter John*, or *Peter* the ſon of *John*, who lived in the 12th century; one of whoſe opinions was, that he alone had the underſtanding of the true ſenſe wherein the *Apoſtle* preached the goſpel.

PETROLÆ'UM (of *πέτρα*, a rock, and *oleum*, L. oil) a certain oil that diſtils or flows out of a rock.

PETTE'RA (in *Muſick*) the art of making a juſt diſcernment of ranging or combining all manner of ſounds among themſelves, ſo as they may produce their effect.

PET-

PET'TISHNESS (prob. of *depit*, F. and *naſs*) aptneſs to be diſpleaſed or angry.

PET'TIT (*petit*, F.) little, ſmall, inconſiderable.

PET'TY *Treaſon* (in *Law*) the crime of a clergyman's killing his prelate, a child his parent, a wife her huſband, a ſervant his maſter.

PEW'TERER (of *peauter*, Du.) a maker of pewter veſſels.

PEWTERERS, were incorporated *Ann.* 1482. Their armorial enſigns are, *Azure* on a chevron *Or*, between three croſs bars *argent*, as many roſes *gules*, the creſt two arms holding a pewter diſh proper; the ſupporters two ſea horſes per feſs *or* and *argent*. The motto, *In God is all my truſt*. It is the 26th company; their hall is ſituate on the weſt ſide of *Lime-Street*, *London*.

PHAE'TON, a prince of the *Ligurians*, a great aſtrologer, applied himſelf to ſtudy the courſe of the ſun. It happened in his time, that *Italy* was ſo violently ſcorched with exceſſive heat, that the earth was barren for many years after: from hence the poets took occaſion to uſher in this fable, that *Phaeton*, the ſon of *Sol*, by *Clymene*, having obtained of his father to drive the chariot of the ſun for one day, ſet on fire the earth and ſky; for which *Jupiter* ſtruck him with a thunderbolt, and tumbled him into the river *Po* in *Italy*; and that his ſiſters, the *Heliades*, bewailing his deſtiny, were transformed into poplar-trees to adorn the banks, and their tears were turned into amber.

PHALEU'CIAN *Verſe* (ſo called of *Phaleucus*) a verſe of eleven ſyllables.

PHALLO'PHORI (of φαλλοφόροι, of φάλλος, a ſkin, and φερω, to bear, Gr.) certain mimicks who ran about the ſtreets crowned with ivy, cloathed in ſheep's ſkins, and having their faces ſmutted, bearing baſkets of various herbs, dancing in honour of *Bacchus*.

PHAN'TASM } (φαντασμα, Gr. *fan-*
PHAN'TOM } *tôme*, F.) an object perceived by an external ſenſe, and retained in the fancy; an apparition, a ghoſt; alſo an idle conceit.

PHARISEES (פְּרוּשִׁים of פרש *Heb.* he ſeparated) a ſect of the *Jews*, who ſprung up in *Judea*, long before the birth of our Saviour, and St. *Jerome* ſays, that the authors of it were *Samai* and *Hillel*.

They faſted on the ſecond and fifth days of the week; placed thorns at the bottom of their robes, that they might prick their legs as they walked along; lay upon boards covered with flint ſtones, and tyed thick cords about their waſte. But they did not all nor always obſerve theſe mortifications.

They not only payed tithes, as the law required, and gave the thirtieth and fiftieth part of their fruits; but they added voluntary ſacrifices to thoſe that were enjoined, and appeared very exact in the performance of their vows.

But pride marred all their actions, becauſe the only end they propoſed was to gain upon the eſteem of the people, and the reputation of being ſaints.

They coveted the chief ſeats at feaſts and aſſemblies, that they might be eſteemed as infallible teachers and doctors of the law, which they had abominably corrupted by their traditions.

As to the doctrines they profeſſed; they attributed the event of all things to deſtiny, tho' they endeavoured to make the liberty of the actions of the will to accord therewith: they were ſo far *Pythagoreans* as to believe the tranſmigration of the ſoul, eſpecially of thoſe of virtuous perſons, ſuppoſing the reſt to be always in torment.

They were alſo much addicted to aſtrology, *&c.* The *Talmud* reckons up ſeven ſects of *Phariſees*.

1. The *Sichemites*, who were proſelytes for the ſake of intereſt.

2. The *Lame* or *Immoveable*, who were ſo called on account of their ſeeming ſo much taken up with meditation, that they were like thoſe that had loſt the uſe of their legs, or were transformed into ſtatues.

3. The *Stumblers*, ſo called from their going with their eyes ſhut, for fear they ſhould ſee a woman, and by this means often run againſt poſts, walls, *&c.*

4. *Enquirers*, i. e. after what was neceſſary to be done.

5. The *Mortars*, ſo called becauſe they wore a high crowned hat, in the ſhape of a mortar, that their eyes might be kept from wandering, and that they might be fixed upon the ground, or elſe look ſtrait before them.

6. The *Lovers*, ſo called becauſe they pretended to be governed in all their actions, by the love of virtue only.

7. The *Timorous* or *Fearful*, whoſe actions all proceed from the ſlaviſh principles of fear, and their principal regard was to the negative principles only.

By theſe practiſes, and their great ſhew of exactneſs in performing all their vows, they grew very much in the opinion of the populace, as perſons of great ſanctity and religion, which puffed them up ſo with pride, that they looked with an eye of contempt upon all others, as meer caſt-offs from God's favour.

PHARMACEU'TICAL (φαρμακευτικός, of φάρμακον, a medicine, and σχεω, Gr. to prepare) of or pertaining to pharmacy, or the apothecary's art.

PHA'ROS (φαρος, of φᾶς, light, and ὁράω, Gr. to ſee) a ſmall iſland near the port of *Alexandria* in *Egypt*, where, in ancient

times,

times, ſtood a high and ſtately tower, reckoned with the ſeven wonders of the world. It is reported to have been built ſquare, in height 300 cubits, upon four pillars of glaſs, reſembling crabs. *Ptolemy Philadelphus* is ſaid to have expended 800 talents in building it. At night it had a fire at the top to give warning to pilots, that they might ſhun the danger of the coaſts. Hence all ſuch towers are called *Pharos*'s.

PHARYNGOT'OMY (φαρυγγοτομια, of φάρυγξ, and τεμνω, Gr. to cut) the ſame as *Laryngotomy*.

PHA'RYNX (φάρυγξ, Gr.) the upper opening of the *Oeſophagus*, or gullet, at the mouth of the ſtomach, or ſituate at the bottom of the fauces, conſiſting of three pair of muſcles.

PHA'SIS (of φάσις, Gr.) an appearance.

PHENICOP'TER (*phœnicopterus*, L.) a red nightingale.

PHE'NIX, a moſt rare bird, and the only one of its ſpecies, of which many wonderful things are related. It is ſaid that it lives ſeveral ages, and that then is renewed again from its own aſhes.

The *Rabbins* ſay, that all the birds having complyed with the firſt woman, and eaten of the forbidden fruit along with her, the *phenix* only would not eat of it, from whence it obtained a kind of immortality. For after 1000 years a fire proceeds out of the *phenix*'s neſt and conſumes it; but in ſuch manner, that there remains as it were an egg, from whence the bird is again renewed and produced. Others ſay, that being arrived at the age of 1000 years, it plucks off its own feathers and dies of mere decay of nature: but it ſoon is produced again from its own body, and returns to life.

The *Naturaliſts*, who have ſpoke of this bird, ſay things of it that are altogether incredible.

It is a bird, as they ſay, of the bigneſs of an eagle, whoſe head is creſted with a moſt beautiful tuft, and the feathers of its neck are gilded, and thoſe of its tail purple with carnation down.

There is but one of theſe in the world at a time. According to ſome it lives 500 years, according to others 1000. Some make its life 700 years; *Pliny* but 660. *Heſiod* ſays, the *phenix* lives as long as nine ravens, and the ravens as long as nine men or nine generations of men.

Tacitus ſays, that it was related in his time, that the firſt that had been ſeen in *Egypt* appeared in the time of *Seſoſtris*, the ſecond under *Amaſis*, and the third under *Ptolomy Euergetes*.

Pliny ſays, that a *phenix* was brought to *Rome* under the reign of the emperor *Claudius*, in the year 800 from the foundation of *Rome*; that it was ſhewn in the aſſembly of the ſenate: but *Pliny* ſays, no body doubted but this was falſe.

It is ſaid, that when the time of its renovation approaches, it builds itſelf a funeral pile of branches of ſweet-ſcented trees, upon which it ſits down and dies.

From its bones and marrow there is firſt produced a worm, which as it grows takes the form of a bird. Which when it is grown up, takes up the aſhes of its parent and carries them into *Armenia*, or into *Arabia*, and places them upon the altar of the ſun.

Herodotus ſays, it carries the body of its parent embalmed in a maſs of myrrh, which it depoſits in the temple of *Heliopolis* in *Egypt*.

A PHE'NIX (*Hieroglyphically*) was pictured to ſignify a reformation, or the reſurrection, becauſe it riſes out of its aſhes, when it has been conſumed by the violence of the ſun's beams, as is reported.

PHEONS (in *Heraldry*) the bearded heads of darts, *i. e.* made in the form of a fiſh-hook, that when they have entred, cannot be drawn out without enlarging the wound by incifion. See the eſcutcheon.

PHILAN'THROPIST (φιλανθρωπος, of φιλος, and ἀνθρωπος, Gr. man) a lover of mankind.

PHILELEUTHERI'A (φιλελευθερια, of φιλια, the love, and ἐλευθερια, Gr. liberty) love of liberty.

PHILISTO'RICUS (φιλοϊστορικος, of φιλος and ἱστορια, Gr. hiſtory) a lover of hiſtory.

PHILIZERS. See *Filazers*.

PHILO (of φιλος, Gr. a friend or lover) uſed in compoſition of ſeveral words in *Engliſh*.

PHILOLOGER (φιλολογος, Gr.) one whoſe chief ſtudy is language, a grammarian, a critick.

Philologers and critical diſcourſes, who look beyond the ſhell and obvious exteriors of things, will not be angry with our narrower explorations. *Brown.*

PHILOLOGICAL, critical, grammatical. Studies, called *philological*, are hiſtory, language, grammar, rhetorick, poeſy and criticiſm. *Watts.*

He who pretends to the learned profeſſions, if he doth not ariſe to be a critick himſelf in *philological* matters, ſhould frequently converſe with dictionaries, paraphraſts, commentators, or other critics, which may relieve any difficulties. *Watts.*

PHILO'LOGIST (*philologus*, L. φιλολογος, of φιλος, and λογος, Gr. a word) a lover of letters or languages, a humaniſt.

PHILOL'OGY (φιλολογια, Gr.) a ſcience, or rather an aſſemblage of ſciences, conſiſting of grammar, rhetorick, poetry, antiquities, hiſtory, criticiſm, or a kind of univerſal

erſant about all the ſciences,
ſs, authors, &c. which the
Lettres.

} the nightingale.

e flocks from field to fold,
,e, and rocks grow cold,
cometh dumb. *Shakeſp.*

EME, (φιλοσοφημα, Gr.)
ning, theorem.

IERS *Stone*, the great ob-
a long ſought for preparation,
nute impurer metals, as tin,
into gold and ſilver.

.OSOPHERS, are reckoned

) have delivered the proper-
odies, under geometrical and
; as the *Pythagoreans* and

*atetick*s, who explained the
y *matter*, *form* and *privation*,
d *occult qualities*; by *ſympa-*
r, *faculties*, *attractions*, &c.
t ſo much endeavour to find
ons and cauſes of things, as
per names and terms, ſo that
a kind of *Metaphyſicks*.

tal Philoſophers, who by fre-
made trials and experiments,
&c. ſought into the natures
hings: and to theſe almoſt
and improvements are due.

Philoſophers, who explicate
na of *nature* by *matter* and
texture of their bodies, and
eir parts; by *effluvia*, and
ticles, &c. and in ſhort, would
effects and *phænomena* by the
liſhed laws of motion and me-
heſe in conjunction with *ex-*
are the only *true Philoſophers*.

HICAL (φιλοσοφικὸς, Gr.) of
philoſophy.

HICAL *Egg* (in *Chym.*) a
in the ſhape of an egg, having
ſtem, and uſed in digeſtions
onſiderable time.

SOPHIZE (*Philoſophare*, L.
Gr.) to play the philoſopher;
argue like a philoſopher,
object of our knowledge, exa-
es, and the *phænomena* it ex-
e into the cauſes or effects,
reof, according to the nature
ings, in order to the improve-
ledge.

HY (*philoſophia*, L. φιλεω
to love, and σοφια, Gr. wiſ-
owledge or ſtudy of nature
nded on reaſon or experience.

LOSOPHY. It is not to be
it the ſtudy of nature begun
reation; but the moſt early
e of it ſay, that *Xenophanes*
Colophonius began to form philoſophical ſects, or teach it publickly; who held that there were four elements, and aſſerted a plurality of worlds, and as to the ſoul of man, &c. that it was of an aerial nature; and as to the deity, that the figure of it was round, and that he was an intelligent, wiſe and eternal Being, and that he ſaw and heard every thing, but did not uſe the faculty of reſpiration.

Parmenides his ſcholar, who ſucceeded him, held but two elements, *viz.* earth and fire, and aſſerted that the earth was of a ſpherical form, hanging in the centre of the univerſe.

Meliſſus, *Zeno* and *Eleates*, his ſcholars, differed. *Meliſſus* maintained that the univerſe was infinitely extended and without motion; and *Zeno*, that there was a plurality of worlds, denied a *vacuum*, taught that generation conſiſted of the four prime qualities, and that the ſoul emerged from a particular compoſition of thoſe ingredients, &c.

And ſo one notion ſprung from another, till they came ſo effectually to loſe themſelves in the vaſt abyſs of conjectures, as at laſt to affirm that the world was eternal; and that there was no other being or ſupreme deity, but what they call nature, or the ſoul of the world.

But the moderns have pretty well ſhook off the yoke of ſervilely following *Ariſtotle* and others of the ancients, who when they could not account for any phænomenon, were wont to attribute it to *occult qualities*, in order to ſcreen their own ignorance; but the noble inventions and experiments of the two laſt centuries, have ſet us upon a much better footing than before, as to many *Phænomena*, which the ancients had no proper way of accounting for.

PHILOSOPHY, the firſt that we find ſtudied philoſophy were the *Egyptians*, to which they gave ſo great an air of myſtery, that the people did it reverence as they did their religion. For the prieſts, out of deſign to ſurpaſs the capacity of the vulgar, and diſtinguiſh themſelves from the multitude, veiled their obſervations under figures and hieroglyphicks. But as they had no way of communicating but tradition, and were not very ready to communicate it to ſtrangers, ſo we have little certain knowledge what their philoſophy was; the *Grecian* philoſophers were the firſt that communicated and left behind them to poſterity, any ſuch pieces of philoſophy, as would give any clear knowledge of their principles and enquiries. Thoſe that applied themſelves to the ſtudy of the motions of the heavenly bodies, in order to diſtinguiſh their periods and revolutions, and to form the firſt draught of an univerſal ſyſtem, and to diſcern the obliquity of the ecliptick, and lay open the ſecrets of natural things, were *Thales*, *Anaximander*, *Anaxagoras*,

gorat, *Heraclitus*, *Hippocrates*, *Democritus*, *Empedocles*, and *Archelaus*. The two great founders of philoſophy were *Thales* in *Greece*, and *Pythagoras* in *Italy*.

Socrates and *Plato* were indebted to *Thales* for moſt of their fine notions. *Thales* was the firſt who began to reduce the confuſed ideas of his predeceſſors into ſome method and order, and *Socrates* traced out the plan of logick and morality, and ſupplied principles to phyſicks. *Plato* was the diſciple of *Socrates*, and laid down the plan of moral philoſophy: he firſt taught, that true philoſophy conſiſted more in fidelity and conſtancy, in juſtice and ſincerity, and the love of our duty, than on a great knowledge and capacity. *Ariſtotle* was diſciple to *Plato*, and was the firſt that collected the various parts of philoſophy, in order to caſt them into a regular ſyſtem, and was by that means, and his vaſt diſcoveries, the moſt ſerviceable of all the ancients to philoſophy in the general.

After *Ariſtotle*'s time philoſophy degenerated, and the purity of its firſt originals were corrupted by the multitudes of ſects of philoſophers that ſprung up. For, as *Pere Rapin* ſays, *Zeno*'s ſchool was filled with falſe virtues, *Epicurus*'s with real vices. Philoſophy became impious under *Diagoras*, impudent under *Diogenes*, ſelfiſh under *Demetrates*, ralling under *Lycon*, voluptuous under *Metrodorus*, fantaſtical under *Crates*, drolling under *Menippus*, libertine under *Pyrrho*, litigious under *Chanthes*, turbulent under *Archeſilaus*, and inconſtant under *Lachides*. In ſhort, philoſophy became abandoned to all the extravagancies that can enter in the mind of man to imagine. The old *Platonick* ſchool was by the new debaſed into the tribe of *Sceptichs* and *Pyrrhonians*, whoſe profeſſion was to doubt of every thing; and after the death of *Theophraſtus*, the order of *Peripateticks* cooled very much in their application to natural things, preferring the purſuit of eloquence to them: thus philoſophy declined in *Greece*. But after the death of *Alexander*, the kings of *Ægypt* and *Pergamus* became encouragers of learning; and after one of the *Ptolemy*'s had baniſhed the profeſſors of philoſophy from *Alexandria*, they returned to *Greece*, and the Romans beginning then to flouriſh, there was a ſhort lucid interval of learning at *Athens*; where flouriſhed *Panætius*, *Polybius*, *Carneades*, *Clitomachus*, *Apollonius*, and *Milo*.

Athens being at that time the academy for all the *Roman* youth of quality, from thence the *Romans* fetched their philoſophy. The firſt of the *Romans* that explained their philoſophy in writing, was *Lucretius*; alſo *Terentius Varro*, *Quintilian*, and *Cicero*. Toward the latter end of the reign of *Auguſtus*, *Ptolemy* of *Alexandria* eſtabliſhed a new ſect in *Rome*, chuſing out the more rational parts of all the other ſyſtems, and re uniting them with his own. During the time of *Caligula*, *Nero*, and *Domitian*, the tyrannical emperors of *Rome*, all profeſſors being baniſhed from *Rome*, philoſophy declined inſtead of advancing. There was indeed *Seneca*, but he was more of a courtier than a philoſopher; but *Plutarch* revived the philoſophical ſpirit in the times of *Adrian* and *Trajan*; and *Pliny* went farther than any man before him.

So that not many years after, the emperor *Antoninus* ſo purſued philoſophical ſtudies, as to obtain the name of *Philoſophus*. Then flouriſhed *Epictetus*, *Arian*, *Galen*, *Diogenes Laertius*, *Herodes Atticus*, *Pauſanias*, *Aulus Gellius*, *Ptolemy* the aſtrologer, *Maximus* of *Tyre*; and about the ſame time, *Taurus* of *Berytus*, *Athenæus*, *Alexander Aphrodiſæus*, *Apuleius*, and *Porphyry*, who for a long time kept philoſophy in faſhion. But *Lucian* finding it in a ſtate of corruption, compared to what it had been, fell foul of the profeſſors: but when the light of the goſpel began to prevail, then the Chriſtian philoſophy began to dart its rays, and the fathers of the church ſet themſelves about the ſtudy of philoſophy, that they might be able to vanquiſh the Heathens by their own weapons. Among theſe were *Juſtin Martyr*, *Clement Alexandrinus*, *Tertullian*, and *Euſebius*. To theſe we may add, *Pantænus*, *Celſus*, *Lactantius*, *Arnobius*, *Gregory Thaumaturgus*, and *Ammonius*, who were the firſt that taught the philoſophy of *Ariſtotle* in the Chriſtian ſchools. So *Baſil* is reported to be the ableſt logician in his time: *Chryſoſtom*, eminent as well for philoſophy as eloquence; and St. *Auſtin*, who compoſed a ſyſtem of logick; and many more that might be annexed. When the *Barbarians* over-ran both the eaſtern and weſtern empires, all learning and philoſophy ſhared in the ſame fate with the government; and the *Saracens*, who over-ran moſt of the eaſtern, and good part of the weſtern empire, diſſeminated that little learning they had among them on the conquered, and by (as *Pere Rapin* ſays) fixing too cloſely on the text and letter of *Ariſtotle*, got an abſtracted way of reaſoning, that was ſomething different from the ſolidity of the *Greeks* and *Romans*; which though it appeared to have in it great ſagacity, yet was falſe and full of wild conceits, as will appear by the works of thoſe *Arabian* philoſophers, *Avicenna*, *Alkindus*, *Algazel*, *Averroes*, *Alpharabius*, *Alkabaſen*, &c. *Averroes* followed *Ariſtotle*, and *Avicenna*, *Plato*: *Ludovicus Vives* cenſures the metaphyſicks of *Avicenna*, and their philoſophy, as the dreams of a roving imagination, and a-kin to the *Alcoran*.

After the *Arabians* became the ſchoolmen, who framing their genius on *Arabian* comments, thence the ſchool philoſophy became ſo ſubtle and knotty. Of this ſect *Thomas Aquinas* is accounted the founder. Had this ſchool philoſophy died in thoſe countries where ſuperſtition and ſophiſtry were buried, well had

had it been: but when true religion and learning revived with the reformation, ſchool divinity was induſtriouſly cultivated; which ſeems to have been calculated for the continuance of the darkneſs of popery, becauſe it rather perplexes than explains things: and had it not been for the ſubtilties of the ſchools, the ſmalleſt ray of Chriſtian light might have ſufficed to have attracted the eyes of ſincere Chriſtians.

The ſchoolmen who come under the name of philoſophers, were *Lanfranc*, whom *William* the conqueror made archbiſhop of *Canterbury*, *Abelard* and *Peter Lombard*, &c. who framed the rude draught of his ſect from *Johannes Damaſcenes*. And this laſt mentioned is ſaid to have been the firſt that eſtabliſhed tranſubſtantiation in the church of *Rome*, in the form it is now eſtabliſhed. So this being probably accommodated to that and other extravagancies in popery, we may eaſily perceive what a a fine new philoſophy it was: this philoſophy was perfected, and reduced to the ſcholaſtiak way, and into form, by *Thomas Aquinas*. And like the *Platonick* ſect, it has been divided into three periods, the *old*, the *middle*, and the *new*: The moſt conſiderable of the firſt period, was *Alexander of Hales*, an *Engliſhman*; this laſted about 200 years. *Albertus Magnus* began the ſecond, and the *Ariſtotelian* doctrine was carried to its height by *Thomas Aquinas* and *John Duns Scotus*, an *Engliſhman*. This laſted about an hundred years. The third ſcholaſtick ſect was begun by *Durandus*, and laſted about 100 years.

Of theſe ſcholaſtick philoſophers, *Pere Rapin* ſays, proceeded that dead weight of ſums and courſes that ſtifled all the remains of good letters in the world.

But while theſe ſums and ſentences were erecting by the ſchoolmen, three other philoſophers ſtarted up, who forſaking the ſcholaſtick rules, ſet up a method quite oppoſite, as *Lully*, *Cardan*, and *Paracelſus*; *Lully* having, by his commerce with the *Arabians*, accompliſhed himſelf with a good ſhare of philoſophy, aſtronomy and phyſick, out of them compoſed a fourth, that is chymiſtry. *Cardan*, he brought the dark cabaliſtical learning upon the ſtage; and *Paracelſus* was for framing a new *Philoſophy*, a new *Phyſick*, and a new *Religion*, affecting to be myſterious, and even unintelligible.

In the thirteenth century the cabaliſtical occult philoſophy came into vogue, being introduced or cultivated by *Cornelius Agrippa*, *Armand de Villeneu* and *Petrus de Oppino*, who, it is very probable, were greater cheats than they were conjurers, as ſome have accounted them.

Mechanical PHILOSOPHY, was that which the moſt ancient of the *Phœnician* and *Greek* philoſophers have adhered to, in order to the explication of the *Phænomena* of nature; they made uſe originally of no other principles than the conſideration of *empty ſpace*, the *doctrine of atoms*, and the *gravitation of bodies*, Theſe ſillily attributed the *cauſes of gravity* to ſomething which was plainly diſtinct from matter.

But our moſt modern natural philoſophers did not take in this *cauſe* in their inquiries into nature.

They avoided aiming at any hypotheſis in, or to explain the *Phænomena* of natural effects, but leaving the philoſophy of cauſes or metaphyſicks, they rightly conſidered that it is the chief end, deſign, and buſineſs of natural philoſophy to conſider effects, and by reaſoning upon them and their various *Phænomena*, to proceed regularly at laſt to the cauſes of things, and eſpecially to the knowledge of the *firſt cauſe*.

And it is certain, that all true progreſs and proficiency in this natural philoſophy, if it don't immediately lead us to the knowledge of the firſt cauſe, yet it will bring us ſtill nearer and nearer to it.

PHILOTHYTÆ (φιλοθύλαι, Gr.) ſuperſtitious devotees, that offered ſacrifice upon any occaſion, though never ſo ſmall and trifling.

PHILOTIMY (φιλοτιμία, of φίλος, a friend or lover, and τιμη, Gr. honour) love of honour.

PHILTER (*philtrum*, of φιλεῖν, Gr.) a love potion or powder, a charm to cauſe love. The advocates for theſe affirm, that philters have the power or property of influencing a perſon, ſo as to alter his or her inclinations, upon whom they act from a diſregard or hatred of a perſon, to the admiring or loving the deſpiſed object, without any other means uſed, and that this is either only by the natural effect of the compoſition, when the paſſions are to be but moderately excited, or elſe by the ſuper-addition of magical incantation, where the affections are extravagantly roused.

True PHILTERS, are ſuch as are ſuppoſed to work their effect by ſome natural and magnetical power.

Spurious PHILTERS, are ſpells or charms ſuppoſed to have an effect beyond the ordinary laws of nature, by ſome magick virtue.

PHILTRATION } (in *Pharmacy*) the
FILTRATION } ſeparation of the finer part of a fluid from the coarſer, by paſſing it thro' a linnen cloth, brown paper, &c.

PHLEBOTOMY (φλεβοτομια, φλεψ, φλεβος, Gr. vena, and τεμνω, Gr. ſeco, *phlebotomie*, F.) blood-letting, the act or practice of opening a vein for medical intentions.

Altho' in indiſpoſitions of the liver or ſpleen, conſiderations are made in *phlebotomy* to their ſituation, yet when the heart is affected, it is thought as effectual to bleed on the right as the left. *Brown's Vulg. Errors.*

PHLEGM (φλεγμα, Gr. *phlegme*, F.)

1. The watry humour of the body, which, when it predominates, is ſuppoſed to produce ſluggiſhneſs or dulneſs.

Make the proper uſe of each extreme,
And write with fury, but correct with *phlegm*. *Roſcommon.*

He who ſupreme in judgment, as in wit,
Might boldly cenſure, as he boldly writ,
Yet judg'd with coolneſs, though he ſung with fire;
Our critics take a contrary extreme,
They judge with fury, but they write with *phlegm*. *Pope.*

PHLEGM (φλέγμα, Gr.) one of the humours of an animal body.

PHLEG'MATICKNESS (of φλεγματικός, Gr. *phlegmaticus*, L. and *neſs*) fullneſs of, being troubled with phlegm.

PHLYACOGRAPHIA (of φλυάζειν, Gr. to triſle) a merry and burleſque imitation of ſome grave and ſerious piece; particularly a tragedy traveſted into a comedy.

PHONASCI'A (of φωνὸς, and σκία, Gr.) the art of forming the human voice.

PHO'NICS φωνικὴ, Gr.) the doctrine or ſcience of ſounds; called alſo *Acouſticks*.

PHOTASCIATE'RICA (φωτασκιατερικὴ, of φῶς, light, and σκία, a ſhadow) the art of dialling.

PHOTINIANS (ſo denominated from *Photinus*, biſhop of *Simnich*, a ſect who adhered to his opinions and errors, which were thoſe of *Sabellius*, *Paulus Samoſetanus*, *Corinthus* and *Ebion*; to whoſe impious doctrines he added, that *Chriſt* was not only a meer man; but began to be the *Chriſt* when the Holy Ghoſt deſcended upon him in the ſhape of a dove in the river *Jordan*.

He was indeed a perſon of excellent accompliſhments, and in the firſt years of his adminiſtration appeared very regular; but after he had taught the people the knowledge of the true God, he changed on a ſudden and fell into the aforeſaid errors.

PHRASE, is alſo a term uſed of a ſhort ſentence, or ſmall ſet or circuit of words conſtructed together.

Compleat PHRASE, is where there is a noun and a verb each in its proper function, *i. e.* where the noun expreſſes the ſubject, and the verb what is affirmed of it.

Incompleat PHRASE, is one where the noun and the verb together only do the office of a noun, conſiſting of ſeveral words, without affirming any thing, as, *that which is true*, is an incompleat phraſe, which might be expreſſed in one word, *truth*.

PHRASEOL'OGIST (φρασεολόγος, of φράσις, a phraſe, and λέγω, Gr. to ſay, &c.) an explainer of elegant expreſſions in a language.

PHRENET'ICNESS (of *phreneticus*, L. of φρενιτικὸς, Gr. and *neſs*) frenzicalneſs, madneſs, &c.

PHRENET'ICK *Nerves* (in *Anatomy*) thoſe which ſpring from the 6th pair, or Dr. *Willis*'s 8th pair; they deſcend between the ſkins or the *Mediaſtinum*, and ſpread forth branches into them.

PHRYXUS and *Helle*, they write that a ram foretold to *Phrixus*, that his father would offer him in ſacrifice to the gods, and that thereupon, he taking his ſiſter, got up upon the ram and came by ſea unto the *Euxine* ſhore. And that *Phrixus* afterwards kill'ed the ram his ſaviour and deliverer, pulled off his ſkin, and gave it for a preſent to *Aeta*, then king of *Colchos*, for the ſake of his daughter; and ſome tell you, that this ſkin was the golden fleece that *Jaſon* and the *Argonauts* went to fetch. The truth of this fable is, *Athamas* of *Æolus*, who was the ſon of *Helle*, governed in *Phrygia*, and he had an overſeer or ſteward who had the inſpection of his affairs, whoſe name was *Crius* (or *Aries*, a ram) he coming to know that *Athamas* intended to kill *Phrixus*, immediately acquainted him with it, and he built a ſhip and put on board it good ſtore of gold; and among the reſt was *Aurora*, the mother of *Pelops*, who alſo took with her a golden ſtatue, which ſhe had procured to be made with her own money; and thus provided, *Crius*, with *Phrixus* and *Helle* ſet ſail: and *Helle* indeed fell ſick in the voyage and died, and from her the ſea was called *Helleſpont*. But they arriving at *Pharos*, ſettled there, and *Phrixus* married the daughter of *Aeta*, king of *Colchos*, given for her dowry the golden ſtatue of *Aurora*, but not the fleece of the ram (*i. e.* the ſkin of *Crius*) and this is the truth of the whole ſtory.

PHYLAC'TERY (φυλακτήριον, of φυλάσσω. Gr. to keep) the phylacteries are certain boxes or little rolls of parchment, wherein were written certain words of the law. Theſe they wore upon their foreheads, and upon the wriſt of their left arm.

They writ upon theſe phylacteries, theſe four paſſages of the law.

1. *Sanctify unto me all the firſt born whatſoever openeth the womb among the children of Iſrael; both of man and beaſt: it is mine*, &c. *Exod.* xiii. 2.

2. *And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites*, &c. c. xiii. 5.

3. And from the fourth verſe of the 6th of *Deuter*. *Hear, O Iſrael, the Lord our God is one Lord.*

4. From the 13th verſe of the 11th of *Deut. And it ſhall come to paſs, if you ſhall hearken diligently*, &c.

PHYSICO-THEOLOGY, natural theology, natural religion.

PHYSICAL *Point*, a point oppoſed to a mathematical one, which only exiſts in the imagination.

PHYSICAL *Subſtance*, a ſubſtance or body, in oppoſition to ſpirit or metaphyſical ſubſtance.

PHYSI'CIAN (*phyſicien*, F.) a perſon who profeſſes phyſick, or the art of curing diſeaſes.

Coſmetick PHYSICIAN, one who ſtudies to help or mend the complexion.

Empirical PHYSICIAN, one who keeps cloſe to experience, and excludes all uſe of reaſon in phyſick.

Dogmatical PHYSICIANS, thoſe who laid down principles, and then reaſoned from thoſe principles and from experience.

Clinical PHYSICIANS, thoſe who viſited their patients when in bed, to examine into their caſes.

Galenical PHYSICIANS, thoſe who follow *Galen*, and preſcribe things gentle, natural and ordinary.

Methodical PHYSICIANS, thoſe who proceed in a certain regular method founded upon reaſon, deducing conſequences therefrom to particular caſes.

Spagirical PHYSICIANS, ſuch as preſcribe from mineral, &c. by fire.

PHYS'ICK (*ars phyſica*, L. φυσικὴ, Gr.) in a limited and improper ſenſe is applied to the ſcience of medicine; the art of curing diſeaſes; and alſo the medicine prepared for that purpoſe.

PHYS'ICK } (φυσικὴ φυσις, Gr. na-
PHYS'ICKS } ture) natural philoſophy or phyſiology, is the doctrine of natural bodies, their *Phænomena*, cauſe and effects; their various affections, motions, operations, &c. or is in general the ſcience of all material beings, or whatſoever concerns the ſyſtem of this viſible world.

PHYS'ICALLY (*phyſice*, F.) according to nature, or to the practiſe of phyſick.

PHYS'ICALNESS (of φυσικος, Gr. *phyſicus*, L. and *neſs*) naturalneſs; alſo medicinalneſs.

PHYSIOG'NOMER } (*phyſiognomus*, L.
PHYSIOG'NOMIST } *phyſiognomiſte*, F.) one ſkilled in phyſiognomy.

PHYSIOL'OGIST (φυσιολόγος, of φύσις and λόγος, Gr.) one who treats of natural bodies.

PHYSIOL'OGY (φυσιολογία, Gr.) natural philoſophy, or *Phyſicks*, which ſee.

General PHYSIOLOGY, a ſcience which relates to the properties and affections of matter or body in general.

Special PHYSIOLOGY } the ſcience,
Particular PHYSIOLOGY } as it conſiders matter as formed, and diſtinguiſhed into ſuch and ſuch ſpecies or determinate combinations.

PHYSIOLOGY, is alſo accounted a part of phyſick, that teaches the conſtitution of human bodies, ſo far as they are ſound or in their natural ſtate; and endeavours to find reaſons for the functions and operations of them, by the help of anatomy and natural philoſophy.

PHYTOL'OGIST (φυτολόγος, Gr.) a botaniſt, one who treats of plants.

PIAFFEUR (in *Academies*) a proud ſtately horſe, who being full of mettle or fire, reſtleſs with a great deal of motion, and an exceſſive eagerneſs to go forward, makes this motion, the more that you endeavour to keep him in.

PICARDS (ſo denominated from one *Picard*) an heretical ſect, who ſprung up in the 15th century, who improv'd upon the miſtakes of the *Adamites*; *Picard* himſelf pretended to be the *Son of God*, and that he was ſent into the world as a new *Adam*, by his father to refreſh the notion, and reſtore the practice of the law of nature, which he ſaid conſiſted principally in two things, the community of women, and going ſtark naked.

And one of the principal tenets of this people was, that they of their perſuaſion were the only free people in nature; all other men being ſlaves, eſpecially thoſe who wore any clothes upon account of modeſty.

PICK *Lock*, an inſtrument for opening locks.

PICK THANK (of *picken*, Du. or pic and Tancar, *Sax.*) one who delights in finding and diſcovering the faults or weakneſſes of others.

To PICTURE (of *pictura*, L.) to repreſent in painting, drawing, &c.

PID'DLING (*Incert. Etym.*) eating here and there a bit; alſo trifling.

PIE-*powder* (*pied poudre*, or *poudreux*, F. *q. d.* duſty foot) a court held in fairs to do juſtice to buyers and ſellers, and for the redreſs of all the diſorders committed *in* them; it is ſo called, becauſe the ſuitors to this court are commonly country people with duſty feet; or from the diſpatch in determining the cauſes even before the duſt goes off from their feet.

PIE (*pica*, L.) a mag-pie, a bird.

A PIECE (in *Commerce*) ſignifies a whole, as a length of cloth, &c. of a certain number of yards, ells, &c. not yet having any of it cut off.

To PIECE (*rapiecer*, F.) to join one piece to another.

PIEDROIT' (in *Architecture*) a peer or kind of ſquare pillar, part of which is hid within a wall; alſo a pier or jaumb of a door or window, comprehending the chambranle, chamfering, &c.

PIERCED (with *Heralds*) is when an ordinary is perforated, or ſtruck thro', that it has, as it were, a hole in it; and the ſhape of this piercing muſt be particularly expreſſed in blazonry, as *ſquare*, &c.

PIERC'INGNESS (of *perçant*, F. and *neſs*) penetrating quality.

PI'ETY (*pietas*, L.) godlineſs, dutifulneſs to parents, a huſband and ſuperior relations.

PIETY, a goddeſs of the *Pagans*, who was adored by them as preſiding over the worſhip that was paid unto other deities: ſhe

ſo was accounted to preſide over the reſpectful regard and tenderneſs that children ow'd to their parents, and over that affection that parents ought reciprocally to have for their children.

She has been repreſented after different manners by the *Romans*, and by ſome ſhe has been ſet out holding her children in her arms, with a ſtork, that is ſaid to carry its parents about in their old age, and feeds them, which is a ſymbol of piety.

There was a temple conſecrated to this goddeſs at *Rome*, in the conſulſhip of *Quintus* and *Attilius*, in which was ſet up that woman's picture ſo famous for her piety in ſuſtaining her mother in priſon with the milk of her breaſts, it being built on the place where ſhe had been impriſoned, in perpetual memory of that filial piety.

PIETY (*Hieroglyphically*) together with a kind and harmleſs nature, was repreſented by the elephant; becauſe it is related that he worſhips every new moon towards the heavens, and expreſſes by his outward actions ſome ſenſe of a ſupreme being; and becauſe he is of ſo harmleſs a nature, that he never offends creatures that are no: hurtful of themſelves. He will march among innocent lambs, without offering the leaſt injury to them; but if he be offended, will ſpare nothing, and dread no danger to take revenge. It is alſo repreſented by a *Stork*, which ſee.

PIETY (in *Painting*, &c.) is repreſented as a lady with a ſober countenance, holding in her right hand a ſword ſtretch'd over an altar, and a ſtork in her left hand, with an elephant and a child by her ſide.

PI'GEON (*Hieroglyphically*) intimates continency, chaſtity, mutual and conjugal love; becauſe this bird is chaſte in its embraces, and extreme loving to each other. Therefore to expreſs the tranſports of two amorous perſons, the *Egyptian* prieſts put two pigeons kiſſing one another; and they alſo painted a pigeon with its rump lifted up, to ſignify an excellent diſpoſition, not ſubject to be inflamed with choler, alſo a ſoul of a meek temper; becauſe naturaliſts do obſerve that this bird has no choler.

To PIERCE (*percer*, F.) 1. to penetrate, to enter, to force.

Steed threatens ſteed in high and boaſtful neighs,
Piercing the nights dull ear.
Shake. Hen. V.

The love of money is the root of all evil, which, while ſome coveted after, they have *pierced* themſelves thro' with many ſorrows. *1 Tim.* vi. 10.

With this fatal ſword, on which I dy'd,
I *pierce* her open'd back or tender ſide.
Dryd.n.

The glorious temple ſhall ariſe,
And with new luſtre *pierce* the neighb'ring ſkies. *Prior.*

2. To touch the paſſions, to affect.

Did your letters *pierce* the queen,
She read them in my preſence,
And now and then an ample tear trill'd down.
Shakeſ.

PIETY (*piété*, F.) 1. Diſcharge of duty to God.

'Till future infancy, baptiz'd by thee,
Grow ripe in years, and old in *piety*.
Prior.

2 Duty to parents, or thoſe in ſuperior relation.

PIG'MENTS, ſuch prepared materials, as painters, diers, and other artificers uſe to imitate particular colours; alſo for painting glaſs; alſo for counterfeiting precious ſtones.

PIGMY. See *Pigmy*.

PILA (in *Coinage*) is the puncheon or matrice, which, in the ancient way of coining with a hammer, contained the arms and other figures, and the inſcriptions, to be ſtruck or the reverſe of the coin; alſo from hence it may be called the pile, and alſo now the head ſide of a piece of money we call croſs, becauſe in thoſe times there was uſually a croſs inſtead of a head.

PILA (in *Ant. Writ.*) the arms ſide of a piece of money, ſo called, becauſe in ancient times this ſide bore an impreſſion of a church built on piles.

Funeral PILE (*anciently*) a pyramid of wood whereon the bodies of the deceaſed were laid to be burned.

PILE (*pile*, Dut.) a heap of wood or ſtones, or other things, laid one above another.

PILE (in *Heraldry*) an ordinary in form of a point inverted, or of a ſtake ſharpened, contracted from the chief, and terminating in a point towards the bottom of the ſhield thus.

To PILE, to heap up, alſo to ram down piles.

PIL'LAR (*pilier*, F.) a column which is divided into three parts, the pedeſtal, the ſhafts, and the ornaments. It is a kind of round column diſengaged from any wall, and made whithout any proportion, being always too maſſive or too ſlender; ſuch as ſupports the vaults of *Gothick* buildings.

PILLAR (in a *figurative ſenſe*) ſignifies ſupport.

PILLAR (in *Architect*) a kind of irregular column, round and inſulated, deviating from the proportions of a juſt column.

PILLAR (in the *Manage*) is the centre of the *Volta*, ring, or manage-ground, round which a horſe turns, whether there be a wooden pillar placed therein or not.

A ſquare PILLAR (*Architecture*) is a maſſive work, called alſo a pier, or piedroit, ſerving to ſupport arches, *&c.*

Batting

Butting PILLAR (*Architecture*) is a buttreis or body of maſonry raiſed to prop or ſuſtain the ſhooting of a vault, arch, or other work.

PILLARS (*Hieroglyphically*) repreſented fortitude and conſtancy.

PIL'LAR'D, built or ſupported with pillars. *Milton.*

PILLAS'TER } (in *Architecture*) is a kind
PILAS'TER } of ſquare pillar, which is generally as bread at the top as the bottom, and has the ſame meaſure, chapiter and baſe with the column, according to the ſeveral orders.

PILLORY (*le pilori*, F.) was anciently a poſt erected in a croſs road by the lord, with his arms on it, as a mark of his ſignory, and ſometimes a collar to tie criminals to; now a ſort of ſcaffold for falſe ſwearers, cheats, *&c.* to ſtand on by way of puniſhment.

To PIL'LORY *one* (*pilorier*, F.) to ſet one on the pillory.

PILOSE' (*piloſus*, L.) hairy.

PIMP'ING (*incert. Etym.* but according to ſome of *Penis*, L. a man's yard) procuring whores, ſtallions, *&c.* moſt properly ſpoken of men.

PIMP'ING, ſmall, little.

PIM'PERNEL, an herb.

A PINCH' (of *pincer*, F.) a nipping hard, *&c.* alſo a ſtrait or difficulty.

PINCH'ING (with *Gardeners*) a ſort of pruning performed by nipping off the ſprigs, *&c.* of a plant or tree, between the nails of two fingers.

PINE *Tree* (*pinus*, L.)

PINE *Tree* (*emblematically*) repreſented death; becauſe being once cut it never ſprouts again, and becauſe being extraordinary bitter, it is reputed to kill any other plant that joins to it.

PIN'EA } a kind of light, porous maſ-
PIG'NES } ſes or lumps, formed of a mixture of mercury and ſilver duſt, from the mines of *Chili* in *America*.

To PIN'ION *a Perſon*, is to bind his hands or arms faſt.

PINK (*pinque*, F.) a ſort of ſmall ſhip, maſted and ribb'd like other ſhips, except that ſhe is built with a round ſtern, the bends and ribs compaſſing ſo, as that her ſides bulge out very much.

PINNATE (*pinnatus*, L.) deeply jagged or indented (ſpoken of the leaves of plants) reſembling feathers.

PIN'NING with *Bricklayers*) the faſtening of tiles together with wooden pins.

PIN'NER (prob. of *pinning*) a woman's head dreſs.

PINS, *Engliſhmen* firſt began to make all ſorts of pins about the beginning of queen *Elizabeth*'s reign, which before were ſold here by ſtrangers, to the value of 60000 pounds *per Annum*.

PI'OUSLY (*pie*, L. *pieu ement*, F.) with piety, duty or loyalty.

PI'OUSNESS (of *pius*, L. and *neſs*) piety, godly diſpoſition.

To PIPE (pipan, *Sax.*) to play on a pipe.

PIP'KIN (*incert. Etymol.*) a ſmall earthen veſſel for boiling.

PI'QUANTNESS } (of *piquant*, F. and
PIQUANCY } *neſs*) ſharpneſs, bitterneſs.

A PIQUE', quarrel or ill-will againſt one; a grudge.

To PIQUE (in *Muſick Books*) is to ſeparate or divide each note one from another, in a very plain and diſtinct manner.

To PIQUEER'. See *Picker.*

To ſtand on the PIQUET (*Military Phraſe*) is when an horſeman is ſentenced for ſome offence to ſtand on the point of a ſtake with one toe, having the contrary hand ty'd up as high as it can reach.

PIRACY (*piraterie*, F. πειρατία, Gr.) robbing on the ſea.

PIROUET'TE' } (in the *Manage*) a
PIROET' } turn or circumvolution, which a horſe makes without changing his ground.

PISCIS (on a *Globe*) this is that great fiſh, which, as the poets feign, drinks up the water that is poured out of *Aquarius*'s urn. It is related of this fiſh (as *Cteſias* teſtifies) that it was firſt ſeen in the lake not far from *Babylon*, and that it ſaved *Dercето*, that fell into the ſea by night. They ſay this *Dercето* was a goddeſs of the *Syrians*. They affirm the *Piſces* to be the nephew of this fiſh; all which the *Syrians* worſhipped, and placed among the ſtars.

PISS-A-BED, a flower or plant, Dandelion.

PISSAPHAL'TUS (πισσάσφαλτος, Gr.) a kind of mineral, conſiſting of pitch, and the ſlime called *Bitumen*, imbodied together.

PIS'TE' (in the *Manage*) the track or tread which a horſe makes upon the ground.

PIS'TON, a part or member in ſeveral machines, as pumps, ſyringes, *&c.*

PIT-A-PAT, a beating or throbbing like the heart.

To PIT, to ſink in holes, as in the ſmall-pox.

PIT, a hole in which the *Scots* uſed to drown women thieves; hence the phraſe *condemned to the Pit*, is the ſame as, with us, to ſay, *condemned to the Gallows.*

PIT'ANCE (*pitantia*, L.) a little repaſt, or refection of fiſh or fleſh more than the common allowance.

PITCH (pic, *Sax. pix*, L.) a ſticky juice or kind of coarſe gum drawn from fatty or bituminous woods, eſpecially pines and fir-trees.

It is procured by cleaving the tree into ſmall pieces or billets, which being put into a furnace with two openings, in one of which the

the fire is made, the heat of which forces out the juices, and thro' the other the liquor or pitch is gathered, the ſmoke being very intenſe, tinges it of the black colour it commonly appears in.

Some ſay that tar is the firſt tappings or runnings, and pitch the laſt or worſt.

The common PITCH, is the liquid *Galipot*, reduced into the form and conſiſtency we ſee it, by mixing it with tar while hot.

Naval PITCH, is that which is drawn from old pines, ranged and burnt like charcoal, and uſed in pitching of veſſels.

To PITCH *upon*, to chooſe.

PITCH'INESS (of *piceus*, L. and *neſs*) pitchy quality or condition.

PITCH'Y (*piceus* of *pix*, L.) dawbed with pitch, *&c.*

PIT'EOUSLY (*pitoyablement*, F.) after a piteous manner.

PIT'EOUSNESS (*piteux*, F. and *neſs*) forrineſs, meanneſs.

PIT'HIAS } (with *Meterologiſts*) the
PITHI'TES } name of a comet, or rather meteor, of the form of a tub: of which there are divers kinds, *viz.* ſome of an oval figure, others like a tub or barrel ſet perpendicular, and ſome like one inclined or cut ſhort; others having a hairy train or buſh, *&c.*

PITH'INESS, fulneſs of pith; alſo ſubſtantialneſs, fulneſs of good matter.

PITH'LESS, having no pith.

PI'THO (of πείθω, Gr. to perſuade) the goddeſs of eloquence or perſuaſion, the ſame with the *Greeks* that the *Romans* calls *Suada* or *Suadela*.

PITIFULLY (*pitoyablement*, F.) mournfully, meanly, *&c.*

PIT'IFULNESS (of *pitie*, F. and *fulneſs*) propenſeneſs to piety, alſo meanneſs.

PITU'ITARY *Gland* (*Anatomy*) a gland in the brain, of the ſize of a large pea, in the *Sella* of the *Os Sphenoides*.

PITU'ITOUSNESS (of *pituiteux*, F. *pituitoſus*, L. and *neſs*) phlegmatickneſs.

PIT'Y (*pitie*, F.) is that tenderneſs and concern that is excited in a human breaſt, upon beholding the miſeries of our fellow creatures, *&c.* which incites us either to comfort them, as much as we can with condoling expreſſions, or to relieve and eaſe them in their afflictions and miſeries. This diſpoſition of mind is alſo called *Compaſſion* or *Mercy*.

PIV'OT, a ſpot or ſhoe of iron, *&c.* uſually made in a conical form, or terminating in a point, whereby a body intended to turn round, bears on another fixed at reſt, and performs its circumvolutions.

PLA'CABLENESS (or *placabilis*, L. and *neſs*) eaſineſs to be appeaſed.

PLA'CARD } (*plackaert*, Dut. *placart*,
PLACART' } F.) a leaf or ſheet of paper, ſtretched or applied upon a wall or poſt; in *Holland*, it is an edict or proclamation; alſo it is uſed for a writing of ſafe conduct: in *France*, it is a table wherein laws, orders, *&c.* are written and hung up.

PLACARD (in *Architecture*) the decoration of the door of an apartment; conſiſting of a chambranle, crowned with its frize or gorge, and its corniche ſometimes ſupported with conſoles.

PLACE (in *Opticks*) is the point to which the eye refers an object.

PLACE (with *Naturaliſts*) is ſometimes taken for that portion of infinite ſpace which is poſſeſſed by, and comprehended within the material world, and which is thereby diſtinguiſhed from the reſt of the expanſion.

PLACE *of Radiation* (in *Opticks*) is the interval or ſpace of a medium or tranſparent body, through which any viſible object radiates.

PLACE (with *Philoſophers*) that part of immoveable ſpace which any body poſſeſſes.

PLACE *of the Sun or Planet* (*Aſtron.*) is that degree of the ecliptick reckoned from the beginning of *Aries*, which is cut by the planet's circle of longitude.

Eccentrick PLACE (of a *Planet* in its orbit) is the place or point of its orbit wherein a planet would appear, if ſeen from the ſun.

Heliocentrick PLACE (of a *Planet*) is the point of the ecliptick, to which a planet viewed from the ſun is referred.

Geocentrick PLACE (of a *Planet*) is that point of the ecliptick, to which a planet viewed from the earth is referred.

PLACE *of Arms* (in a *City*) is a large open ſpot of ground, where the garriſon holds its rendezvous upon reviews, and in caſes of alarm, and to receive orders from the governor.

PLACE *of Arms* (in a *Siege*) is a large place covered from the enemy, where the ſoldiers are kept ready to ſuſtain thoſe who work in the trenches, and to be commanded to places where they are wanted.

PLA'CES (with *Aritbmeticians*) as the *Place of Units*, in a number which conſiſts of 2, 3, 4, 5, 6, or more places, that which is the outermoſt towards the right hand is called the place of units, *&c.*

PLACES (with *Grammarians*) are etymology and words derived from the ſame root, which, in the *Latin*, are called *Conjugates*.

PLACES (with *Logicians*) are univerſal terms, *Genus*, *Species*, *Difference*, *Property*, *Accident*, *Definition*, *Diviſion*.

PLACES (in *Metaphyſicks*) are certain general terms agreeing to all beings, to which ſeveral arguments are annexed, as *Cauſes*, *Effects*, the *Whole*, *Part*, oppoſite terms.

PLACIDNESS (*placiditas*, L.) peaceableneſs, quietneſs.

PLA'FOND

D } (in *Architecture*) the ceil-
ND } ing of a room, whether
rched, lined with plaſter or joi-
and frequently enriched with
ſo the bottom of the projecture
er of the corniche, called alſo

r, vexatious, tormenting, *&c.*
a fiſh.
planus, L.) 1. Smooth, level,
n protuberances, or excreſcencies.
, eſpecially in philoſophical writ-
quently written *plane*, as a *plane*

d muſt employ thy ſturdy ſteer,
e glebe; beſides thy daily pain
the clods, to make the ſurface
Dryden.

rnament, ſimple.
ruddy gold inclos'd her brow,
out pomp, and rich without a
Dryden.

not ſubtle, not ſpecious, not
ple.
vas made to fit and pair within,
l *plain*, and fraught with artleſs
neſs. *Rowe.*

at once, the character to ſave,
rough hero turn a crafty knave?
Pope.

are.
at firſt for wits, then poets paſt,
ticks, and prov'd *plain* fools at
Pope.

(*planities*, L.) an even, flat, low

in *Heraldry*) it is an axiom, that
he coat, the nearer to antiquity.
plain coats that are leaſt incum-
abundance of figures, and which
g in them but what is natural.
he ſource of a river, though ever
the nobleſt part of it, notwith-
fame, by running far, be grown
he firſt arms given to virtuous per-
diſtinctive mark or perpetual cha-
eir nobility, are nobler than thoſe
many charges; becauſe they are
able to the nature of things; and
m in heraldry, that *he who bears*

Number (*Arith.*) a number that
duced by the multiplication of two
one into another.
Place (in *ancient Geometry*) a geo-
cus, which was a right line, or a
oppoſition to a ſolid place, which
piſs, parabola, and hyperbola.
Problem (with *Mathemat.*) ſuch a
annot be ſolved geometrically; but
terſection either of a right line or
er of the circumferences of two

PLAIN'NESS (of *planus* or *plain* and *neſs*) evenneſs; alſo unadornedneſs; alſo manifeſtneſs.

PLAIN'LY, evenly, *&c.* manifeſtly, ſincerely, intelligibly.

PLAI'STERERS were incorporated about the year 1500. Their arms are *Azure* on a chevron ingrail'd *Or*, between a trowel and two hatchets handles of the ſecond. Heads *Argent* in chief, and a treble bruſh in baſe

proper, a role *Gules*, ſeeded *Or*, entres two *Flowers-de-lis* of the firſt. The creſt a dexter arm and hand, holding a hatchet *proper*. The ſupporters two Epimachus's, their necks purfled, and the ſlip of their bellies *Or*, beaked *Sable*, and wings extending upwards *Gules*. Their hall is on the north ſide of *Addle-ſtreet* near *Philip-Lane*, *London*.

PLAN (with *Architects*, *&c.*) is a draught of a building, ſuch as it appears on the ground; ſhewing the extent, diviſion, and diſtribution of its areas into its apartments, rooms, paſſages, *&c.*

Geometrial PLAN, is one in which the ſolid and vacant parts are repreſented in their natural proportion.

Rais'd PLAN, is one where the elevation or upright is ſhown upon the geometrical plan, ſo as to hide the diſtribution.

Perſpective PLAN, is one conducted and exhibited by degradations or diminutions, according to the rules of perſpective.

PLANGE'RE (in *Architecture*) the under part of the corona or drip; making the ſuperior part of the cornice between two cymatiums.

PLANE (*planus*, L.) a plain ſurface, all whoſe parts lie even between its extremities; alſo a joiner's tool.

Objective PLANE (in *Perſpective*) is any plane ſituate in the horizontal plane, whoſe repreſentation in perſpective is required.

PLANE } (in *Fortification*) a draught re-
PLAN } preſenting a work, as it would appear on the plain field, if it were cut off level with the ground, ſo as to ſhew the length of its lines, the angles and diſtances between them, the breadth and thickneſs of the moats, ramparts, breaſt-work, *&c.*

PLAN'ET (πλανήτης, of πλάω, Gr. to err or wander) a wandering ſtar.

PLA'NETS, are wandering ſtars or bodies: their ſecond or proper motions from weſt to eaſt are not regular as thoſe of the other ſtars are, nor do they always keep at the ſame diſtance one from the other; but are ſometimes nearer and ſometimes farther off, and ſometimes joined, being obſerved under the ſame point of Heaven, and ſometimes oppoſite.

Some

Some turn about on their axis, at ſeveral times; and theſe planets, which may be imagined to be like our earth, are opaque bodies, and reflect it; for there is none of the planets, except the ſun, that ſhines with his own light, but he enlightens the planets.

The planets are lower than the fix'd ſtars. This appears, in that they ſometimes eclipſe them and hid their light from us.

There is a great difference between the planets as to their luſtre. The *Sun* appears of a gold colour; the *Moon* of a ſilver colour; *Venus* very white, brillant, and luminous; *Jupiter* is not ſo white and luminous; *Saturn* appears of a pale lead colour, and does not ſeem to ſhine; *Mars* is as red as fire, and glances very much; *Mercury* is of a bright ſilver colour, and glances but little, is not often ſeen in our climate, becauſe of the obliquity of the ſphere, and he being near the ſun, for which reaſon he is always obſcured by, or plunged in its rays, or the vapours of the horizon; but it is frequently ſeen in the torid zone, becauſe in theſe places the ſphere is not in ſo oblique a poſition.

The planets are diſtinguiſhed into great and ſmall.

The greater are in number ſeven, *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*; the ſmaller planets are in number nine, four of which are called *Jupiter's Satellites*, and turn about *Jupiter*, and the other five revolve about *Saturn*.

PLANIMET'RICAL, pertaining to the menſuration of plain ſurfaces.

PLANIPET'ALOUS *Flower* (of *planus*, L. and πεταλον, Gr. a leaf) flat leaved, as when theſe ſmall flowers are hollow only at the bottom, but are flat upwards, as in *Dandelion*, *Succory*, &c.

PLANK'ING (*plancheant*, F.) flooring or covering with planks.

PLANO *convex Glaſs*, is a glaſs, one of whoſe ſurface is convex, and the other plain.

PLANT (*planta*, L.) is a general name under which are comprised all vegetable bodies, as trees, ſhrubs, and herbs; it is an organical body conſiſting of a root, and probably a ſeed, producing uſually leaves, a ſtem, branches, and flowers.

PLANTA'TION, a ſpot of ground, which ſome planter or perſon arrived in a new colony, pitches on to cultivate and till for his own uſe.

PLANT'ING (with *Architects*) ſignifies the diſpoſing the firſt courſes of ſolid ſtone on the maſonry of the foundation, laid level according to the meaſures with all poſſible exactneſs.

PLASH'ING (with *Huſband.*) bending and interweaving the boughs in hedges to thicken them.

PLASH'Y, full of plaſhes, puddles, or ſtanding waters.

PLA'STER *of Paris*, a ſoſſil ſtone of the nature of a lime ſtone, uſed in moulding, making ſtatues, building, and many other uſes.

PLAT-BAND (with *Gardeners*) a border, or bed of flowers along a wall, or the ſide of a parterre.

PLAT-BANDS *of Flutings* (*Archit.*) the liſts or fillets, between the flutings of columns of the *Ionick*, *Corinthian* and *Compoſite* order.

PLA'TED, covered over with a plate of metal.

PLAT'FOND (in *Architecture*) the ceiling or roof of a chamber or other room, &c. the ſame as *ſoffit*.

PLATON'IC *Love* (ſo called of *Plato*, the divine philoſopher) a pure ſpiritual affection, ſubſiſting between the different ſexes, abſtracted from all carnal appetites and fruition, regarding no other object but the mind and its beauties; conſiſting in contemplation and ideas of the mind; or between perſons of the ſame ſex, it is a ſincere diſintereſted friendſhip, abſtracted from any ſeiſiſh views.

PLATON'ICK (of *Plato*) pertaining to *Plato* and his doctrines.

PLA'TONISM, the doctrine and ſentiments of *Plato* and his followers, in reſpect to philoſophy.

PLA'TONIST, one that holds the tenets or principles of *Plato*.

PLATOON (in *Mill. affairs*) a ſmall ſquare body of 40 or 50 men, drawn out of a battalion of foot, and placed between the ſquadrons of horſe to ſuſtain them; or in ambuſcades, ſtreights, or defiles, &c. F.

PLAU'SIBLENESS (of *plauſibilis*, L. and *neſs*) plauſible quality, deſervingneſs of applauſe; alſo the ſeeming fair and honeſt.

PLAY'ER (pleʒeiɲe, *Sax.*) an actor, &c.

PLAY'SOM (of plæʒrom, *Sax.*) given or diſpoſed to play.

PLAY'SOMNESS, addictedneſs to play.

PLEAD'ING (*plaidant*, F.) putting in a plea in law; alſo alledging, pretending.

PLEAS'ANCE, pleaſantneſs, pleaſant humour.

PLEAS'ANTNESS (*qualité plaiſante*, F.) delightfulneſs.

PLEAS'ANTRY, a pleaſant joke, mirth, &c.

PLEAS'ING (*placens*, L.) affording pleaſure, ſatisfaction.

PLEAS'INGNESS (of *plaiſant*, F. and *neſs*) pleaſurable quality.

PLEAS'URE (*plaiſir*, F.) the effect of a ſenſation or perception agreeable to the mind, or the ſatisfaction of ſome appetite; content, joy, delight, diverſion; alſo good turns, ſervice, kindneſs, will.

PLEAS'URABLENESS, agreeableneſs, divertingneſs.

PLEIA'DES (πλειαδες, of πλειων, Gr. more) the conſtellation in the neck called the ſeven ſtars, ſo called becauſe they are more than

than the Iliades, which by it is collected into even ſtars. They ſay they are according to the number of the daughters of *Atlas*. But there are not ſeven but only ſix viſible; of which this reaſon is given, they ſay that ſix of them were married to gods, but the ſeventh to a mortal. That *Jupiter* lay with three of them; of which *Electra* brought forth *Dardanus*, *Maja*, *Mercury*, *Taygete*, *Lacedæmon*. Two were married to *Neptune*; *Alcyone*, on which he begat *Hureus*, and *Celeno*, on which he begat *Leucum*. *Sterope* was joined to *Mars*, on which *Oenomaus* was begotten; but *Merope* was married to *Syſiphus*, who was a mortal, and thence is become obſcure. They are very famous among men, becauſe they intimate the ſeaſon of the year.

PLE'NARINESS (of *plenus*, L. and *neſs*) fullneſs.

PLENIPO', a plenipotentiary.

PLENIP'OTENCE (*plena potentia*, L.) full power.

PLENIP'OTENT, having full or ample power. *Milton.*

PLENIPOTEN'TIARY, pertaining to full power.

PLEN'TEOUSLY (of *pleniſſimè*, L.) abundantly.

PLEN'TEOUSNESS (*plenitas*, L.) plenty.

PLEN'TIFUL (of *plenitas*, L. and full, *Sax.*) abundant.

PLEN'TIFULNESS (of *plenitas*, L. and nerre, *Sax.*) plenty.

PLE'NUM (with *Philoſophers*) a fullneſs, a term uſed to ſignify that ſtate of things wherein every part of ſpace or extenſion is ſuppoſed to be full of matter, in oppoſition to *Vacuum*, or a ſpace devoid of all matter, *L.*

PLE'ONASM (πλεονασμὸς, of πλεονάζω, Gr. to ſuper-abound) this figure conſiſts in the uſing more words than are neceſſary, as when a perſon ſays, *I did ſuch a thing with mine own hands*, where the word *own* is ſuperabundant.

PLETHORET'ICK } (πληθωρικὸς, Gr.)
PLETHOR'ICAL } troubled with a plethory.

PLEU'RORTHOPNO'EA (of πλευρῖτις, a pleuriſy, ὀρθὸς, ſtraight, πνοὴ, Gr. breadth) a diſeaſe in the ſide, when the perſon afflicted cannot breathe unleſs he ſits upright.

PLI'ANTNESS (of *pliant*, F. and *neſs*) flexibility.

PLINTH *of a Statue* (*Archit.*) a baſe or ſtand, either flat, round, or ſquare, ſerving to ſupport a ſtatue, *&c.*

PLINTH (in *Architect.*) a flat ſquare member, otherwiſe called the ſlipper, which ſerves for the foundation of the baſe or foot of a pillar. Alſo the *Abacus* or upper part of the *Tuſcan* pillar, is ſo called by *Vitruvius*; alſo a thick wall, in which there are two or three rows of brick placed, in form of a flat-band.

PLINTH (of the *Capital*) a member about the chapiter of a flat-band of a pillar, like the *Abacus* of the *Tuſcan* pillar

PLINTH *of a wall* (*Architecture*) two or three rows of bricks advancing out of the wall; or any flat high moulding, ſerving in a front wall to mark the floors, and to ſuſtain the eaves of a wall, and the larmier of a chimney.

PLOT (with *Surveyors*) the plan or draught of any parcel of ground, ſurvey'd and laid down in its proper dimenſions.

PLOT (in *Dramatick Poetry*) the knot or intrigue, which makes the difficulty, and embarraſſes the piece in either a comedy or tragedy.

PLOT'TER, a conſpirator, *&c.*

PLOT'TING (in *Surveying*) the art of deſcribing or laying down on paper the ſeveral angles and lines of a tract of ground ſurveyed.

PLOT'TON (of *peloton*, F. a clew or bottom of thread, alſo ſuch a knot of men) a ſmall ſquare body of muſketeers, drawn out of a body of infantry, when they form the hollow ſquare to ſtrengthen the angles; a platoon.

PLOUGH-ALMS, a penny which every ploughman anciently paid to the church.

PLOUGH'ING (of *ploger*, Dan.) turning up the ground with a plough.

PLOUGH'MAN (of *plog*, Dan. and Man, *Sax.*)

PLOUGH-SHARE (*plog*, Dan. and ſcear, *Sax.*) the iron of a plough.

PLOU'GH STAFF (*plog*, Dan. and ſtæf, *Sax.*) the handle.

PLOU'GH-TAIL (*plog*, Dan. and tægl, *Sax.*)

PLOU'GH-LAND, as much arable land as one plough could plough in a year. This in the beginning of the reign of *Richard* I. was accounted 60 acres, and in the 9th of the ſame king 100 acres.

PLOW *Bote* (*old Rec.*) a right of tenants to take wood to repair ploughs, carts and harrows, and for making forks, rakes, *&c.*

PLUM (with *Botan.*) in a large ſenſe, ſignifies any fleſhy fruit, containing one ſeed incloſed in a hard ſtony ſhell, as apricocks, peaches, cherries, *&c.*

PLUMBER (of *plumbarius*, L.) a worker in, or maker of leaden veſſels.

Plumbers were incorporated *Anno* 1611. Their arms are *Or*, on a chevron, between a mallet *Sable* and two plummets *Azure* in chief, and a level of the ſecond in baſe, two ſoldering irons in *Saltire*, entres a cutting knif, and a ſhave hook *Argent*. The creſt, *Juſtice* with a ſword in her right hand, and a balance in the left, ſtanding on a foun-

ſain of the fourth, where are the words, *Juſtitia Pax*. The motto is, *In God is all our hope*. Their hall is on the eaſt ſide of *Dowgate Hill*.

PLUMB'ERY, the trade of making leaden veſſels.

PLUMB'ING, trying by a plummet or plumb-line.

PLU'MIPEDE (*plumipes*, L.) having feathered feet.

PLUMO'SE (*plumoſus*, L.) full of feathers.

PLUMP'NESS (probably of *pomum*, L. or *pomme*, F. an apple, *q. d.* full or round as an apple, *Skinner*) fulineſs and roundneſs in fleſh.

PLUNDER (*plyndar*, Dan.) ſpoil taken in war.

PLUNDERING (of *plundrer*, Dan.) ſpoiling, taking away by violence.

To PLUNGE (*plonger*, F.) 1. To put ſuddenly under water, or under any thing ſuppoſed to be liquid.

Headlong from hence to *plunge* herſelf ſhe ſprings,
But ſhoots along ſupported on her wings.
Dryden.

2. To put into any ſtate ſuddenly.

I mean to *plunge* the boy in pleaſing ſleep,
And raviſh'd in Idalian bow'rs to keep.
Dryden.

3. To hurry into diſtreſs.

O conſcience! into what abyſs of fears
And horrors haſt thou driv'n me? out of which
I find no way; from deep to deeper *plung'd*.
Milton.

4. To force in ſuddenly. This word, to what action ſoever it be applied, commonly expreſſes either violence and ſuddenneſs in the agent, or diſtreſs in the patient.

At this advanc'd, and ſudden as the word,
In proud *Plexippus'* boſom *plung'd* the ſword.
Dryden.

To PLUNGE, to ſink ſuddenly into water, to dive.

His courſer *plung'd*,
And threw him off; the waves whelm'd over him,
And helpleſs in his heavy arms he drown'd.
Dryden.

PLU'TO (Πλοῦτος, Gr. *i. e.* riches, becauſe all wealth or riches is fetched or ſought for out of the bowels of the earth.)

PLUTO (according to the *Pagan Theology*) was the ſon of *Saturn* and *Ops*. Some authers write, that he having aſſiſted *Jupiter* in his wars, upon the diviſion of the world, had the *Eaſtern* countries and the lower parts of *Aſia* for his lot, having *Spain*, &c. for his empire, living in *Iberia*, near the *Pyrenean* mountains; which being a country fertile both in proviſions and minerals, he might probably come to be accounted the god of riches.

The ancients imagin'd his regions were under the earth, and that he was the ruler of the dead, and that all their ſouls deſcended to him, and that being in his poſſeſſion, he bound them with chains and delivered them to be try'd by judges, and then diſpenſed to them rewards and puniſhments, according to every one's deſerts.

He was therefore called the infernal *Jupiter*, and oblations were made to him by the living for the ſouls of their deceaſed friends.

His proper offerings were black bulls, the ceremonies were performed in the night, it not being lawful to ſacrifice to him by day. They imagined that he hated the light, and trembled when there was any earthquake, for fear the earth ſhould open and let in the light.

He is repreſented riding in a chariot of ebony, drawn by four black horſes, named *Orphneus*, *Æthon*, *Nycteus* and *Alaſtor*, ſometimes holding a ſceptre, at other times a wand, with which he drives the dead to Hell. At other times with a bunch of keys in his hand, intimating that the key of death was in his cuſtody, and that the horſes ran thro' the 4 ages of men. Sometimes he was crown'd with cypreſs, and that tree was dedicated to him, and boughs of it were carried at funerals; becauſe this tree being cut down never ſhoots again. His attendants were, the three headed dog *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcæ*.

It is thought that *Pluto* was the firſt that invented funeral ceremonies for the dead, which gave the ignorant occaſion to make him the god of Hell.

They had a notion, that his whole region was waſh'd with huge and rapid rivers; *Cocytus*, that falls with an impetuous roaring; *Phlegeton*, which rolls with a fierce current of flames, and the *Acherufian fen*, dreadful for its ſtench and filthineſs. When *Charon* wafts over ſouls in his naſty boat, *Cerberus* ſalutes them with terrible howlings, and the *Furies* ſhake their ſerpentine locks at them.

They tell us, that *Pluto*, being brother to *Jupiter*, and the richeſt of all the gods, was diſturbed that none of the goddeſſes would have him, by reaſon of the deformity of his perſon, and the darkneſs of his kingdom; and therefore took the opportunity to get into his chariot, and arriving in *Sicily*, chanced to ſee *Proſerpine*, as ſhe was gathering flowers in the meadows, and forcing her into his chariot, drove to the river *Chemarus*, from whence was a paſſage under ground to his regions.

The mythologiſts, by *Pluto* underſtand the earth, whoſe natural powers and faculties are under his direction. By *Proſerpine* they

inderſtand the ſeed or grain of fruits or corn, which muſt be received into it, and hid there before it can be nouriſhed by it.

PLUTUS, ſome ſuppoſe him a different od from *Pluto*, but others ſay he is the ſame. He is by the poets called the god of Hell and iches; and is fabled to be lame when he omes towards a perſon, but winged when he oes from him; becauſe riches come ſlowly, ut go away apace. He is alſo repreſented in ainting, *&c.* blind; becauſe for the moſt art, he comes to them that is moſt unwor-hy.

Ariſtophanes ſays, that having at firſt a ood eye-ſight, he ſtuck to no body but the ich: but *Jupiter* depriving him of his ſight, iches afterwards fell indifferently to the ſhare oth of the *good* and *bad*.

A deſign was formed for the recovery of *luto*'s ſight; but *Penia* and *Poverty* oppoſed , and made it appear that poverty was the iſtreſs of arts, ſciences and virtues, which ould be in danger of being loſt, if all men ere rich: but thoſe arguments not prevail-g, *Plutus* is ſent to have recovered his ſight *Æſculapius*'s temple, and thence, ſays this omical author, the temples and altars of ther gods, and thoſe of *Jupiter* himſelf were andoned, no body ſacrificing to any other an the god *Plutus*.

PLU'VIAL, the prieſt's veſtment or cope.

PLUVIA'LIS, a plover, a bird ſo called *pluvialis*, L. *i. e.* rainy, becauſe it delights places wet with ſhowers of rain and marſhy aces.

PLUVIA'LE, a ſort of hood or cloak anently worn by eccleſiaſticks, to defend them om the rain.

PLY'ING (prob. of *pliant*, F.) bending, ving way, alſo attending at a place to be mploy'd, as watermen, porters, *&c.* alſo a oing any thing induſtriouſly.

PLY'ER (of *plier* or *employ*, F.) one who ies or waits at a certain place to be hired or mployed, as watermen, porters, *&c.* or hores at a bawdy-houſe, or elſewhere.

PNEU'MA (πνευμα, Gr.) a puff or blaſt wind, breath, ſpirit.

PNEUMAT'ICK *Engine*, an air pump. ee *Pump*.

PNEUMAT'ICKS (*pneumatica*, L. of πνευμάτικα, Gr. of the air, or the laws herein that fluid is condenſed, rarified, *&c.*) e doctrine of the gravitation and preſſure of aſtick or compreſſible fluids.

PNEUMAT'ICAL *Experiments*, ſuch as e made in the exhauſted receiver of the air mp, in order to diſcover the ſeveral proper-s of the air and its influence on other bo-es.

PNEUMAT'ICKS (with *Schoolmen*) the ctrine of ſpirits, as God, angels, the hu-an mind, *&c.*

PNEUMATOCE'LE (πνευματοκήλη, of πνεῦμα, wind, and κήλη, a rupture, Gr.) a flatulent or windy *hernia*, or tumour of the membranes of the teſticles, proceeding from pent-up vapours, and attended with a tenſive pain.

PNEUMATOMA'CHI (of πνευμα, ſpirit, and μαχέω, Gr. to fight againſt or oppoſe) hereticks, ſo called from their oppoſing the divinity of the Holy Spirit, and placing him in the number of creatures.

PNEUMATOL'OGIST (of πνευμα, the ſpirit or breath, and λέγω, Gr.) one that treats of ſpirits, breath, *&c.*

PNEUMATOS'OPHY (of πνευμα, and σοφια, Gr. wiſdom) the ſame as *Pneumatology*.

PNEUMON'ICS (πνευμονικα, Gr.) medicines good againſt diſeaſes of the lungs, where the reſpiration is affected.

POACH'ER (of *pocher*, F.) a deſtroyer of game by illegal methods.

POCK'ETTING (of poch, *Sax.* a pocket) putting into the pocket.

POCK'WOOD-*Tree*, an *Indian* tree, the wood of which is uſed by phyſicians.

POCKINESS (of pocca, and nerre, *Sax.*) pocky ſtate or condition.

POCONIS (of *Virginia* and *Maryland*) a root peculiar to thoſe places, of admirable efficacy to aſſwage ſwellings and aches.

POE'SY (*poeſis*, L. of ποίησις, of ποιέω, Gr. to make, frame or invent) the work of a poet, the art of compoſing poems, or pieces in verſe.

POETICAL *Juſtice* (in the *Drama*) is uſed to ſignify a diſtribution of rewards and puniſhments to the ſeveral perſons, at the cataſtrophe or cloſe of a piece, anſwerable to the ſeveral characters in which they have appeared.

To POET'ICIZE (*poetiſer*, F.) to act the poet, to compoſe poems.

POI'NANTNESS (of *poignant*, F. and *neſs*) ſharpneſs, ſatyricalneſs.

POIN'SON (*poinſon*, F.) a little ſharp-pointed iron, fixed in a wooden handle, which the horſeman holds in the right hand, to prick a leaping horſe in the croup, *&c.* to make him yerk out behind.

To POINT (*pointer*, F.) to make ſharp at the end; alſo to diſtinguiſh writing, *&c.* by points.

A POINT (in *Geometry*) according to *Euclid*, is that which has no parts, or is indiviſible.

A POINT (by *Geometricians*) is ſuppoſed to be that which has neither breadth, length, nor thickneſs, but is indiviſible.

To POINT *at or to*, to direct to, or ſhew by the finger extended.

POINT (*punctum*, L.) an inſtant moment, *&c.* as at the point of death, *&c.*

POINT (in *Aſtronomy*) a term applied to certain parts or places, marked in the heavens, and diſtinguiſhed by proper epithets, as,

Cardinal POINTS (*Aſtron.* and *Geogr.*)

the four grand divisions of the horizon, *East*, *West*, *North* and *South*.

Solstitial POINTS (*Astron.*) are the points wherein the equator and ecliptick intersect, called the *North* and *South* points, and the intersections of the horizon with the prime vertical, called the *East* and *West*.

Vertical POINTS (*Astron.*) are the *Zenith* and *Nadir*.

POINT (of *Distance*) is a point in the horizontal line, so far distant from the principal point, as the eye is remote from the same.

POINT *of Divergence*, of a concave glass, is the same as *virtual Focus*.

POINT *of a contrary Flexure* (in *Geom.*) is the point of a curve, wherein it is bent or inflected to a part, contrary to that it tended to before.

POINT in *Heraldry*) is when two piles are born in a coat of arms, so as to have their points meet together in any parts of the escutcheon.

POINT *inverted* (*Heraldry*) is when a point descends from the chief downwards; possessing two thirds of the chief; but diminishing as it approaches the point of the escutcheon.

POINT *in Band*, POINT *in Bar* (in *Heraldry*) is when the point is placed transverse in the situation of a bend or bar.

POINT (in *Horsemanship*) a horse is said to make a point, when working upon volts, he does not observe the round regularly, but putting a little out of his ordinary ground, makes a sort of angle or point by his circular tread.

POINT (in *Musick*) a mark or note anciently used to distinguish the tones.

Touching the POINT, is to sail by the mariner's compass.

POINT (with *Navigators*) a term used for a cape or head land, jetting out into the sea, when two points of land are in a right line against each other, so as the innermost is hindred from being seen by the outermost, they say they are one in another.

POINT (in *Poetry*) trifle, lively turn or conceit, usually found at the close of an epigram.

POINT *of Dispersion* (in *Opticks*) is that wherein the rays begin to diverge; commonly called the *virtual Focus*.

POINT *of Reflection* (in *Opticks*) is a point on the surface of a glass or other body, whence a ray is reflected.

POINT *of Refraction* (in *Opticks*) is the surface of a glass or other refracting surface, wherein the refraction is effected.

POINT *of Sight* (in *Perspective*) is a point on a plane marked out by a right line, drawn from the perpendicular to the plane.

POINT *of View* (in *Perspective*) is a point at distance from a building or other object, wherein the eye has the most advantageous view or prospect of the same.

POINT (in *Physicks*) is the smallest or least sensible object of sight, mark'd with a pen, point of a compass, or the like.

POINTED (in *Heraldry*) as a cross pointed, is that which has the extremities turn'd off into points by straight lines.

POINTING (with *Navigators*) is the marking what point or place a ship is upon a chart.

POINTS (with *Grammar.*) comma's (,) semicolons (;), colons (:) periods (.), points of admiration (!), of interrogation (?), *&c.*

POINTS (in *Hebrew*) are certain characters, which, in the writings of that language, serve to make the vowels, and are mostly but a sort of points.

POINTS (in *Heraldry*) the points of an escutcheon are the several different parts of it, denoting the local positions of any figure: of these there are nine principal ones, D shews the dexter chief, C the precise middle chief, S the sinister chief, H the honour point, F the fesse point, N the nombril point, A the dexter, and P the sinister base.

Heralds say, that an escutcheon represents the body of a man, and the points signified by letters, denote the principal parts of the body; so that D C S, that mark out the three points of the chief, represent the head of a man, in which reside the sense, the memory, and the judgment. H, represents the neck, and is called the honour point, because chains of gold; *&c.* are for honours sake put about the neck by princes. F, being the center, denotes the heart of man, being the most exquisite and considerable part, in which courage and generosity reside. N, the nombril point, represents the navel, which being the part by which we received nourishment in our mothers womb, intimates, that if persons desire to be esteemed, they must receive the nourishment of virtue. A, represents the right side or flank, which is the most honourable, in that it is the part most exposed to danger. P, denotes the left side or flank. O, the legs, which are an emblem of the constancy and steadiness a man ought to use upon all turns of fortune.

Cross Fourchee de trois POINTS, is according as represented in the escutcheon.

POISE (*Poids*, F.) weight.

POISONING, by a statute in the time of *Henry* VIII. was made high treason; after the repealing of that law the punishment inflicted was, to be put alive into a cauldron of water and to be boiled to death; but now it is only hanging, it being felony without the benefit of the clergy.

POIS-

USNESS (of *empoiſonné*, F. ous quality.
ın inſtrument to ſtir the fire.
, a ſort of ſhip or ſea veſſel *diterranean.*
SS (of *polaris*, L. and *neſs*) the ng conſidered as having poles; ty of the load-ſtone, in point- of the world.
he Horizon (*Aſtron.*) are the *nith* and *Nadir.*
, *Sax.*) a long ſtick.
phericks) is a point equally diſ- y part of the circumference of of the ſphere, as the center figure.
Magneticks) are two points in a reſponding to the *poles* of the pointing to the *North* and the *th.*
e Ecliptick or Zodiack (*Aſtron.*) ne ſolſtitial colours, 23 degrees ſtant from the *poles* of the hich all the circles of longi-

AR (with *Aſtron.* &c.) is a ſtar e little-bear, (which is a con- en ſtars) and is very near the e of the world.
(of πόλεμος, Gr. war) per- verſy or diſpute.
S'COPE (πόλεμος, and view) in opticks is a kind of ique proſpective glaſs, con- of objects that do not lye di- eye.
H (*polio*, L. *polir*, F.) 1. To ghten by attrition, to gloſs.

with fatal art,
orm that ſtung his heart.
Granvil.

gant of manners.

Studious they appear,
poliſh life, inventors rare.
Milton.

H, to anſwer to the act of ive a gloſs.
oli, *poliſſure*, F.) 1. Artifi- tneſs given by attrition.
m of clearer glaſs and better e from veins.
Newt. Opticks.

manners.

wond'rous civilizing arts,
oliſh, and this ſmooth beha-

n thus tractable and tame?
Addiſon's Cato.

, the perſon or inſtrument that

uman ſoul without education,
he quarry, which ſhews none beauties, till the ſkill of the *poliſher* fetches out the colours. *Addiſon.*

POLITY (*politia*, L. πολιτεία, of πόλις, Gr. a city) the laws, orders, and regulations, preſcribed for the conduct and government of eſtates and communities; alſo a prudent management of affairs.

POLITE'NESS (*politeſſe*, L.) accompliſhedneſs, &c.

POLITICK, POLITICAL (*politicus*, L. πολιτικὸς, Gr.) belonging to policy or politicks.

POLITICAL *Arithmetick*, is the application of arithmetical calculations to political uſes, as the publick revenues, number of people, extent and value of lands, taxes, trade, commerce, manufactures, and all things relating to the wealth, power, ſtrength, &c. of a nation.

Sir *William Petty*, in his diſcourſe about duplicate proportion, ſays, that it is found by experience that there are more perſons living between 16 and 26, than of any other age; and laying down that as a ſuppoſition, he infers, that the ſquare roots of every number of man's ages under 16 (whoſe root is 4) ſhews the proportion of the probability of ſuch perſons reaching the age of 70.

Thus it is 4 times more likely that one of 16 years of age lives to be 70, than a child of one year old.

It is thrice as probable, that one of nine years lives to be 70, as ſuch a new born child, &c.

That the odds is 5 to 4, that one of 25 dies before one of 16.

That it is 6 to 5 (ſtill as the ſquare roots of the ages) that one of 36 dies before one of 25 years of age.

And ſo on, according to any declining age to 70, compared with 4, 6, which is nearly the root of 21, the law age.

Dr. *Halley* has made a very exact eſtimate of the degrees of the mortality of mankind, from curious tables of the births and burials at the city of *Breſlaw*, the capital of *Sileſia*, with an attempt to aſcertain the price of annuities upon lives. *See the Table in the article Annuities.*

1. To find in any multitude or body of people the proportion of men able to bear arms, which he reckons from 18 to 56 years old, and accounts about a quarter of the whole.

2. To ſhew the different degrees of mortality, or rather vitality, in all ages, by which means he finds the odds there is, that any perſon of any age doth not die in a year's time, or before he attains ſuch an age.

3. To ſhew of what number of years it is an even lay that ſuch a perſon ſhall die, and finds, for inſtance, that it is an even lay, that a man of 38 years of age lives between 27 and 28 years.

POLITICALLY (*politiquement*, F.) with policy.

POL'ITICKS (*politica*, L. πολιτικὴ, Gr.) the firſt part of ethicks, or the art of governing a ſtate or common-wealth, for the maintenance of the publick ſafety, order, tranquillity, and good morals; policy; alſo addreſs, ſubtilty; alſo books treating of politick affairs.

POLL *Silver*, a perſonal tribute, anciently impoſed upon the poll or perſon of every one; of women from the age of 12, and men from 14.

POLLENTIA (among the *Romans*) the goddeſs of power, &c.

POLLU'TEDNESS (of *pollutus*, L. and *neſs*) a being polluted, filthineſs.

POLTRON' (with *Falconers*) a name given to a bird of prey, when the nails and talons of his hind toes are cut off, wherein his chief force and armour lay, in order to intimidate him, and prevent him from flying and ſeizing at the game.

POLTRON' (*un poltron*, F.) a coward or daſtard, one who wants courage to perform any thing great or noble.

POLYHIS'TOR (πολυϊστωρ, Gr.) a learned knowing man that has read much.

POLYANTHE'A, a famous collection of common places, in alphabetical order, made firſt by *Domini Nanni de Mirabella*, of great ſervice to orators, preachers, &c. of the lower claſs.

POLYAN'THOS (πολυάνθος, of πολυ, and ἄνθος, Gr.) a flower which bears many flowers, as *verbaſcum*, &c.

POLYE'DRON (πολύεδρα, Gr.) a ſolid figure or body, conſiſting of many ſides.

Gnomick POLYEDRON, a ſtone or body having ſeveral faces, on which various kinds of dials are drawn.

POLYEDRON (in *Opticks*) a glaſs or lens, conſiſting of ſeveral plain ſurfaces, diſpoſed into a convex form, commonly called a multiplying glaſs.

POLYG'AMIST (πολυγαμος, Gr.) one who has more wives or huſbands than one at a time; in the 16th century one *Bernardinus Ochinus*, ſet himſelf up for the head or patron of this principle. He was at firſt a general of the *Capuchins*; but afterwards made a profeſſion of *Proteſtantiſm*, &c. he maintained that every man might lawfully have as many wives as he pleaſed.

POLYG'AMY (πολυγαμία, Gr.) is either the act of having, or the principle of allowing that a man may lawfully have as many wives as he pleaſes at the ſame time; this was formerly the univerſal practice among the *Jews*, and ſtill is among the *Turks*, *Perſians*, &c.

Some of the *Jewiſh Rabbies* affirm, that the law does not allow of more than one wife at a time, but the majority of the *Jewiſh* doctors maintain the lawfulneſs of having as many as a man pleaſes; but for political ends they reſtrained men to four.

Polygamy was practiſed among the *Jews*, till the reigns of *Theodoſius*, *Arcadius* and *Honorius*, who publiſhed a reſcript, that no *Jew* for the future ſhould have more than one wife at a time.

It is obſervable, that it was the univerſal practice of the weſtern part of the world; both before and ſince Chriſtianity to have but one wife.

POL'YGON (*polygonius*, L. of πολυγώνιος, Gr.) a multilateral figure, or a figure having many angles, or whoſe perimeter conſiſts of more than four ſides and angles.

POLY'GONAL (of πολυγώνιος, Gr.) pertaining to a polygon.

Similar POLYGONS, are ſuch as have their angles ſeverally equal, and the ſides about thoſe angles proportionable. See *Polygon*.

Line of POLYGONS (on a *Sector*) a line containing the homologous ſides of the firſt nine regular polygons (*i. e.* from a regular triangle to a dodecagon) inſcribed in the ſame circle.

POLYGRAPHY (of πολὺ, much, and γραφὴ, Gr. writing) the art of writing in various unuſual manners or cyphers; as alſo of decyphering the ſame.

POLYHEDRON'IC, of or pertaining to a polyhedron, or a figure with many ſides.

POLYHE'DROUS *Figure* (of πολύεδρος, Gr.) with *Geometricians*, a ſolid contained under, and conſiſting of many ſides, which, if they are *regular Polygons*, all ſimilar and equal, and the body be inſcribable within the ſurface of the ſphere, it is then called a regular body.

POLYHYM'NIA (in *Painting*, &c.) is repreſented in white veſtments, with her hair hanging looſe about her ſhoulders of a bright yellow, having her head adorned with a garland ſet off with the choiceſt jewels, intermixt with flowers, and in a poſture as pronouncing a ſpeech, and pointing with her finger, holding a book in her left hand, in which is written *ſuadere*, i. e. to perſuade, *L.*

POLYMATHY (of πολὺς, and μάθησις, Gr. learning, &c.) the knowledge of many arts and ſciences; alſo an acquaintance with a great many different ſubjects.

POLYMY'THY (of πολὺς, and μῦθος, Gr. a fable) a multiplicity of fables in an epick or dramatick poem.

POLYOP'TRON (of πολὺ, and ὄπτομαι, Gr. to ſee) an optick glaſs, thro' which objects appear multiplied but diminiſhed.

POLYPET'ALOUS *Flower*, regular }
POLYPET'ALOUS *Flower*, uniform } (with *Botaniſts*) is ſuch whoſe petals agree together in figure.

POLYPETALOUS *Flower*, irregular }
POLYPETALOUS *Flower*, diform }
(with

with *Botan.*) is when the pedals do not agree together in figure or position.

POLYPHA'GIA (of πολὺς, and φαγία, Gr. eating) an eating much, a greedy eating.

POLYTHE'ISM (of πολὺ, much, and θεὸς, Gr. God) the doctrine or belief of a plurality of gods.

POMA'TUM, a ſweet ointment made of the apples called pome-waters, and hogs-ard.

A Croſs POMILLE'E
A Croſs POMETTE'E
(with *Heralds*) is a croſs with round knobs on the ends, ſuppoſed to be derived from *Pomme*, F. an apple. See the eſcutcheon.

POMO'NA (among the *Romans*) a goddeſs worſhipped as the patroneſs of gardens and fruit. *Vertumnus*, who had the power of turning himſelf into all ſhapes, lov'd her entirely; but could not obtain her, till getting entrance in the ſhape of an old woman, by commending the beauty of her garden, and the pains ſhe took to make it ſo agreeable, and from the contemplation of the vines being ſupported by the elm, fell into a diſcourſe of the uſefulneſs and happineſs of a married life: the diſcourſe prevailed but little, till throwing off his diſguiſe, he appeared as a young god, with his rays darting like the ſun from beneath a cloud; the nymph at the ſight was ſoon fired with a mutual flame, and they became a happy couple.

The moral of this fable is, *Vertumnus* is an emblem of the year, which turns itſelf into variety of ſhapes, according to the multitude of its productions in different ſeaſons; but it is at no time more graceful, than when *Pomona*, the goddeſs of ripe fruits, ſubmits to his embraces.

POMP'OUSNESS (of *pompoſus*, L. and *ſe*) ſtateline ſs, ſhewineſs, magnificence.

PONDERA'RE (*Old Cuſtoms*) a method of curing ſick children by weighing them at the tomb of ſome ſaint, ballancing the ſcale with money, wheat, bread, or other things that the parents were willing to offer to God, his ſaints, or to the church.

PON'TIFEX, a pontif or high prieſt among the *Romans*, who had the intendance and direction of divine worſhip, as the offering ſacrifices, and other religious ſolemnities.

PON'TIFICE (of *pons* and *facio*, L.) a piece of bridge-work. *Milton.*

PONTLE'VIS (in *Horſemanſhip*) is a diſorderly reſiſting action of a horſe in diſobedience to his rider, in which he rears up ſeveral times running, and riſes up ſo upon his hind legs, that he is in danger of coming over, *F.*

PON'TONS, boats of latten, about 24 foot long, and 6 broad, in the form of a long ſquare, borne on carriages, when an army marches. Each boat has a ring at each end, and an anchor and cable, and alſo *Baulks* and *Cheſts*. When they uſe them to paſs a river, they are placed at anchor, a ſtrong rope running thro' the rings, which is faſtened on each ſide the river, to a tree or ſtake: the baulks are laid croſs the boats, and the cheſts upon them joined cloſe, which makes a bridge in a very ſhort time, for horſe or artillery.

PONT-VOLANT, a *Flying-Bridge*, a bridge uſed in ſieges, made of two ſmall bridges laid one over another, and ſo contrived by cords and pullies, that the upper may be puſh'd forwards, till it joins the place where it is to be fixed.

POOR (*pauvre*, F. *povre*, Span.) 1. Not rich, indigent, neceſſitous, oppreſſed with want.

Who builds a church to God, and not to fame,
Will never mark the marble with his name;
Go ſearch it there, where to be born and die,
Of rich and *poor* makes all the hiſtory.
Pope.

2. Trifling, narrow, of little dignity, forces or value.

How *poor* are the imitations of nature in common courſe of experiments, except they be led by judgment. *Bacon.*

3. paltry, mean, contemptible.

And if that wiſdom ſtill wiſe ends propound,
Why made he man, of other creatures king;
When, if he periſh here, there is not found
In all the world ſo *poor* and vile a thing?
Davies.

4. (A word of tenderneſs) dear.

Poor, little, pretty, flutt'ring thing,
Muſt we no longer live together?
And doſt thou prune thy trembling wing,
To take thy flight thou knoweſt not whither?
Prior.

POOR'NESS (*pauvreté*, F. *paupertas*, L.) poverty; leanneſs.

To POP (prob. *vox ficta a ſono*, L.) to go or fly out on a ſudden with a noiſe; alſo to go in or out, appear on a ſudden.

POP, a ſudden noiſe or thing diſcharged out of a pop-gun, *&c*,

POPE (of Πάππα, Gr. a father) a name which in ancient times was given to all biſhops, as appears by the epiſtles of St. *Jerome* and *Auguſtine*, &c. but about the end of the 11th century, *Gregory* the ſeventh, in a council held at *Rome*, ordered that the name of *Pope* ſhould peculiarly belong to the biſhop of *Rome*.

POPISH (*papiſte*, F.) pertaining to the pope or popery.

POP'ULAR *Errors*, ſuch errors as people imbibe from one another by cuſtom, education and tradition, without having examined the reaſons or foundations of them.

POPU'-

POPULARNESS (*of popularis*, L. and *ness*) a being full of people; also an affectedness of popular applause.

POPULOFUGIA (*i. e.* the flight of the people) a certain festival held in *Rome*, on account of the flying away of the *Roman* people in the war between the *Romans* and *Gauls*, L.

POPULOUSNESS (*populositas*, L.) having abundance of people.

PORCELAIN } the chalky earth of
PORCELANE } which *China Ware* is made, it is found in quarries of two sorts, about 20 or 30 leagues from a city in the empire of *China*, called *Kimtetchim*, where the finest sort is made, from whence it is brought in great quantities, in pieces in the form of bricks, which being beaten and steeped in water, and well stirred with an iron instrument, when it is settled affords a kind of cream on the top, about the thickness of 4 or 5 fingers, which is scummed and stirred, till nothing but gravel remains, which is pounded again, the former of which makes the finest ware, and the latter the coarser; also vessels made of that earth.

So that the notion of its being made of the powder of oister-shells, buried many years under ground, is a vulgar error.

PROCELAIN, a little white sea shell, found along with the sponges, which passes as current money in several parts of *Asia*, *Africa* and *America*.

Knight of the PORCUPINE, a *French* order, whose device was, *Cominus & eminus*; but king *Lewis* XII. crowned the porcupine with another motto, *Ultus avos Trojæ*.

PORES (in *Physick*) small interstices or void spaces between the particles of matter, that constitute every body, or between certain aggregates or combinations of them.

Mr. *Boyle*, in his essay on the porosity of bodies, proves that the most solid bodies that are, have some kind of pores, and indeed if they had not, all bodies would be alike specifically weighty.

POROUSNESS (*porosus*, L. and *ness*) the having pores, or full of pores.

PORPHYRIANS (so called of *Porphyry*) a name given to the *Arians* in the fourth century.

PORPHYROGENETES (of πορφύρα, purple, and γεννάω, Gr. *i. e.* born in, or of the purple) a name given to the children of the eastern emperors.

PORRAGER } (of *porrage*) a vessel
PORRENGER } for broth, *&c.*

PORRAGE } (prob. of *porrum*, L. *por-*
PORRIGE } *reau*, F. a leek) the de-
POTTAGE } coction of flesh, or any edible.

PORRECTION, a stretching forth, *L.*

PORRETANS, a religious sect, followers of *Gilbert de la Porree*, bishop of *Poictiers*, who for admitting (as some say) a physical distinction between God and his attributes, was condemned in the 12th century.

PORT (with *Navigators*) an inlet of the sea between the land, with good anchorage, where a ship may ride secure from storms.

PORTS *de Barre*, are such as can only be entred with the tide.

Natural PORTS, such as seem to have been formed by providence for the communication of commerce.

Artificial PORTS, such as are formed with moles and other projectures into the sea.

Cross PORTS, are those within the body of a city.

Free PORT, a port that is open and free for merchants of all nations, to load and unload their vessels, without paying any duties or customs.

Free PORT (in *Commerce*, a total exemption and franchise, which any set of merchants enjoy for goods imported into a state, or those of the growth of the country exported.

PORT *of the voice* (in *Musick*) the faculty and habitude of making the shakes, passages and diminutions, wherein the beauty of a song or piece of musick consists.

PORT-*Last* (of a *Ship*) the same as gunwale.

A cross PORTATE (with *Heralds*) is a cross not erect, but lying athwart the escutcheon in a bend, as if it were borne upon a man's shoulder, as in the escutcheon.

PORTA (in *Anatomy*) the same as *Vena Porta*, a very considerable vein employed in bringing the blood from several parts by an infinite number of branches, which it is divided into, to the liver, thro' the whole substance whereof it is disseminated.

PORT-CRAON, an instrument serving to inclose a pencil, and to serve both as a handle to hold it, and a cover to make it portable.

PORTAIL (in *Architect.*) the decoration of the face or front of a church, called also frontispiece, as that of *Westminster-Abbey*; also the principal gate of a palace, castle, pleasure-house, or the like.

PORTENT (*portentum*, L.) an omen, foreboding good or ill-luck.

PORTENTOUSNESS (*portentosus*, L. and *ness*) ominousness of ill-luck, or the contrary.

PORTERAGE, the hire of a porter.

PORTERESS, a female porter.

To PORTION (of *portion*, Fr. of L.) to divide into portions, to parcel out.

PORTIONER, an officer that distributes the tithes in a college, *&c.* also one who officiates in a parsonage in his turn.

PORTMANTEAU (in *Joinery*) a piece of work, fastened to a wall in a ward-robe, armoury,

rmoury, *&c.* proper for hanging cloaks, *&c.*

PORTRAIT' (with *Paint.*) pictures of men and women, (either heads or greater lengths) drawn from the life; the word is ſed to diſtinguiſh face-painting from hiſtory ainting.

POR'TUOUS } a breviary, a ſort of
POR'THOSE } maſs-book.

POR'TUGAL (*Portugalia*) of *Portus Gallwum*, i. *e.* the port or place where the *Gauls* r *French* landed) there is a ſaying of the *Portigueze*, that take one of their neighbours (a ative *Spaniard*) and ſtrip him of all his ood qualities (which may be ſoon done) and hat perſon then remaining will make a compleat *Portugueze*.

PORTUM'NUS, a ſea deity of the *Romans*, called alſo *Melicertus* and *Palæmon* by the *Greeks*, ſo called as ſuppoſing him to preſide ver ports.

POSE' (in *Heraldry*) ſignifies a lion, or any beaſt in a poſture ſtanding ſtill, having all its four feet on the ground, as in the eſcutcheon.

POSITION (in *Aſtronomy*) as the poſition of the ſphere is either right parallel or oblique; whence ariſes the inequality of our days, difference of ſeaſons, *&c.*

Circles of POSITION (*Aſtronomy*) are ſix great circles paſſing through the interſection of the meridian and horizon, and dividing the equator into twelve equal parts.

POSITION (in *Dancing*) the manner of diſpoſing the feet in reſpect to each other.

POSITION (in the *Schools*) a theſis or propoſition maintained.

POSITIVE (*poſitivus*, L.) is a term of relation, ſometimes oppoſed to negative, as the *Ten Commandments* are ſome of them poſitive and ſome negative: *Poſitive* is alſo oppoſed to *Relative* or *Arbitrary*, as beauty is a poſitive thing; but depends upon the different fancies of perſons: *Poſitive* is alſo oppoſed to *Natural*, as a *poſitive* right is a right founded on a law, which depends abſolutely on the authority of him that gave it.

POSITIVE (*Divinity*) is that which conſiſts in the ſimple underſtanding, or expounding the dogma's and articles of faith, as is contained in the ſacred ſcriptures, or explained by the fathers of the church and councils, clear of all diſputes and controverſies.

A POSITIVE (in *Muſick*) a little organ uſually behind or at the foot of the organiſt, played by the ſame wind, and the ſame bellows, and conſiſting of the ſame number of pipes with the large one.

POS'ITIVENESS (of *poſitive*, L. and *neſs*) dogmaticalneſs, reſoluteneſs, pertinaciouſneſs, or aſſurance in aſſerting, denying, commanding, *&c.*

POSATURE (*poſitura*, L.) diſpoſition.

POSSES'SION (in *Theology*) is the ſtate of a perſon poſſeſſed by the devil.

Actual POSSESSION, is when a man, actually enters into lands or tenements deſcended to him.

POSSESSION *de facto* (in *Law*) is when there is an actual and effectual enjoyment of a thing, *L.*

POSSESSION *de jure* (in *Law*) is the title a man has to enjoy a thing, though it be ſometimes uſurped, and in the actual poſſeſſion of another.

Unity of POSSESSION (*Civil Law*) the ſame as ſolidation, as if a lord purchaſes a tenancy held of himſelf by herriot ſervice; the ſervice becomes extinct by unity of poſſeſſion, *i. e.* by the ſigniory and tenancy's coming to the ſame hand.

POSSESSION, three years in matters perſonal begets a right, and a poſſeſſion of ten years in real eſtates among perſons dwelling near the premiſes, and 20 years among thoſe that dwell elſewhere.

POSSESSION, is alſo uſed for the title or preſcription that gives a right to hold any thing.

Annual POSSESSION, is the uſucaption which gives a right to moveables.

Triennial POSSESSION *of a benefice*, if it be peaceable is ſufficient to maintain it; if it be founded on a plauſible title.

POSSESSION of an eſtate for ten years by a perſon preſent, and 20 years by one abſent with a title, or of 30 years without any, gives a full right.

Centenary POSSESSION, *i. e.* for 100 years, conſtitutes a poſſeſſion immemorial, the beſt and moſt indiſputable of all titles.

POSSES'SOR, one who poſſeſſes, or has the enjoyment of a thing.

POSSES'SORESS, a female poſſeſſor.

POS'SIBLENESS (*poſſibilitas*, L.) capableneſs of being done, *&c.*

POSSIBIL'ITY (in our *Law*) is defined to be a thing which may or may not happen.

POSSIBILITY (in *Ethicks*) a non-repugnance to exiſt in a thing that does not any way exiſt.

Moral POS'SIBLE, is that which may be done by prudent perſons; uſing all the proper means they have for doing the ſame.

Future POSSIBLE (*School Term*) is that of a thing, whoſe production is decreed and aſcertained; as the futurition of all thoſe events fixed by the immutable decree of the immutable will of God.

Potential POSSIBLE, is that which is contained or lies hid in its cauſes; as the tree in its ſeed, the fruit in the tree, *&c.*

Mere POSSIBLE. is that which might exiſt, tho' it never ſhall.

Metaphyſical POSSIBLE, is that which may at leaſt be brought to being, by ſome ſupernatural or divine power, as the reſurrection of the dead.

Phyſical POSSIBLE, is that which may be effected by a natural power.

To POST, to ſtick up or affix a writing on a poſt.

POST *of Honour* (in an *army*) the *advanced guard*, is a *poſt of honour*, and the *right* of two lines is a *poſt of honour*, and is always to the eldeſt regiments; the *left* is the next poſt, and is given to the next eldeſt, and ſo on; the center of the lines is the leaſt honourable, and is given to the youngeſt regiments.

POST *diluvian*, after the flood; of or pertaining to the *Poſt Diluvians*, or thoſe perſons who lived or ſucceeded one another after *Noah*'s flood.

POS'TIQUE (in *Architecture*) an ornament of ſculpture is ſaid to be *poſtique*, when it is added after the work itſelf is done.

POS'TULATE (with *Mathematic.*) a clear evident propoſition, wherein it is affirmed or deny'd that ſomething may, or may not be done.

POSTVOR'TA (among the *Romans*) a deity whom they imagined to foreſee what was to come, and to prevent the evil that might happen; the oppoſite deity to this was *Antevorta*, who, according to their ſentiments, preſided over what was paſt, and they invok'd to be rid of the evils they had already felt.

Theſe two goddeſſes being accounted by them as the counſellors of providence: the women in their lying-in, joined thoſe two alſo to the reſt of their deities, *Antevorta* made the child come forth a-right, that is, with its head foremoſt, and the other put him out when his feet appeared firſt: ſo *Poſtvorta* allay'd the pains of child-bearing, and *Antevorta* was ſuppoſed to aſſiſt and quickly raiſe the women lying-in.

POS'TURE (in *Painting*, *Sculpture*, &c.) the ſituation of the figure with regard to the eye, and of the ſeveral principal members thereof, in regard to one another, whereby the action of it is expreſs'd.

PO'TABLENESS (of *potabilis*, L. and *neſs*) capableneſs of being drunk.

POT'AGERY, garden ware for the pot.

PO'TANC'E *cramponne* (in *Heraldry*) is a croſs in the form repreſented in the eſcutcheon.

A croſs PO'TENT (in *Heraldry*) is of the form repreſented in the eſcutcheon.

POTENCY (*potentia*, L.) 1. Power, influence.

By what name ſhall we call ſuch an one, as exceedeth God in *potency*.

Raleigh's Hiſt. World.

2. Efficacy, ſtrength.

Uſe ein maſter the devil, or throw him out
With wond'rous *potency*.

Shakeſp. Hamlet.

POTENT (*potens*, L.) 1. powerful, forcible, ſtrong, efficacious.

When by command
Moſes once more his *Potent* rod extends
Over the ſea; the ſea his rod obeys.

Milton.

Verſes are the *potent* charms we uſe,
Heroick thoughts and virtue to infuſe.

Waller.

2. Having great dominion or authority, as *potent* monarchs.

All obey'd the ſuperior voice
Of their great *potentate*, for great indeed
His name, and high was his degree in heav'n.

Milton.

Each *potentate*, as wary fear, or ſtrength, or emulation urg'd, his neighbour's bounds invades. *Philips.*

POTEN'TIA, power, or that whereby a thing is capable of acting, or being acted on, L. *To exiſt in* POTENTIA (with *Schoolmen*) denotes that exiſtence which a thing has in a cauſe capable of producing it; but which has not actually produced it.

POTEN'TIAL (with *Schoolmen*) ſomething that has the quality of a genus.

PO'TENTNESS (of *potens*, L.) mightineſs, powerfulneſs.

POT-GUN, *q. d.* a pop-gun.

POT-VALIANT, the adventuring upon dangerous enterprizes, when a perſon's ſpirits are raiſed by ſtrong liquours, which he would not dare to attempt when ſober.

PO'TULENT (*potulentus*, L.) pretty much in drink.

POV'ERTY (*paupertas*, L. *pauvreté*, F.) poor ſtate and condition.

POVERTY, a goddeſs adored by the Pagans, but more out of fear than love: they believe her to be the mother of induſtry and good arts.

POVERTY (in *Painting*, &c.) is repreſented like a fury, with a pale and fierce countenance, and ready to deſpair.

POU'LTERERS were incorporated *Anno* 1503. Their armorial enſigns are, *Argent* on a chevron, between three ſtorks *Azure*, as many ſwans *proper*. Their ſupporters two pelicans *Or*, vulning themſelves *Gules*. The creſt, on a helmet and crown mural, a ſtork with wings expanded *Gules*. This company having now no hall, meet at the inn-holders.

POUNCE (a word framed from the ſound) as the pounce of a gun.

POUNCED (prob. of *penſtatus*, L. pointed

alons or claws, as a *ſtrong pounced*

ND *Sterling*, is 20 ſhillings; a
is 20 pence; a pound *Iriſh* is 15

JND, ſuch an one as the owner
: to give them food, as ſome cloſe
eſs, *&c.*
open POUND, is one built upon
aſte, and thence called the lord's
backſides, court-yards, paſture-
c. ſuch as the owner of the cattle
may come to and give them meat,
ence of their being there, or his
her.
'AGE (of pund, *Sax.*) the rate
the collecting, *&c.* of money, ſo
ound.
'ER, a great gun denominated ac-
he weight of the ball it carries, as
24 pounder.
OUN'TREL, a fiſh that has a
feet, and changes its colour like
here it is; the ſame as *Polypus.*
OUNTREL (*Hieroglyphic.*) was
eſs a covetous miſer, that ſcrapes
e wealth of this world, beauſe it
fiſh that ſwallows all that comes
when it is hungry.
SUIVANT, a king's meſſenger,
pon him in his wars, or at the
le, exchequer, *&c.* to be ſent upon
n or meſſage.
UIVANT *at Arms*, a king's meſ-
: is ſent or employed in martial

UIVANTS *at Arms* (in *ancient*
e gentlemen who attended the
order to their promotion to that
which they could not riſe before
s attendance, and officiating for
eparing and aſſigning tournaments,

/EY'ANCE, the providing corn,
als, and other neceſſaries for the
iſe.
EY'ER, an officer who provides as

H'ES (in a *Ship*) thoſe bulk heads
d, uſed for ſtowing parcels of corn,
it do not ſhift from one ſide to ano-

ERING-TUB (of *poudrer*, F. and
bbe, Dut.) a tub for ſalting meat;
ation or courſe of phyſick, for cure
ench pox.
OWDER, a compoſition of ſalt-
nſtone, and charcoal.
OWDER *Treaſon Days*, a feſtival
anually on the 5th of *November*, for
ance of king *James* I. and the lords
ons in parliament aſſembled, from
vn up with gun-powder, and the
m a barbarous intended maſſacre.

Jeſuits POWDER, the *Quinquina* or Jeſuits bark.
Legiſlative POW'ER, is that which is employed in preſcribing general rules of action.
Judiciary POWER, is that which determines the controverſies of ſubjects, by the ſtandard of the rules of legiſlative power.
The POWER *of God* (*Hieroglyphically*) was expreſſed by the god *Janus*, with three heads and one body, but having neither hands nor feet, becauſe almighty God governs all things only by his wiſdom and pleaſure, and needs no viſible members to act in the world, and produce his wonders. And to expreſs the effects of God's power in nature, the *Egyptians* painted a man with a multitude of hands, ſtretching them out upon the world.
POWER *of a glaſs* (in *Opticks*) is the diſtance of the convexity from its ſolar *Focus.*
POWER *of an Hyperbola*, is the ſixteenth part of the conjugate axis, or the one fourth part of the ſquare of the ſemi-conjugate axis; or it is equal to a rectangle under the one fourth part of the ſum of the tranverſe axis, and parameter.
POW'ERFUL (of *pouvoir*, F. and *full*) potent, mighty.
A POWERFUL *Prince* (*Hieroglyphically*) was repreſented by a ſerpent in an orb, carefully looking to every thing within its ſphere, *L.*
POW'ERFULNESS, mightineſs.
POW'ERLESS (of *pouvoir*, F. and *neſs*) without power.
POWERS *of Lines* } (in *Geometry*)
POWERS *of Quantities* } are their ſquares, cubes, *&c.* or other multiplications of the parts into the whole, or of one part into another.
POX (of pocca, *Sax.*) a diſeaſe, as the ſmall pox, *&c.*
French POX, a contagious diſeaſe contracted by a poiſonous humour uſually in coition, and manifeſting itſelf in ulcers and pairs.
PRAC'TICABLENESS, capableneſs of being practiſed, done or effected.
PRAC'TICALNESS (of *practique*, F. and *neſs*) practicableneſs.
PRAC'TICK (of *Scotland*) the courſe of pleading the law, or the rules of court in that kingdom.
PRÆAD'AMITES, thoſe inhabitants of the earth, which ſome people have fancied to have lived before *Adam.*
PRÆADAMIT'ICAL (of *præ*, L. before, and *Adam*) according to the opinions of the *Pre-Adamites.*
PRÆAM'BLE (in a *Law Senſe*) the beginning of an act of parliament, which ſhews the intent of the makers of the act, and the miſchiefs or inconveniences they would remedy or prevent thereby.

PRÆAMBULATORY, of or pertaining to a preamble, introducing.

Theologics. PRÆBEND, one who is affected with a doctor of divinity, in each cathedral or collegiate church in *France*, to preach on sundays, and read lectures three times a week.

PRÆDICAMENT (with *Logicians*) a certain rank, or determinate series or order, in which simple terms or words are ranged: of these there are usually reckoned ten heads, viz. *Substance*, *Accident*, *Quantity*, *Quality*, *Action*, *Passion*, *Relation*, the *Situation* of bodies, as to place, the *Duration*, as to time, their *Site* or *Position*, and their *Habit* or external *Appearance*.

PRÆMUNIENTES, writs sent to every particular bishop to come to parliament, beginning *Præmunientes*, &c.

PRÆMUNIRE. See *Premunire*.

PRÆNOMEN (among the *Romans*) a proper name prefixed to the general name of the family, as *Caius*, *Marcus*, &c.

PRÆSEPE (in *Astronomy*) three nebulous stars in the sign *Cancer*.

PRÆTEXTA (among the *Romans*) a robe or long white veil, with a purple border, worn by the magistrates, priests and senators, upon solemn days, and also by children. See *Pretexta*.

PRÆTEXTATA *comædia*, a comedy or play, where those who had a right to wear the *Prætextæ*, as kings and magistrates, were represented on the stage; whereas common and mean persons, who were introduced in the plays, were called *Togati*.

PRÆTORES *Ærarii* (among the *Romans*) officers of the treasury or exchequer, *L.*

PRAGMATICALNESS } (of *pragma-*
PRAGMATICNESS } *ticus*, L. of Gr. and *πραγματικὸς*, busy, meddling, humour in other mens affairs, impertinence.

PRAGMATICK (*πραγματικὸς*, of *πρᾶγμα*, Gr. a cause or quarrel) over busy in other persons affairs, saucy, arrogant.

PRAGMATICK *Sanction*, an ordinance, business or affair, that sometimes belongs to the state, and sometimes to the church; but more particularly to those made by the king of *France*, relating to the affairs of the church, wherein the rights of the *Gallican* church are asserted against the usurpations of the pope, in the promotion or choice of bishops, archbishops, &c.

Sometimes by this term is meant the emperor's letter, by the advice of his council, in answer to a collective body of men, who desired to know the law upon a particular occasion, &c. relating to their community.

PRATTIQUE } a communication or com-
PRACTICK } merce, which the master of a merchant vessel obtains in the port it arrives in.

A PRATTLER (*Hieroglyphically*) is represented by a grashopper, because it is never quiet in summer, but fills the air with its importunate singing. This creature did represent an *Egyptian* divine; because that tho' it sings, it has no tongue, and therefore is to be admired; so these men that attained to such excellent perfections, as the knowledge of God and superior beings by dark hieroglyphicks and significant shadows, did require no less esteem and admiration.

PRAXÆ'ANS (so called of *Praxias* their leader) a sect that held that there was no plurality of persons in the Godhead; and that it was the Father himself that suffered on the cross.

PRAXIDICA, a heathen goddess, whose office was to assign men just bounds and measures for their actions and discourses. In painting or carving she was never represented by a whole statue, nor any more than a head only, to intimate the pre-eminence of the understanding; and the sacrifices offered to her, were only the heads of victims. Her temples had no coverings, to intimate the necessity there is for persons to have their eyes up to Heaven, in order to the obtaining a steady conduct of life, and to denote her divine original.

PRE-ADAMITES, a sect who pretend that there were men who lived before the the creation of *Adam*, according to the writings of *Moses*; or who follow the opinions of a certain author, which are as follows.

1. That on the sixth day of the creation of the world, God created male and female, *i. e.* that God created men and women in all parts of the earth, so as that the earth immediately produced animals, trees, fruits, &c. and had at the same time men and women placed in it.

2. That long after that God made *Adam* to be the first man of his own peculiar people, who were afterwards called *Jews*.

3. That this creation of *Adam* out of the earth, which is described in the second chapter of *Genesis*, is different from the creation of the men whom *Moses* speaks of in the first chapter.

4. That the *Gentiles*, i. e. the people differing from the *Jews*, were the men of the first creation; and that *Adam*, from whom the *Jews* deduce their original, was a new production of God, who formed him to be the chief of his own people.

5. That *Moses*'s intention was not to write the history of the world; but only that of the *Jews*; wherefore he says but little of the first creation of men.

6. That *Noah*'s deluge was not universal throughout the earth, but that it drowned *Judea* only.

7. That all the people of the world did not descend from *Noah*, nor from his three sons.

8. That the *Gentiles* gave themselves over to

all ſorts of vices, but that theſe ſins were t laid to their charge, becauſe God had not en them a law, and that they were not operly ſins, but evil actions, as thoſe of ants, who do wrong.

9. That the *Gentiles* died, not becauſe y ſinned, but becauſe they were compoſed a body ſubject to corruption.

10. That as to the ſecond creation, to t that of *Adam*, he had been created to be e firſt patriarch of the *Jewiſh* people, to om God was to manifeſt himſelf in due ne, and afterwards to the *Gentiles*, in order form but one church of both.

Preceptorial PRE'BEND, a prebend, the renues whereof are appointed for the maintance of a preceptor or maſter for the inſtruction of youth *gratis*.

Golden PREBEND (of *Hereford*) one of e 28 minor prebendaries, who has the firſt non's place that falls *ex officio*, ſo called, cauſe he had the alterages, in reſpect of the ld commonly given there.

PRECA'RIOUS (in *Commerce*) is a kind of ade carried on between two nations at war, the intervention of a third at peace with em both.

PRECARIOUS (in *Juriſprudence*) a fund ſtock, whereof a perſon has not the full opriety, whereof he cannot diſpoſe abſotely, and which is moſt of it borrowed.

PRECA'RIOUSNESS (of *precarius*, L.) nderneſs of title, ſmall aſſurance, dependnce on courteſy, humour, *&c.*

PRE'CEDENCY (among *Men*) the manr in *England* is thus, that all nobles of each gree take place according to the ſeniority of nation, and not of years, unleſs they are wfully deſcended of the blood royal, and en they take place of all others of the ſame gree.

After the king, the princes of the blood, z. the ſons, grandſons, brothers, and neews of the king are to take place.

Then the great officers of the crown are to ecede all other of the nobility, *viz.* the rchbiſhop of *Canterbury*, the lord chancellor, e lord keeper of the great ſeal, the lord rchbiſhop of *York*, the lord treaſurer, the rd preſident of the privy council, and the rd privy ſeal.

Next dukes, marquiſſes, dukes eldeſt ſons, rls, marquiſſes eldeſt ſons, dukes younger ns, viſcounts, earls eldeſt ſons, marquiſſes unger ſons, biſhops, barons, viſcounts eldeſt ns, earls youngeſt ſons, barons eldeſt ſons, ivy counſellors, judges, maſters of *Chanry*, viſcounts younger ſons, barons younger ns, knights of the garter (if no otherwiſe gnified, which is ſeldom found) knights bannets, baronets, knights of the *Bath*, knights tchelors, colonels, ſerjeants at law, doctors, d eſquires.

All deans, chancellors, prebendaries, doctrs of divinity, law and phyſick, are uſually placed before all ſorts of eſquires.

All colonels, by the law of arms, ought to precede ſimple knights, and ſo are all general officers, maſter of the ordnance, quarter-maſter-general, *&c.* all batchelors of divinity, law and phyſick, all maſters of art, barriſters, captains, and other commiſſion officers in the army, may equal and precede any gentleman, that hath none of theſe qualifications.

PRECEDENCE (of *Women*) women before marriage, have precedency by their father; but there is difference between them and the male children, that the ſame precedency is due to all the daughters that is due to the eldeſt, though it is not ſo among the ſons.

During the marriage, the wife regularly participates of the condition of her huſband, by the civil law and law of nations.

Yet this rule has ſome exceptions, for tho' in *France* the wives of thoſe who have their dignities by office, enjoy the ſame precedency with their huſbands, yet it is not ſo with us, who think that offices are beſtowed on huſbands upon a perſonal account, which is not communicable to their wives. But yet, in the dignity of knights batchelors, the wife participates of the huſband's title and precedency.

By our law, if a woman have precedency by her birth or deſcent, ſhe remains ſtill the ſame, notwithſtanding ſhe marry a perſon of inferior dignity, contrary to the rules of the civil law.

If the daughter of a nobleman marry another nobleman, ſhe will loſe the precedency due to her by birth, tho' ſhe would not have loſt it if ſhe had married a gentleman.

After the huſband's deceaſe, the wife did by the civil law enjoy her huſband's precedency during her widowhood; but if ſhe married a perſon of inferior quality, ſhe loſes her precedency; but the queen never loſes her former dignity, tho', after the king's death, ſhe marry the meaneſt perſon.

A PRE'CEDENT *Book*, a book containing inſtruction, rule, leſſon, examples or authorities, to follow in judgment and determinations in the courts of juſtice.

PRECESSION *of the Equinoxes* (*Aſtronomy*) is the advancing or going forwards of the equinoctial points: for the equinoxes, by a very ſlow and inſenſible motion, change their place, going backwards and weſtwards, contrary to the order of the ſigns.

PRE'CIOUSNESS (of *precieux*, F. and *us*) valuableneſs.

PRECIPICE (*præcipitium*, L. *precipice*, F.) a headlong ſteep; a fall perpendicular, without gradual declevity.

I ere long that *precipice* muſt tread,
Whence none return, which leads unto the dead, *Sandys.*

No

No ſtupendous *precipice* denies
Acceſs, no horror turns away our eyes.
Denham.

Swift down the *precipice* of time it goes,
And ſinks in minutes, which in ages roſe.
Dryden.

His generous mind the fair ideas drew
Of fame and honour, which in dangers lay;
Where wealth, like fruit, on *precipices* grew
Not to be gather'd but by birds of prey.
Dryden.

PRECIPITANT (*præcipitans*, L.) falling or ruſhing headlong.

Without longer pauſe,
Downright into the world's firſt region throws
His flight *precipitant*.
Milt. Par. Loſt, b. iii.

The birds heedleſs while they ſtrain
Their tuneful throats, the low'ring heavy lead
O'ertakes their ſpeed; they leave their little lives
Above the clouds, *precipitant* to earth.
Philips.

PRECI'PITANTNESS (of *præcipitans*, L.) raſhneſs, haſtineſs, unadviſedneſs.

PRECI'PITATE (*præcipitatus*, L.) raſh, haſty, unadviſed.

Philoſophical PRECIPITATE, is made with running mercury put into a matraſs, and ſet in ſand heat for 40 days, or till all the mercury is reduced to a red powder. This is called *Precipitate per ſe*.

PRECISE'NESS (of *preciſion*, F. and *neſs*) ſtiffneſs, formalneſs, finicalneſs, affectedneſs, exactneſs, ſcrupulouſneſs, particularneſs.

PRECI'SION (*School Term*) the ſame as abſtraction.

PRECONISA'TION (in the conſiſtory at *Rome*) a declaration or propoſition made by the cardinal-patron of a perſon, nominated by ſome prince to a prelateſhip.

PREDESTINA'TION (in *Theology*) a judgment or decree of God, whereby he has reſolved from all eternity, to ſave a certain number of perſons, hence called *Elect*.

PREDESTINATION, is alſo uſed to ſignify a concatenation of ſecond cauſes, appointed by providence; by means whereof things are brought to paſs by a fatal neceſſity; contrary to all appearance, and maugre all oppoſition.

PREDETERMINA'TION (with *Schoolmen*) that concurrence of God which makes men act, and determines them in all their actions, both good and evil.

PRE'DICATE (*prædicatum*, L.) that latter part of a logical propoſition, or that which is affirmed of the ſubject, as when we ſay, *John* is a *Sailor*, the word *Sailor* is called the predicate, becauſe it is ſpoken or affirmed of the ſubject *John*.

PREDOMINANTNESS (of *predominant*, F.) a being predominant, an over-ruling quality, prevalency, having ſome ſuperiority over ſome other.

PRED'Y *the Hole* (*Sea Phraſe*) means, lay or ſtow every thing there, in its due order and proper place.

PRE-ELECTED (*præ-electus*, L.) choſen before.

PRE'-EMINENTNESS (*pre-eminence*, F. of *præ-eminentia*, L.) an exceeding of others in quality or degree.

PREEN'ING (with *Naturaliſts*) the action of birds, in cleaning, compoſing and trimming their feathers, to enable them to glide more eaſily thro' the air. For this uſe nature has furniſhed them with two peculiar glands, which ſecrete an unctuous matter into an oil-bag perforated, out of which the bird on occaſion draws it with its bill.

PRE-ENGAG'ED (of *pre* and *engagé*, F.) engaged before-hand.

PRE-EXIST'ENTNESS, a being pre-exiſtent.

To PRE'FACE (*præfatio*, of *præfari*, L. to ſpeak before) to make a preparatory introduction to a diſcourſe.

PREF'ERABLENESS, quality of deſerving to be preferred before others.

PREG'NANTNESS (of *prægnans*, L. and *neſs*) a being great with child; alſo (ſpoken of evidence or proof) ſtrength; alſo (of invention, wit, judgment, *&c.*) ripeneſs, quickneſs, ſharpneſs.

PREJUDICIALNESS (of *prejudicial*) injuriouſneſs, *&c.*

PREL'ATE (of the *Garter*) the firſt officer of that noble order, and as ancient as the order itſelf.

PRELIM'INARIES (*preliminaries*, F. of *præ*, before, and *limen*, a threſhold) the firſt ſteps in a negotiation, or other important buſineſs.

To PRELU'DE (*præludere*, L.) to lay down ſome general propoſitions before the main buſineſs is begun or entred upon.

PREMATURE'NESS (*præmaturitas*, L.) early ripeneſs, or ripeneſs before the time.

PREMED'ITATEDNESS (*præmeditatus*, L. and *neſs*) the being thought upon or contrived before-hand.

PREMO'TION (*School Term*) the action of co-operating with the creature, and determining him to act.

To run ones ſelf into a PREMUNIRE, is to take a ready courſe to involve ones ſelf in trouble and perplexity.

To incur PREMUNIRE } (*Law Term*)
To fall into a PREMUNIRE }

is to incur the ſame puniſhment as was to be inflicted upon the tranſgreſſors of a law, made in the 12th year of king *Richard* II. commonly termed the *Statute of Premunire*.

PREMUNIRE, the original of the ſtatute of *Premunire* was as follows; the church of

Rome

er times, upon the pretence of
, assumed it as her right to be-
the bishopricks, abbies, and
ical preferments of the greatest
they were void; under pretence
he church with better qualified
the vacancy; therefore in or-
stop to these encroachments,
III. procured three statutes to
nish those that drew the king's
f the realm, to answer things
the king's court, and the last
8th year of his reign did very
the usurpations of the court

urt of *Rome* still going on in
s, king *Richard* II. in the 12th
ign, procured a statute against
his 13th year another, where-
ed the first of *Edward* III. and
alty thereof, *Perpetual Banish-
ure of Lands, Goods* and *Chat-*

rise explained the offence more
to prevent any evasions, and af-
ier penalty to the offenders.

R } (*Law term*)
g in PRENDER } the power
aking a thing before it is of-

'ION (*prænotitia*, L.) a fore-
notice or knowledge preceding
point of time, *L.*
CE. See *Apprentice.*
DINA'TION, an ordaining

'EROUSNESS, the having the
ward, absurdness, contrariety to
om.
TIA (*πρεσβύλια*, Gr.) dimness
ings nigh at hand.
'E'RIANISM (of *presbyterien*,
ples, *&c.* of the *Presbyterians.*
'TERY (*presbyteratus*, L. of
Gr.) an assembly of the orders of
th lay-elders, for the exercise of
line.
P'TION (with *Physicians*) the
assigning a proper and adequate
disease.
neous PRESCRIPTION, is such
n frames of himself *pro re natâ*,
he circumstances of the patient.
RESCRIPTION, is what the
scribes as to the ordering those
ey keep by them ready prepared
their dispensatory.
ENT (*præsentare*, L. *presenter*,
to a benefice; also to bring an
against one.
'TNESS (of *present*, F.) the be-
readiness.
'VATIVE (*preservativus*, L.)
ng quality.

PRESER'VES, fruits ordered by confectioners.

PRES'IDENTSHIP (of *president*, F. and *ship*) the office or dignity of a president.

PRESIDIAL, the name of a certain tribunal or court of judicature in *France.*

PRES'LE, *Dutch* reeds, used for polishing.

A PRESS, a great throng or croud of people.

PREST } (*pneort*, *Sax.* a priest) an
PREST } initial syllable in proper names, signifies priest, as *Preston*, *Prestonbury*, &c.

To PRESS *upon the hand* (with *Horsemen*) a horse is said so to do, when either thro' the stiffness of his neck, or from an ardour to run too much a-head, he stretches his head against the horseman's hand, refuses the aid of the hand, and withstands the effects of the bridle.

To PRESS *a horse forward*, is to assist him with the calves of the legs, or to spur him to make him go on.

PRES'SINGNESS, urgentness.

PREST *Sail* (*Sea Language*) is when a ship carries all the sail she can possibly crowd.

PRESTE'SA (in *Riding Academies*) signifies readiness, and imports the diligence of a horse in working in the manage.

PRES'TIMONY (*Canon Law*) a fund or ravenue settled by a founder for the subsistence of a priest, without being erected into any title of benefice, chapel, prebend, or priory, not subject to any but the patron and those he appoints.

PRESUMP'TION, the over forward or saucy doing of a thing without order; also pride, conceit; also suspicion.

PRESUMP'TUOUSNESS } (of *præsump-*
PRESUM'TUOUSNESS } *tuosus*, L.) presumption, assumingness, boldness.

PRETEN'DER (*celui qui pretend*, F.) one who lays claim to, or arrogates to himself what does not belong to him, or makes a shew of what he has not.

PRE'TER } (of *præteritus*, L. past)
PRE'TERIT } an inflexion of verbs expressing the time past.

PRETERIT' *Child* (in the *Roman Jurisprudence*) a child whom the father has forgotten to mention in his last will.

PRETER-NAT'URALNESS (of *præter-naturalis*, L. and *ness*) quality out of the natural course.

PRE'TOR (*prætor*, L.) an eminent magistrate among the *Romans*, of which there were divers of different offices and power; this title was given at first to all magistrates, and afterwards to the generals of armies, and even to the emperors themselves. In process of time, the administration of justice to the citizens, was committed to the pretors; and also the government of provinces. Their office was to see to the performance of justice,

to

to preſide over games; and at length their power grew to that height, that they could alter laws, repeal them, and ordain new ones.

PRET'INESS (of ꝑꝛæꝛiȝ and ꝑeꝛꝛe, *Sax.*) beautifulneſs, *&c.*

PRETO'RIUM, the place, hall, or court, in which the *Roman* pretor lived, and in which he ſat and adminiſter'd juſtice to the people.

To PREVAIL (*prevaloir*, F. *prævalere*, L.) 1. To be in force, to have effect, to have power, to have influence: 2. to overcome, to gain the ſuperiority.

While *Malbro*'s cannon thus *prevails* by ſand,
Britain's ſea-chiefs by *Anna*'s high command,
Reſtleſs over the Thuſcan billows ride.
Blackmore.

Thus ſong could *prevail*
O'er death and o'er hell,
A conqueſt how hard, and how glorious;
Though fate had faſt bound her,
With Styx nine times round her,
Yet muſick and love were victorious.
Pope,

The ſerpent *with* me
Perſuaſively hath ſo *prevail'd*, that I
Have alſo taſted. *Milton.*

PREVALENCE } (*prevalence*, F. *præ-*
PREVALENCY } *valentia*, L.) ſuperiority, influence, predominance.

Why, fair one, would you not rely
On reaſon's force with beauty's joined,
Could I their *prevalence* deny,
I muſt at once be deaf and blind.
Prior.

PREV'ALENTNESS (of *prævalens*, L. and *neſs*) prevalency.

PREVARICATION, is alſo a ſecret abuſe committed in the exerciſe of a publick office, or of a commiſſion given by a private perſon.

PREVARICA'TORY (of *prævaricari*, L.) ſhuffling, *&c.*

PREVE'NIENT (*præveniens*, L.) preventing. *Milton.*

PREVE'NTION (in *Canon Law*) the right that a ſuperior perſon or officer has to lay hold on, claim, or tranſact an affair, before an inferior to whom it more immediately belongs.

PRE'VIOUSNESS (of *prævius*, L.) foregoing or introductory quality.

PREY'ING *upon* (of *proye*, F. or *prædans*, L.) ſeizing on by violence.

PRIAPE'IA (in *Poetry*) obſcene epigrams, *&c.* compoſed on the god *Priapus*.

PRI'APUS (Πρίαπος, Gr.) the ſon of father *Bacchus* and *Venus* (according to the poets) a laſcivious fellow, whom the women followed ſo, that the citizens were fain to expel him; but *Venus* (as they ſay) plaguing them, they were conſtrain'd to build a temple to him, and offer him ſacrifice. The worſhipped him as the protector of their vineyards and gardens, who could defend the fruit from miſchievous birds and thieves, as puniſh ſuch as endeavour to hurt and blaſt them by their enchantment.

His image is deſcribed naked, with a diſtorted countenance and hair diſhevelled, crowned with garden herbs, holding a ſickle in his hands, as an enſign of terror and puniſhment. He was thus ſet up in orchards, *&c.* in the manner of a ſcare-crow, and made of the firſt piece of wood that came to the hands of the peaſant. He was often in a doubt whether he ſhould make a god of it, or commit it to the flames; it was not regularly carv'd, nor beautiful, and generally without feet. The aſs was offered to him, becauſe, as he was going to violate the chaſtity of *Veſta*, as ſhe lay aſleep, *Silenus*'s aſs bray'd and awakened the goddeſs.

He is ſaid to be the ſon of *Bacchus* and *Venus*, that is, the *Sun* and *Moiſture*, to intimate that all trees, planets and fruits are generated, and receive their vegetation by the heat of the ſun and radical moiſture.

PRIAPUS (*Anat.*) the genital parts of a man; the *Penis* and *Teſtes*.

PRICK'LINESS (of ꝑꝛiccaꝛe, *Sax.*) the having prickles, *&c.*

PRIEST (*prieſter*, Teut. *preſt*, Dan. ꝑꝛeoꝛꝛ, *Sax.* which ſome derive of πρεσβύτερος, Gr. an elder: But *Stephen Guichard*, in *l'Harmonie Etymologique des Langues*, derives the name prieſt, of *preſter*, F. and that from πρηστὴς, incendiarius, of πρήθω, Gr. *incendo, inflammo*) a clergyman, one who performs ſacred offices.

The *Romans* called their prieſts *Flamins*, the ancient *Britons* theirs *Druids*, the *Indians* their *Brachmins*, the *Mogul*'s *Indians* call their *Daroes* or *Harbods*, the *Perſians* their *Sadre*, the *Tartarians* their *Lama*, the *Moroccos* their *Alfaquis*, and the *Canada Indians* their *Pawwaws*.

PRIEST'LINESS (of ꝑꝛeoꝛlice and neꝛꝛe, *Sax.*) prieſtly quality or behaviour.

PRI'MAGE, a duty appointed by a ſtatute of king *Henry* VIII. to be paid to mariners and maſters of ſhips; to the maſter for the uſe of his cables and ropes; and to the mariners for loading and unloading the ſhip.

PRI'MARINESS (of *primarius*, L. and *neſs*) the being firſt; chief quality.

PRI'MATESHIP (*primatus*, L.) the dignity, *&c.* of a primate.

PRIME (in *Geometry*) the 60th part of a degree.

The PRIME or *Golden Number*, was ſo called, becauſe marked in the calendar of *Julius Cæſar*, with letters of gold, and is a circle of nineteen years; in which time, it is ſuppoſed, that all the luminations and aſpects between the ſun and moon, did return to the ſame

ame place. The chief uſe of it, is to find he age and change of the moon.

PRIME *Figures* (with *Geometricians*) are uch which cannot be divided into any other ſigures, more ſimple than themſelves; as a *triangle* into planes, the *pyramids* into ſolids: for all planes are made of the firſt, and all bodies or ſolids are componded of the ſecond.

PRIME (in *Fencing*) is the firſt and chief of the guards, which is that the body is immediately after drawing the ſword, being the fitteſt to terrify the adverſary; the point of the ſword being held higher up to the eye than in any other guard.

PRIME'NESS (of *primus*, L.) chiefneſs, excellentneſs.

PRIME'VALNESS } (of *primævus*, L.
PRIME'VOUSNESS } and *neſs*) the being of the firſt age.

PRIMIE'R *Serjeant*, the king's firſt ſerjeant at law.

PRIMIGE'NIAL (*primigenius*, L.) firſt in its kind, original.

PRIMIGE'NIALNESS } (of *primo-*
PRIMIGE'NIOUSNESS } *genius*, L. and *neſs*) originalneſs, the being the firſt of the kind.

PRIM'ITIVE (with *Grammarians*) an original word from which others are derived; one that is not derived of any other language, nor compounded from any other words of the ſame.

PRIMITIVENESS (of *primitivus*, L. and *neſs*) originalneſs.

PRIM'NESS, demureneſs or affectedneſs of looks, quaintneſs; alſo affectedneſs in dreſs.

PRINCE, is one who is a ſovereign in his own territories, yet holds of ſome other as his ſuperior lord, as the princes of *Germany*.

PRINCE'LINESS (of *prince-like* and *neſs*) princely quality, *&c.*

PRIN'CES, in antient times, were no other than the principal men iſſ an army: in the days of *Auguſtus*, and afterwards, thoſe who govern'd under the emperor, were ſtiled princes of the ſenate; in proceſs of time, the emperors conſtituted the perſon immediately next to themſelves, prince. This perſon, by the *Engliſh Saxons*, was called clygo. We have in *England* but one prince diſtinguiſhed by that title, which is the prince of *Wales*, which title was given by king *Henry* III. to his ſon *Edward*, and ever ſince, the king's eldeſt ſon is *Prince* of *Wales*.

A PRINC'IPAL (in *Commerce*) the firſt fund or ſum put by partners into common ſtock.

PRINCIPAL (of a *College*, &c.) the head, the chief perſon.

PRINCIPAL, the ſum of money borrowed or lent, diſtinct from the intereſt.

PRIN'CIPALNESS (of *principalis*, L. and *neſs*) chiefneſs.

PRIN'CIPALS (at *Urcheſfield* in *Herefordſhire*) the beſt beaſt, bed, table, *&c.* which paſs to the eldeſt child, and are not to be divided or ſhared with the other goods.

PRIN'CIPLE (*principium*, L.) the firſt cauſe of the being or production of any thing; alſo an inducement or motive; alſo a maxim or undoubted truth; alſo a good practical rule of action, in which ſenſe a perſon may be ſaid to be a man of principles, when he acts according to the known rules of religion and morality.

Firſt PRINCIPLE, a thing that is ſelf-evident, and is, as it were, naturally known; as *that nothing can exiſt and not exiſt at the ſame time*; *that the whole is greater than a part*, &c.

Well PRIN'CIPLED, having good principles.

PRIN'CIPLES (in *Chymiſtry*) are five of mix'd natural bodies; as *Phlegm* or *Water*, *Mercury* or *Spirit*, *Sulphur* or *Oil*, *Salt* and *Earth*.

Active PRINCIPLES (with *Chymiſts*) ſpirit, oil, and ſalt.

Paſſive PRINCIPLES, water and earth.

PRINCIPLES (with *Mathematicians*) are *Definitions*, *Axioms*, and *Poſtulates*.

PRINCIPLES (with *Hermetick Philoſophers*) the two univerſal principles of ſenſible nature *Subtil*, and *Solid*, which, being joined in a greater or leſs degree, generate all that beautiful variety of beings in the univerſe.

PRINT'ER, a perſon who compoſes and takes impreſſions from moveable characters ranged in order, or plates engraven, by means of a preſs, ink, *&c.*

PRINT'ING, the art of printing has been uſed by the *Chineſe* much more anciently than the *Europeans*; but their's ſeems to have been by immoveable characters only, cut in wood, as now we print papers for rooms, but the art of printing by moveable types, is ſaid to have been invented by *Lawrence Coſter*, of *Harlem* in *Holland*; others ſay, by *John Gottenburgh*, of *Germany*: It was brought into *England* by *Caxton* and *Turner*, whom king *Henry* VI. ſent to learn it. One of the firſt printed books, now extant, is *Tully's Offices*, printed in the year 1466, and kept in the *Bodleian* library at *Oxford*.

PRIZE } (of *priſer*, F. to take) a veſſel
PRIZE } taken at ſea from the enemies of the ſtate, or from pirates, by a man of war, or a merchant ſhip that has commiſſion from the king.

PRISM (in *Opticks*) is a glaſs bounded with two equal and parallel triangular ends, and three plane and well poliſhed ſides, which meet in three parallel lines, running from the three angles of one end to thoſe of the other, and is uſed to make experiments about light and colours; for the rays of the ſun falling upon it at a certain angle, do tranſmit thro' it a

ſpectrum or appearance, coloured like the rain-bow, on which Sir *Iſaac Newton* founded his theory of colours.

PRITTLE-PRATTLE (prob. of *praten*, Du. to prate) much and inſignificant talk.

PRIVATEE'R, a ſhip fitted out by one or more private perſons, with a licence from the prince or ſtate to make prize of an enemy's ſhip and goods.

PRIVATEER'ING, ſailing in ſuch a ſhip, and with the deſign before mentioned.

PRI'VATENESS (of *privatus*, L. and *neſs*) ſecretneſs.

PRIVA'TION (in *Metaphyſicks*) is the want or abſence of ſome natural perfection, from a ſubject capable to receive it, in which ſubject, it either was before, or at leaſt ought to have been.

Partial PRIVA'TION (in *Metaphyſicks*) is only in ſome particular reſpect, and relates principally to its perfect actions or ſome decree of them, as when a perſon ſhuts his eyes or is purblind.

PRIV'ATIVENESS (of *privativus*, L. and *neſs*) depriving quality, or faculty of carrying away.

PRI'VEMENT *enfient* (in *Law*) where a woman is with child by her huſband; but not with quick child.

PRIVIES *in Blood* (in *Law*) thoſe that are linked in conſanguinity.

PRIVIES *in Repreſentation*, ſuch as are executors or adminiſtrators to a perſon deceaſed.

PRIVIES *in eſtate* (*Law Term*) are he in reverſion, and he in remainder, when land is given to one for life, and to another in fee; that their eſtates are created both at one time.

PRIVIES *in Tenure*, as the lord of the manor, by eſcheat, that is, when the land falls to the lord for want of heirs.

PRIV'ILEGE (in *Commerce*) is a permiſſion from a prince or magiſtrate, to make and ſell a ſort of merchandize; or to engage in a ſort of commerce, either excluſive of others, or in concurrence with them.

PRIV'ILEGED *Perſon*, one who has the benefit of, or enjoys ſome privilege.

PRIV'INESS (of *privus*, L.) the having the knowledge of.

PRIV'ITIES, the privy or ſecret parts of a human body.

PRO, a prepoſition ſignifying for, or in reſpect of a thing, *&c.*

PROBAB'ILISTS, a ſect among the *Roman* Catholicks, who adhere to the doctrine of probable opinions.

Poetical PROBABIL'ITY, is the appearance of truth in the fable or action of a poem.

PROB'ABLE *Opinion*, an opinion founded on a grave motive, or an apparently good foundation, and which has authority enough to perſuade a wiſe perſon diſintereſted.

PROB'ABLENESS (*probabilitas*, L.) probability.

PROBA'TION (in a *Monaſtick Life*) a time of trial, or the year of novitiate, which a religious perſon muſt paſs in a convent to prove his virtue, and whether he can bear the ſeverity of the rules.

PROBA'TIONER (of *probatio*, L. and *ner*, an *Engliſh* term for a noun ſub. of the doer) one that is under trial or examination, a ſcholar, a novice who undergoes a probation at the univerſity.

PROBA'TIONER (among the *Preſbyterians*) one who is licenſed by the preſbytery to preach, which is uſually done a year before ordination.

PROBA'TIONARY, pertaining to probation or trial.

PROBA'TIONERSHIP, the ſtate of a probationer.

To PROBE (of *probare*, L. to try) to ſearch the depth, *&c.* of a wound, with an inſtrument called a probe.

PROBL'EM (*problema*, L. προβλημα, Gr.) a propoſition expreſſing ſome natural effect, in order to a diſcovery of its apparent cauſe.

PROB'LEM (in *Algebra*) is a queſtion or propoſition, which requires ſome unknown truth to be inveſtigated and diſcovered, and the truth of the diſcovery demonſtrated.

A PROBLEM (in *Geometry*) is that which purpoſes ſomething to be done, and more immediately relates to practical than ſpeculative geometry, it being to be performed by ſome known rules, without regard to their inventions or demonſtrations: as to divide a line, conſtruct an angle, *&c.*

PROBLEM (in *Logick*) a doubtful queſtion, or a propoſition, that neither appears abſolutely true nor falſe, but which is probable on both ſides, and may be aſſerted either in the affirmative or negative with equal evidence.

Local PROBLEM (with *Mathem.*) is ſuch an one as is capable of an infinite number of different ſolutions, ſo that the point, which is to reſolve the problem, may be indifferently taken, within a certain extent, *i. e.* any where in ſuch a line, or within ſuch a plane, figure, *&c.* which is termed a geometrical place. It is alſo called an *indeterminate Problem.*

Solid PROBLEM (with *Mathem.*) is one which can't be geometrically ſolved, but by the interſection of a circle, and a conick ſection, or by the interſection of two other conick ſections beſides the circle.

Deliack PROBLEM, the doubling of a cube, ſo called on this account, that when the people of *Delos* conſulted the oracle, for a remedy againſt the plague, the anſwer was, that the plague ſhould ceaſe when the altar of *Apollo*, which was in the form of a cube, ſhould be doubled.

PRO-

PROCEDURE (*procedure*, F.) 1. Manner of proceeding, management, conduct.

This is the true *procedure* of conſcience, always ſuppoſing a law from God, before it lays obligation upon man. *South.*

2. Act of proceeding, progreſs, proceſs, operation.

Although the diſtinction of theſe ſeveral *procedures* of the ſoul do not always appear diſtinct, eſpecially in ſudden actions, yet in actions of weight, all theſe have their diſtinct order and *procedure*.

Hale's Orig. Mank.

To PROCEED (*proceds*, L. *proceder*, F.) 1. To paſs from one thing or place to another.

Adam
Proceeded thus to aſk his heav'nly gueſt.
Milton.

Then to the prelude of a war *proceeds*;
His horns, yet ſore, he tries againſt a tree.
Dryden.

2. To go forward; to tend to the end deſign'd.

Temp'rately *proceed* to what you would
Thus violently redreſs.
Shakeſp. Coriolanus.

PROCEEDING (*procedens*, L.) coming from, having its ſpring or riſe from; going forward, *&c.*

A PROCEEDING, a matter carried on or managed.

PROCELEUSMATICK *Foot* (in *Gram.*) a foot conſiſting of four ſhort ſyllables, as *Pelagius*.

PROCESS (in *Law*) in its general ſenſe is uſed for all the proceedings in any cauſe or action real or perſonal, civil or criminal, from the original writ to the end; alſo that by which a man is called into any court.

PROCESSION, a ceremony in which both the clergy and laity walk together, ſinging litanies and other prayers, as they march along.

The ancient *Romans*, when their empire was in diſtreſs, or after ſome victory, made proceſſions for ſeveral days together to their temples, either to invoke the help of their gods in the one, or to give them thanks for the other.

The Chriſtian clergy likewiſe have their proceſſions on the ſame account. The firſt of theſe were begun by *Chryſoſtom*, at *Conſtantinople*, which was deſigned by way of oppoſition to the great appearances of the *Arians*. For they being diſcountenanced, were wont to meet without the town, ſinging anthems as they went along.

Theſe proceſſions were ſet on foot to prevent their having any influence on the orthodox; they bearing croſſes with flambeaux upon them, ſinging their prayers.

From this original proceſſions have grown into their preſent uſe in the *Roman* church, wherein the prieſts and people proceed from one church to another, ſinging prayers and litanies; and ſince *Berengarius* declared againſt tranſubſtantiation, it is made a point of religion to carry the conſecrated elements of bread and wine in a triumphal manner under a canopy.

PROCESSION (in *Theology*) a term uſed to ſignify the manner wherein the holy ſpirit is conceived to iſſue from the Father and the Son, in the myſtery of the Trinity.

PROCESSION (in *Cathedral and Conventual Churches*) in former times the members had their ſtated proceſſions, in which they walked two and two, in their moſt ornamental habits, with muſick, ſinging hymns, and other expreſſions of ſolemnity, agreeable to the occaſion.

The pariſh-prieſt alſo of every pariſh had a cuſtomary proceſſion, with the patron of the church, the chief flag or holy banner, and the other pariſhoners in *Aſcenſion-Week*, to take a circuit round the limits of the manour, and pray for a bleſſing on the fruits of the earth.

Hence came our preſent cuſtom of *Perambulation*, which is ſtill called our going a *Proceſſioning*, though moſt of the order, the devotion, the pomp, and ſuperſtition, is laid aſide.

PROCLAMATION (of *Exigents*) an awarding an exigents in order to an *Outlawry*; a writ of proclamation iſſues to the ſheriff of the county where the party dwells, to make three proclamations for the defendant to yield himſelf or be outlawed.

PROCLIVOUS (*proclivis*, L.) inclining downwards.

PROCLIVITY (*proclivitas*, L.) aptneſs or propenſity in a thing to incline or tend downwards, an aptneſs, pronenеſs.

PROCONSULSHIP (of *proconſul*, L. and *ſhip*) the office or dignity of a Proconſul.

PROCTORSHIP, the office, *&c.* of a proctor.

PROCURATION, an act whereby a perſon is impowered to act, treat, receive, *&c.* in a perſon's name, as if he himſelf were actually there.

PROCURATION (in *Old Cuſtoms*) a reſervation of ſervice due from the vaſſals to their lords, by whom they were to be entertained at certain times in the year, when they made a viſit to their farms, in conſideration of which it was cuſtomary to pay a certain ſum of money.

PROCURATION (among *Eccleſiaſticks*) in imitation of the temporal lords, the lords ſpiritual, as biſhops and arch-deacons, uſed to be entertained by the churches under their juriſdiction, ſo that the arch-deacons often putting the pariſh prieſts to an extravagant charge, complaint was made thereof to the

popes, who endeavoured to redreſs this grievance by councils and bulls, and particularly pope *Innocent* III. upon a complaint made againſt the arch-deacon, who is ſaid to have viſited with an hundred horſe in his company, ſo that when he came to a parſonage houſe, he and his retinue devoured all immediately.

PROCURATION *Money*, given to money ſcriveners by ſuch perſons as take up ſums of money at intereſt.

PROCURE'MENT (*procuratio*, L. and *ment*) a getting, or a thing procured.

PROCU'RER, a getter, *&c.* alſo a bawd or pimp.

PRO'CYON (προκύων, Gr.) a conſtellation placed before the *Great Dog*, and thence takes its name. It is *Orion*'s dog. He is reported to have been a great lover of hunting; and for that reaſon has a dog by him. There are alſo a hare and other wild beaſts near him. It has three ſtars, of which the firſt riſes very ſplendid, and reſembles a dog, and thence is called *Procyon*.

To PROD'IGALIZE (of *prodigus*, L.) to be a prodigal, to ſpend profuſely.

PRO'DIGALNESS (*prodigalitas*, L.) laviſhneſs, profuſeneſs, *&c.*

PROD'IGIOUSNESS (of *prodigioſus*, L. and *neſs*) wonderfulneſs, monſtrouſneſs, exceſſiveneſs.

PRODUCE' } (*productio*, L. *produit*, F.)
PRO'DUCT } effect, fruit.

PRODUC'TIVENESS (*productivus*, L.) aptneſs to produce.

PROFANE'NESS (of *profanus*, L. and *neſs*) an abuſing of holy things, impiety; a diſrepect paid to the name of God, and to things and perſons conſecrated to him.

PRO'FILE (*profile*, F. *profilo*, Ital.) ſideways or ſide-view, as a picture in profile, *i. e.* drawn ſide-ways, as a head or face ſet ſideways, as on coins.

PROFILE, is ſometimes uſed for a deſign or deſcription, in oppoſition to a plan or *Ichnography*. Hence

PRO'FILING is deſigning or deſcribing with rule or compaſs.

PROFITABLENESS (of *profitable*, and *neſs*) beneficialneſs, advantagiouſneſs.

PROF'LIGATENESS (*profligatus*, L. and *neſs*) abandonedneſs to debauchery, lewdneſs to the higheſt degree.

PRO'FLUENT (*profluens*, L.) flowing plentifully.

The PROFOUND' (*profundus*, L.) the depth, the abyſs, greatneſs of depth. *Milton.*

PROFOUNDNESS (*profunditas*, L.) depth, deepneſs.

PROG (prob. of *procuratum*, L. gotten) ſomething gotten.

PROGENERA'TION, a breeding or bringing forth. *L.*

PROGNOS'TICK (of προγνωστικὸν, Gr.) a ſign or token that indicates ſomething about to happen.

PROGRES'SIVENESS (of *progreſſif*, F. of L.) the quality of proceeding or going forward.

PROHIBI'TION (in *Law*) a writ iſſued to forbid any court, either ſpiritual or ſecular, to proceed in a cauſe there depending, upon ſuggeſtion that the cognizance thereof does not belong to that court.

PROJEC'TION (in *Mechanicks*) the action of giving a projectile its motion.

PROJECT'ION (in *Perſpective*) the appearance or repreſentation of an object on a perſpective plane.

PROJECTION *of the Sphere in Plano* (in *Mathem.*) a repreſentation of the ſeveral points or places of the ſurface of the ſphere, and of the circles deſcribed thereon, *&c.* as they appear to the eye ſituated at a given diſtance, upon a tranſparent plane, ſituate between the eye and the ſphere.

PROJECTION (with *Alchym.*) is the caſting of a certain imaginary powder, called the *Powder of Projection*, into a crucible full of prepared metal, in order to its being tranſmuted into gold.

PROJECTION *monſtrous*, of an image (in *Perſpective*) is the deformation of an image upon a plane, or the ſuperficies of ſome body, which ſeen at a certain diſtance will appear formous.

Powder of PROJECTION, or the *Philoſopher's Stone*, is a powder ſuppoſed to have the virtue of changing copper, lead, *&c.* into a more perfect metal, as into ſilver or gold, by the mixture of a ſmall quantity with it.

PROJEC'TIVE *Dialling*, a method of drawing, by a method of projection, the true hour lines, furniture, *&c.* on dials, or any kind of ſurface whatſoever, without having any regard to the ſituation of thoſe ſurfaces, either as to declination, inclination, or reclination.

PROLA'TION (in *Muſick*) the act of ſhaking or making ſeveral inflections of the voice in the ſame ſyllable.

PROLEP'SIS (πρόλημψις, Gr.) anticipation, prevention, pre-occupation; a conceiving things in mind before-hand.

PROLIF'ICKNESS, aptneſs to breed.

PROLU'SION (in *Literature*) a term applied to certain pieces or compoſitions, made previouſly to others, by way of prelude or exerciſe.

PROME'THEUS (of προμηθὴς, of πρὸ before, and μῆθος, Gr. council) according to the poets, was the ſon of *Japetus*, the father of *Deucalion*, who firſt made man of clay or earth; whoſe wit *Minerva* admiring, promiſed him any thing that was in Heaven, that he wanted to perfect his work; he coming thither, and ſeeing that all things were animated by heavenly fire, having a little *Ferula* in his hand, put it to the chariot wheel of the ſun, and that being kindled, he brought fire

e earth, and put life and ſoul into hat he had made of clay. *Jupiter* y at him, firſt ſent *Pandora*, the is brother *Epimetheus*, with a box ſband, which after he had opened, out thence ſundry ſorts of diſeaſes, wards commanded *Vulcan* to bind with iron chains, on mount *Cau-* to put an eagle or a vulture daily his liver, which did every night re- to his great torment. He remained ndition, till *Hercules* by his virtue releaſed him.

nterpret this fable thus, that *Pro-* ght the way of fetching fire out of ſtriking them together, and thence to have fetched fire from Heaven. he had his abode on mount *Caucaſus*, nce he continually beheld the ſtars, and ir motions and influences, and thence it out, that he was bound to this . And by the eagle conſuming his ignified how the thought of his ſtu- as it were, prey upon him.

us imagines that this fable is derived ſignification of the word *Magog*, and was the name of *Prometheus*, whi h heart devoured, and conſuming with therwiſe.

ſay, *Prometheus* was a wiſe man, ed the ſtars, on the higheſt part of *caſus*, and that by his putting hea- into his clay man, is meant, his g the dead clayey carcaſes of man- wiſdom, and that the inward troub- d to accompliſh his deſire, might be to a vulture gnawing his entrails.

I'INENTNESS (*prominentia*, L.) a t, or ſtanding forward.

IIS'CUOUSNESS (of *promiſcuus*, L. mixedneſs.

ct PROMISE (with *Moraliſts*) is erſon does not only determine his the performance of ſuch or ſuch a r another hereafter; but alſo ſhews, gives the other a full right of chal- r requiring it from him; bare aſſer- not to be an obligation, neither do s in the future convey a right.

M'ISSORY, one to whom a promiſe

MPTOR (of *promtare*, Ital.) a dic- ſſiſtant to actors in a play; one poſt- the ſcenes, who watches attentively s ſpeaking on the ſtage, ſuggeſting to putting them forward when at a ſtand, cting them when amiſs in their parts.

OMULGE' (*promulgare*, L.) to pub- erly uſed of the *Roman* laws, which g up in the market-place, and ex- publick view for three market days ey were paſſed or allowed.

NA'TION (with *Anat.*) is when the the hand is turned downwards, as *n* is when the back of it is turned

Perſonal PRO'NOUNS (in *Gram.*) are ſuch as are uſed inſtead of names of particular perſons, as *I*, *Thou*, *He*, &c.

PRONOUNS *Relative* (in *Gram.*) are theſe placed after nouns, with which they have ſuch affinity, that without them they ſignify nothing, as *which*, *who*, *that*.

Poſſeſſive PRONOUNS (in *Gram.*) are ſuch that expreſs what each poſſeſſes, as *mine*, *thine*, &c.

Demonſtrative PRONOUNS (in *Gram.*) are ſuch as point out the ſubject ſpoken of, as *this*, *theſe*, &c.

PRONU'BA, a title of *Juno*, given her on account of her being believed to preſide over marriage.

PRONUNCIA'TION (in *Gram.*) the manner of articulating or ſounding the words of a language, repreſented to the eye by writing and orthography.

PRONUNCIA'TION } (with *Paint.*)
PRONOUNC'ING } the marking and expreſſing of all kinds of bodies, with that degree of force neceſſary to make them more or leſs diſtinct and conſpicuous.

PRONUNCIATION (with *Rhet.*) is the regulating and varying the voice and geſture, agreeably to the matter and words, in order to affect and perſuade the hearers.

PROOF (with *Printers*) a printed ſheet ſent to the author or corrector of the preſs, in order to be corrected.

PROOF (in *Arith.*) an operation, whereby the truth and juſtneſs of a calculation is examined and aſcertained.

PROPAGA'TOR (*propagateur*, F.) an increaſer; alſo a ſpreader abroad, *L.*

To PROPEND (*propendere*, L.) to be propenſe.

PROPENSE'NESS (*propenſitas*, L.) propenneſs, readineſs to, inclination, bent of mind.

PROPER (*propre*, F. *proprius*, L.) 1. Peculiar, not belonging to more, not common.

As for the virtues that belong unto moral righteouſneſs and honeſty of life, we do not mention them, becauſe they are not *proper* to chriſtian men, as they are chriſtians, but do concern them as they are men. *Hooker.*

No ſenſe the precious joy conceives,
Which in her private contemplations be;
For then the raviſhed ſpirit the ſenſes leaves,
Hath her own pow'rs, and *proper* actions free.
Davies.

Outward objects, that are extrinſical to the mind, and its own operations, proceeding from powers intrinſical and *proper* to itſelf, which become alſo objects of its contemplation, are the original of all knowledge. *Locke.*

2. One's own.

Now learn the diff'rence at your *proper* coſt,
Betwixt true valour and an empty boaſt.
Dryden.

PROP'ER (in *Phyſick*) ſomething naturally and eſſentially belonging to any being.

PROPER

PROPER (in reſpect to *Words*) is underſtood of their immediate and particular ſignification; or that which is directly and peculiarly attached to them.

PROPER (in the *Civil Law*) is uſed in oppoſition to acquired; for an inheritance derived by direct or collateral ſucceſſion.

PROP'ERNESS (*proprietas*, L. *proprieté*, F.) peculiarneſs, convenientneſs, fitneſs.

PROPERTY (*proprietas*, L. *proprieté*, F.) the right or due that belongs to every perſon, virtue, or natural quality, rightful poſſeſſion of a thing.

PROPERTY (with *Logicians*) is underſtood in a four-fold ſenſe.

1. *Property*, is that which agrees to ſome kind only, altho' not to every perſon comprehended under the ſame kind; as it is proper to man only to be a *Grammarian*, *Poet*, or *Phyſician*, but yet it is not proper to every man to be ſuch.

2. *Property*, is that which agrees to every ſingle perſon, and yet not to a man only.

3. *Property*, is that which agrees to every man, and to man only, and yet not always, as hoarineſs, in old men only, but yet not always, but for the moſt part in old age.

4. *Property*, is when any thing agrees to every man, to man only, and always to man, as *to ſpeak*, *to laugh*, &c.

PROPHANE'. See *Profane*.

PROPHE'SIES (in *Law*) are taken for wizardly foretellings of matters to come, in certain and enigmatical ſpeeches.

PROEHET'ICALNESS (of *prophæticus*, L. *prophétique*, F. of προφητικὸς, Gr. and *neſs*) prophetical nature and quality.

PROPI'TIATORINESS (of *propitiatorius*, L. *propitietoire*, F. and *neſs*) atoning or propitiating quality.

PROPI'TIOUSNESS, favourableneſs.

PROPORTION, a rule or meaſure; the relation which the parts have among themſelves, and to the whole.

PROPORTION (in *Painting*, &c.) is the juſt magnitude of the ſeveral members of a figure, a group, &c. with regard to one another, to the figure, the group, and the whole piece.

PROPOR'TIONABLENESS (of *proportio*, *habilis*, L. and *neſs*) agreeableneſs in proportion.

PROPOR'TIONAL, a quantity either lineal or numeral, which bears the ſame ratio or relation to a third, that the firſt does to the ſecond.

PROPOR'TIONALNESS } proportionality,
PROPOR'TIONATENESS } likeneſs of proportion.

Continued PROPOR'TIONALS, are ſuch that the third number is in the ſame ratio to the ſecond, as the ſecond has to the firſt, and the fourth the ſame ratio to the third, that the third has to the ſecond, as 3, 6, 12, 24.

Mean PROPORTIONALS, are when in three quantities there is the ſame proportion of the firſt to the ſecond, as of the ſecond to the third; the ſame proportion of 2 to 4, as of 4 to 8, and 4 is the mean proportional.

Exceptive PROPOSITION (with *Schoolmen*) is one that is denoted by an exceptive ſign, as *beſide*, *unleſs*.

Excluſive PROPOSITION (with *Schoolmen*) is one denoted by a ſign or character of excluſion, as *only*, *ſolely*, *alone*.

PROPOSITION (in *Poetry*) is the firſt part of an epic poem, in which the author propoſes or lays down, briefly and in general, what he has to ſay in the courſe of his work.

PROPOSITION (in the *Mathem.*) a thing propoſed to be demonſtrated, proved, or made out, either a problem or theorem.

PROPOSITION, is an oration or ſpeech which affirms or denies, or an oration that ſignifies either *true* or *falſe*.

Affirmative PROPOSITION, is that in which the ſubject and attribute are joined or do agree, as *God is a ſpirit*.

Negative PROPOSITION, is that when they are disjoined or diſagree, as *Men are not ſtones*.

A true PROPOSITION, is ſuch as declare a thing to be what it really is; or not to be what it is not.

A falſe PROPOSITION, is ſuch an one as ſignifies a thing to be what it is not, or not to be what it is.

PROPOSITIONS *general* } (with *Logicians*)
PROPOSITIONS *univerſal* }

are known by the ſigns, *Every*, as every covetous man is poor; *No*, as no man can ſerve God and mammon.

PROPOSITIONS *particular*, are known by the ſigns *ſome*, *a certain*, *ſomebody*, as *ſome men are ambitious*.

PROPOSITIONS *ſingular*, are when a proper name of a man is contained in them, as *Cicero* was an orator, *Plato* a philoſopher.

PROPOSITIONS *general contrary*, are ſuch, of which one generally affirms, and the other generally denies, as *all men*, &c. *no man*, &c.

A ſimple PROPOSITION, is that which has but one ſubject, and one attribute.

A compound PROPOSITION, is that which has more than one ſubject, as *life and death*, *health and ſickneſs*, *poverty and riches come from the Lord*.

PROPOSITIONS (by *Logicians*) are reduced to four kinds, which, for the help of memory, are denoted by the four letters, *A*, *E*, *I*, *O*.

A is an univerſal affirmative.
E is an univerſal negative.
I is a particular affirmative.
O is a particular negative.

And for the eaſe of memory, they are compriſed in theſe two verſes.

Aſſerit

Affirit A, *Negat* E, *verum generalitar ambo.*

I *Affirit*, O *Negat*, *ſed particulariter ambo.*

The uſe of a propoſition, is when men, by occaſion of diſcourſe, fall at variance, and cannot agree upon their matter; being both earneſt to know the truth, they bring the matter to a point, debate that, and then go on to another.

A Finite / *Definite* } PROPOSITION { (with *Schoolmen*) is that which declares ſomething determinate on a ſubject, as *a man is a two-footed animal.*

Infinite / *Indefinite* } PROPOSITION { (with *Schoolmen*) is one wherein either one or both the terms are infinite, or have a negative prefixed to them, as *man is not white.*

A Direct PROPOSITION (with *Schoolmen*) is ſuch an one wherein a higher and more general is predicated of a lower and more particular; as *a man is an animal.*

An Indirect PROPOSITION (with *Schoolm.*) is one wherein an inferior is predicated of a higher; as *an animal is Man.*

Hypothetical PROPOSITION (with *Schoolm.*) is one which conſiſts of ſeveral ſimple ones; affected with ſome conditional ones, as, *if the ſun be ſet, it is night.*

Disjunctive PROPOSITION (with *Schoolm.*) is one which conſiſts of ſeveral, affected with a disjunctive conjunction, as, *it is either dark or light.*

A copulative PROPOSITION (with *Schoolm.*) is one that conſiſts of ſeveral, affected with a conjunction copulative; as, *Henry does not ſtand and ſit.*

A modal PROPOSITION (with *Schoolm.*) is one which, beſides the pure matter and form, involves ſome mode or manner of diſpoſition; as, *it is neceſſary that man be rational.*

To PROPOUND[1] (*propoñere*, L.) to make propoſals or offers of a reconciliation of a difference; or upon any buſineſs whatſoever.

PROPRI'ETY (with *Logicians*) is the fourth of the univerſal ideas, and is when the object is an attribute, which, in effect, belongs to the eſſence of the thing; but is not firſt conſidered in that eſſence, but as dependent on the firſt idea, as *diviſible, immortal*, &c.

PROPRIETY (with *Gram.*) is where the direct and immediate ſignification of a *Word* agrees to the thing it is apply'd to.

PRO[1] RATA (in *Commerce*) according to proportion or ſhare.

PRO'SA, a goddeſs of the *Pagans*, who, as they believed, made the infant come in the right manner into the world.

PROSE'LYTES. Theſe were among the *Jews* of two ſorts.

1. The *Proſelytes of Righteouſneſs* and *Proſelytes of the Gate.*

The *Proſelytes* of righteouſneſs ſubmitted to the law of *Moſes*; and the others inhabited among the *Jews*, and were oblig'd to obſerve the ſeven commandments of the ſons of *Noah*, which the *Jews* accounted the law of nature, which all perſons were bound to obſerve, and were;

1. To abſtain from idolatry.
2. To hallow the name of God.
3. Not to commit murder.
4. To abſtain from adultery and inceſt.
5. Not to be guilty of ſtealing.
6. To do juſtice and to ſubmit to it.
7. To forbear eating things ſtrangled and blood.

Theſe the *Jews* believ'd to have been given by God, the firſt 6 to *Adam*, and the laſt to *Noah*; and this was all the revealed religion there was till the time of *Moſes*, which they were obliged to profeſs and promiſed to obſerve.

But as to the *Proſelytes of Righteouſneſs*, they, if men, were obliged to be circumciſed, and to offer ſacrifice. But the women were obliged to receive baptiſm, and to have ſacrifices offered for them.

PROSE'RPINA (ſo called of *Serpendo*, becauſe ſown corn creeps forth into the light; or of Περσεφων, Gr. *Varro*: the daughter of *Jupiter* and *Ceres*, was the wife of *Pluto*, who was forced to ſteal her, all the goddeſſes refuſing him on account of his ill looks, and the darkneſs of his kingdom.

Ceres ſought her for a long time, and at laſt hearing ſhe was in Hell, went thither, and got her to be releaſed, on condition that ſhe had taſted nothing there; but *Aſcalaphus*, telling that ſhe had eaten two or three kernels of a pomegranate, it hinder'd her departure; however, *Ceres* at length obtained of *Jupiter*, that ſhe ſhould have her daughter's company one ſix months, and the other ſix ſhe ſhould be with *Pluto* below. The moral of this is taken to be the ſeed of corn ſown, remaining in the ground in the winter, and ſpringing up in the ſummer.

Others by *Proſerpine* underſtand the moon, and ſay it is becauſe the moon remains as long in the upper, as ſhe does in the lower regions. The ancients called the upper hemiſphere by the name of *Venus*, and the lower by the name of *Proſerpine.*

This goddeſs has three names, either becauſe of three offices that are attributed to her, or becauſe the poets confound the three deities in one. In heaven ſhe is called *Luna*, (the moon) on earth *Diana*, and in hell *Proſerpina.* They ſacrific'd to her a barren heifer.

The ancients painted *Proſerpina* in white garments, filled with flames.

PROSPE'CTIVE, pertaining to viewing, &c.

PROSPE'RITY (*proſperitas*, L.) the condition of a perſon who has all things according to

to his heart's deſire, and who ſucceeds in his undertakings; happineſs, good ſucceſs, good fortune.

PROSPER'ITY (*Hieroglyphically*) was repreſented by an eagle.

PROS'PEROUSNESS (of *proſperous*, L. and *neſs*) proſperity.

PROSTITU'TION (*Metaphorically*) a ſtooping to any mean or baſe action or office.

PROSYL'LOGISM (of προ and συλλογισμος, Gr.) a reaſon or argument produced to ſtrengthen or confirm one of the premiſes of a ſylloeiſm.

PROTEC'TION (in a *Special Senſe*) an exemption or immunity, given by the king to a perſon, to ſecure him againſt law-ſuits, or other vexations; alſo a writing to ſecure from an arreſt for debt.

PROTER'VIA (among the *Romans*) a kind of ſacrifice, in which whatſoever was left of the banquet muſt be burnt.

A PROTEST' (in *Commerce*) a ſummons made by a notary publick to a merchant, *&c.* to diſcharge a bill of exchange drawn on him, after his having refuſed either to accept or pay the ſame.

PROT'ESTANTS, a name aſſumed by the people of ſeveral imperial towns and others in *Germany*, in the year 1529; by reaſon of their proteſting againſt a decree, made in the diet of *Spire* by *Ferdinand*, arch-duke of *Auſtria*, and other *Roman Catholick* princes, who demanded liberty of conſcience, till a council was held in purſuance of a decree, made in 1526.

This name of *Proteſtant* was at that time confin'd to thoſe people before-mention'd; but the reformation of religion ſpreading far and near in ſeveral parts of *Europe*, it has been aſſumed generally by all thoſe who have reformed from popery, how much ſoever diverſified among themſelves, and in contradiſtinction to thoſe of the popiſh religion.

PROTEVANGE'LION, a book aſcrib'd to St. *James* the apoſtle, treating on the birth of the *Virgin Mary*, and *Jeſus Chriſt*. *Poſtulus* brought this book from the eaſt, affirming that it was publickly read in the eaſtern church, and formerly believ'd to have been written by St. *James*, firſt biſhop of *Jeruſalem*. This copy he tranſlated into *Latin*, but the many fabulous relations found in it, make it be accounted ſpurious.

PRO'TEUS (πρωτευς, q. πρωτος, Gr. the firſt and moſt ancient of the gods) according to the poets, was one of the ſons of *Oceanus* and *Thetis*, *Neptune*'s ſhepherd, or keeper of his *Phoci*, or ſea calves. Others ſay he was the ſon of *Neptune* and *Phœnice*, and that *Neptune*, taking a peculiar delight in variety of ſhapes and figures, and the power of tranſmutations he was wont to beſtow it on his favourites, and beſtowed it on his ſon *Proteus* in the higheſt degree. The *Latins* call him *Vertumnus*, becauſe he could turn himſelf into all ſorts of ſhapes and figures, and was a notable fortune-teller; but thoſe who pretended to make uſe of him, were to ſurprize him, and bind him faſt, until he took his proper ſhape, and told them what they wanted.

He was repreſented riding in a chariot drawn by ſea cattle, a ſort of horſes with two legs, and tails like fiſhes. Hiſtorians ſay he was a king of *Carpathus*, an iſland in the *Mediterranean Sea*, and that for his great wiſdom and juſtice he was choſen to be a king of *Egypt*, and after his death deified by his people. The reaſon why he was ſaid to be a ſea god, and the feeder of ſea calves, is becauſe his dominion was upon the ſea ſide, and his ſubjects were very ſkillful in maritime affairs, and it being the cuſtom of the kings of *Egypt* to wear diadems, on which were the repreſentations or figures of various things, as a lion, a dragon, a tree, fire, *&c.* thence aroſe the fiction, that *Proteus* could change himſelf into all ſhapes. This *Proteus* or *Vertumnus*, was *Vaſores*, king of *Egypt*, four years before the *Trojan* war, *Anno Mundi* 2758. *Paris* went to him after he had ſtolen *Helena*.

PROTHON'OTARY (of the *Common Pleas*) enters and enrolls all declarations, pleadings, aſſizes, judgments, and actions, *&c.*

PROTRU'SION (of *protrudere*, L.) a thruſting or putting forth.

PROTU'BERANTNESS, a bunching out.

PROUD (prude, *or* prute, *Sax.*) 1. Too much pleaſed with himſelf.

The *proudeſt* admirer of his own parts might find it uſeful to conſult with others, tho' of inferior capacity. *Watts.*

2. Elated, valuing himſelf.

Fortune, that with malicious joy,
Does man her ſlave oppreſs,
Proud of her office to deſtroy,
Is ſeldom pleas'd to bleſs.
Dryd. Her.

In vain of pompous chaſtity you're *proud*,
Virtue's adultery of the tongue, when loud.
Dryden.

High as the mother of the Gods in place,
And *proud*, like her, of an immortal race.
Dryden.

3. Arrogant, haughty, impatient.

The patient in ſpirit is better than the *proud* in ſpirit. *Eccleſiaſtes.*

4. Grand, lofty, ſplendid, magnificent.

Storms of ſtones, from the proud temple's height
Pour down, and on our batter'd helms alight.
Dryden.

PROUD'ISH (of pnuz, *Sax.*) a little proud.

To be PROUD (ſpoken of *Dogs*) to be deſirous of copulation.

PLUNDER

PROUDNESS (of ꝑꝛuꝫ or ꝑꝛuꝺian, and nerre, *Sax.*) pride.

PROVEND' } (according to ſome, of
PROVEND'ER } *præbendo*, L. affording) a meaſure containing the quantity of grain uſually given to a horſe or other beaſt of labour, for his ordinary ſuſtenance.

To go to PROVEND (in *Monaſteries*) is to go to meals.

PROVERB (*proverbium*, L.) a conciſe, witty, and wiſe ſpeech, grounded upon long experience, and containing for the moſt part ſome good caveat.

PROVI'DED (*pourveneu*, F.) on condition.

PROV'IDENCE (*providentia*, L.) fore-wit, warineſs, forecaſt; but more eſpecially the fore-ſight or ſupreme intelligence of God, and his government of all created beings; or the conduct and direction of the ſeveral parts of the univerſe, by a ſuperior intelligent being.

The notion of *Providence* is very ancient, even in the heathen theology; it is mentioned by *Thales*.

It is founded on this ſuppoſition, that the Creator has not ſo fixed and aſcertained the laws of nature, nor ſo connected the chain of ſecond cauſes, as to leave the world to itſelf; but that he ſtill holds the reins in his own hands, and occaſionally intervenes, alters, reſtrains, inforces, ſuſpends, &c. thoſe laws by a *particular Providence*.

The *Epicureans* deny any *Providence*, as thinking it inconſiſtent with the eaſe and repoſe of the divine nature to meddle with human affairs.

Others deny the exiſtence of a *Providence*, from the ſeemingly unjuſt diſtribution of good and evil, which ſeem to fall indiſcriminately on the juſt and unjuſt.

Simplicius argues thus for a *Providence*: if God does not look after the affairs of the world, it it either becauſe he cannot or he will not; but the firſt is abſurd, ſince to govern can't be difficult, where to create was eaſy; the latter is both abſurd and blaſphemous.

Univerſal PROVIDENCE (in *God*) is that whereby he takes care of all things in general, but of mankind eſpecially.

Particular PROVIDENCE (of *God*) is that whereby he ſuperintends and takes care of every individual thing in the world; continuing them in their beings, diſpoſing of their operations and effects in ſuch a wiſe order, as may be moſt ſuitable to thoſe wiſe ends and purpoſes, for which they are deſigned.

PROVIDENCE (by the *Ancients*) was repreſented as a lady with a ſcepter in her hand, and pointing to a globe, lying at her feet, with her other hand; ſometimes ſhe was pictured holding a rudder and globe in her hands, at other times with a *Cornucopia* and a veſſel full of corn at her feet.

PROVIDENCE (*Hieroglyphically*) was by the *Egyptians* repreſented by a baſiliſk, with the head and eyes of a hawk, becauſe it is related of it, that there is no other creature fuller of ſpirits and vigour. It is alſo reported of a baſiliſk that it kills at a diſtance, only by ſending forth from its eyes a ſecret poiſon, which it conveys to the creature with whom it is diſpleaſed.

PROVIDENCE (in *Painting*) is repreſented as a lady lifting up both her hands to Heaven, with theſe words, *Providentia Deorum*; or with a globe at her feet, and holding a ſcepter in her right hand, and a *Cornucopia* in her left.

PROVIDEN'TIALNESS (of *providentia*, L. and *neſs*) the happening of a thing by divine providence, providential effect.

PROV'IDENTNESS, thriftineſs, ſavingneſs.

PROV'INCE (with *Eccleſiaſticks*) an archbiſhoprick; alſo the extent of the juriſdiction of an archbiſhop.

The ſeven united PROVINCES of the *Netherlands*, the provinces of *Gueldorland*, *Zutphen*, *Holland*, *Zealand*, *Utretch*, *Friezland*, *Over-Yſſel*, and *Groeningen*, who in the year 1579, at *Utrecht*, made a firm alliance, whereby they united themſelves never to be divided: yet reſerved to each province all its former rights, laws and cuſtoms.

PROVI'SO (in *Law*) concerning matters judicial, is whereof the plaintiff in an action deſiſts in proſecuting his ſuit, and does not bring it to trial in due time, the defendant in ſuch caſe may take out the *Venire facias* to the ſheriff, which hath in it theſe words, *Proviſo quod*, &c.

PROVO'CATIVENESS, provoking nature or quality.

PROX'IES, annual payments made by the parochial clergy to the biſhop, &c. on viſitation,.

PRU'DENCE (*prudentia*, L.) wiſdom, the firſt of the cardinal virtues, which teaches us to govern our lives, manners and actions, according to the dictates of right reaſon.

PRUDENCE (by *Moraliſts*) is defined to be a habit of the mind, whereby a man judges and determines truly how he ſhould act and proceed; what he ſhould do or avoid in all things relating to his advantage, temporal or eternal, ſo as to render himſelf happy both here and hereafter.

PRUDEN'TIALNESS (of *prudens*, L. and *neſs*) prudence.

PRU'DENTNESS (*prudentia*, L.) prudence, prudent management.

PRUNEL'LA (in *Medicine*) a drineſs of the throat and tongue, happening in continual fevers, eſpecially acute ones, attended with a heat and redneſs of the throat, and ſcurf covering the tongue; ſometimes whitiſh, and ſometimes blackiſh.

PRURI'GINOUSNESS (of *prurigineſus*, L. and *neſs*) itchineſs, the having the itch.

PRYK, a kind of ſervice or tenure, an old-faſhioned ſpur with one point only, which the tenant holding land by this tenure was to find for the king.

PRY'ING (*incert. Etym.* except of *provant*, F. making a trial of) ſearching, enquiring, or diving into.

PSALMOG'RAPHIST (ψαλμογραφος, of ψαλμὸς, and γραφειν, Gr. to write) a writer of pſalms.

PSATYRI'ANS, a ſect of the *Arians*, who held that the ſon was not like the father in will, that he was taken from or made of nothing, and that in God, generation was not to be diſtinguiſhed from creation.

PSE'PHOMANCY (ψηφομαντία, of ψηφος, a ſtone, and μαντία, Gr. divination) a divination by pebble-ſtones, diſtinguiſhed by certain characters, and put as lots into a veſſel, which, having made certain ſupplications to the gods to direct them, they drew out, and according to the characters, conjectured what ſhould happen to them.

PSEU'DO (of ψευδὴς, Gr. falſe, counterfeit) a term or particle uſed in the compoſition of many *Latin* and *Engliſh* words.

PSEUDO-MECHANI'CAL (of ψευδος, falſe, and μηχανικὸς, Gr.) contrary to the laws of mechaniſm.

PSEUDO-PRO'PHESY (of ψευδοπροφητία, Gr.) falſe propheſy.

PSI'LOTHRIX (of ψιλὸς, naked, and θριξ, Gr. hair) a depilatory or medicament proper to make the hair fall off.

PSY'CHE (ψυχὴ, Gr. the ſoul or life) a goddeſs by which the ancients ſeem to mean the human ſoul, ſhe was repreſented with the wings of a butterfly on her ſhoulders, to intimate by the nimbleneſs of that creature, the activity, nature and properties of the ſoul.

PSYCHOL'OGIST (of ψυχολογικος of ψυχη, the ſoul, and λεγω, Gr. to ſay) one who treats concerning the ſoul.

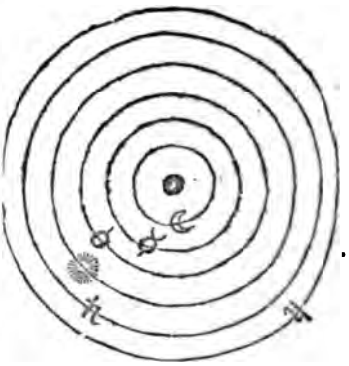
PSYCHROM'ETER (of ψυχρος, cold, and μετρον, Gr. meaſure) an inſtrument for the meaſuring the degree of moiſture or humidity of the air.

PSY'CHOMANCY (of ψυχομαντία, of ψυχὴ, the ſoul, and μαντία, Gr.) a divination by the ghoſts, ſouls, or ſpirits of dead perſons.

PTOLEMA'ITES (ſo named after *Ptolemy* their leader) a branch of the *Gnoſticks*, who held that the law from *Moſes* came part from God, part from *Moſes*, and part from the traditions of the doctors.

PTOLEMA'ICK *Syſtem* (of the *Heavens*) that ſyſtem, which was invented by *Ptolemy*, the great *Alexandrian* aſtronomer, the illuſtrator and maintainer of it, though the invention was much older, having been held by *Ariſtotle*, *Hiparchus*, &c.

This is an *Hypotheſis* order or diſpoſition of the heavens and heavenly bodies, wherein the earth is ſuppoſed to be at reſt and in the center, and the heavens to revolve round it from *Eaſt* to *Weſt*, carrying with them the ſun, planets and fix'd ſtars, each in their reſpective ſpheres. Next above the earth is the *Moon*, then the planet *Mercury*; next *Venus*, above her the *Sun*; next above him *Mars*, and then *Jupiter*; beyond him *Saturn*: over which are placed the two *Chryſtalline* ſpheres; and laſtly, the *Primum mobile*, ſuppoſed to be the firſt heaven, that gives motion to all the ſpheres. See *Syſtem*.



This ſyſtem was generally believed, till the diſcovery of *America* diſproved one part of it, and the conſideration of the rapid motion of the ſun, and the other planets, put *Nicholas Copernicus*, a famous *German* mathematician, about 200 years ago, upon forming a new *Syſtem* that might be more conſiſtent with the celeſtial phænomena; and late improvements have put this *Ptolemaick Syſtem* quite out of countenance; and even demonſtration is not wanting to confute it. See *Copernican Syſtem*.

PU'BERTY (*pubertas*, L.) the age when the hair begins to grow viſible upon the privities of either ſex.

Among the *Jews* it was reckoned from 13 years of age to 13 and a half, and then were reckoned young men, and were obliged to the obſervance of all the precepts of the law, and in particular were obliged to marry.

The time of puberty for the maids began at 12 years old, and ended at 12 and a half, unleſs nature was ſo backward as to ſhew no viſible ſigns, and at the end of the time of her pubertiſhip ſhe was at liberty, and her father had no longer any power to hinder her from marrying.

Among the *Romans* it was reckoned from the age of 14 to 16, ſo that when they entred upon the 17th year, they took the *Toga virilis*, as then commencing men; but among the *Athenians* it extended to the 18th year.

PUBLICANS, among the *Jews* were generally looked upon as the vileſt, by vile impoſitions

ſedition getting the appellations of extortioners, thieves or pick-pockets; the *Jews* were ſo averſe to theſe people, that they would not allow them into their temple or ſynagogue, nor admit them to partake of their publick prayers or offices of judicature, nor even take their evidence in their courts of law.

PUB'LICK *Faith*, (in the reign of king *Charles* I.) a pretence or cheat to raiſe money upon the publick faith of the nation, to make war againſt the king, about the year 1642.

PUB'LICKNESS (of *publicus*, L. and *neſs*) manifeſtneſs; a being expoſed to all perſons, or to many.

PUD'DLE (*patrovillis*, F.) a hole or lower place on the ground, with ſtanding water.

To PUDDLE (*patroviller*, F.) to move or ſtir water with the hands, *&c.*

PUDICI'TIA, a goddeſs adored at *Rome*, repreſented as a woman veiled, of a very modeſt countenance, ſhe had two temples, one for the wives of the *Patricians*, and another for thoſe of the *Plebeians*.

PUD'LAYS, pieces of ſtuff to do the office of levers or hand-ſpikes.

PUERILE'NESS (*puerilitas*, L.) childiſhneſs, boyiſhneſs.

PUFF! (at *Sales* or *Auctions*) one that attends, to bid money for the goods put up to ſale, to draw in others to out-bid him; alſo to advance the value or character of any thing privately to make others buy it, or to have a good opinion of it.

PUGNA'CIOUSNESS (of *pugnax*, L. and *neſs*) fighting diſpoſition.

PUIS'SANTNESS (of *puiſſant*, F. and *neſs*) mightineſs, *&c.*

PUIS'NE, a younger born, or a child born after another.

PUL, a general name which is given by the *Perſians*, to all the copper-money current in the empire.

PU'LIOL, a ſort of herb, puliol-royal, penny-royal.

To PULL (pullian, *Sax.*) 1. To draw violently towards one.

Ill fortune never cruſhed that man, whom good fortune deceived not; I therefore have counſelled my friends to place all things ſhe gave them ſo, as ſhe might take them from them, not *pull* them.

Ben. Johnſon's Diſcovery.

2. To draw forcibly.

He was not ſo deſirous of wars, as without juſt cauſe of his own to *pull* them upon him.

Hayward.

3. To pluck, to gather.

When bounteous autumn rears his head,
He joys to *pull* the ripen'd pear.

Dryden.

4. To pull down; to degrade.

He begs the gods to turn blind fortune's wheel,
To raiſe the wretched and *pull down* the proud.

Roſcom.

What title has this queen but lawleſs force?
And force muſt *pull* her *down*.

Dryden.

PUL'LET (of a *Ship*) a cloſe room in the hold, in which, laying ſome pigs of lead, or other weighty things, ſhe may be ſufficiently ballaſted with leſs of little of her hold, and more room left for the ſtowage of goods.

PUL'MONARY *Veſſels* (with *Anat.*) thoſe veſſels which carry the blood from the heart to the lungs, and back again; being the pulmonary vein, and the pulmonary arteries.

PUL'PIT (*pulpitum*, L.) a place erected for ſpeaking publickly.

PUL'POUSNESS (of *pulpoſus*, L. and *neſs*) fulneſs of pulp.

PULSE (*puls*, L.) all ſort of grain contained in ſhells, huſks or cods, as beans, peas, *&c.*

PULSE (*pulſus*, L.) is the immediate index of the heart, by the mediation whereof the blood is diffuſed thro' the whole body, which is affected indifferently thereby, according to the different motion thereof; or the pulſe is the beating and throbbing of the arteries; that reciprocal motion of the heart and arteries, whereby the warm blood, thrown out of the leſt ventricle of the heart, is ſo impelled into the arteries, to be by them diſtributed thro' all the parts of the body, as to be perceivable by the touch of the finger.

Unequal PULSE (with *Phyſicians*) is either in reſpect of time or ſtrength, *i. e.* it either ſtrikes quicker or ſlower, or elſe ſtronger or weaker.

Interrupted PULSE, is either when the ſtrokes are much ſmaller than uſual, or when their intervals are much greater.

Increaſe PULSE, is a pulſe whoſe ſtroke is very hard, or elſe this ſtrength is made up with the multiplicity and frequency of mications, as in the height of fevers.

Remiſs PULSE, is a pulſe whoſe ſtrokes are leſs quick or leſs ſtrong, and in ſickneſs indicate more danger than in the other.

Deep PULSE, is more frequent in old folks than in young, and ſhews a diſpoſition to aſthma's, lethargy, and melancholy, *&c.*

Superficial PULSE, is one which ſhews an exact temperament of body, and a merry diſpoſition of mind.

Trembling PULSE, indicates great extremity.

Wandering PULSE, is one which is ſometimes felt in one place, and ſometimes in another, and ſometimes no where, and is never but a few minutes before death.

A ſtrong PULSE, denotes a briſk and copious influx of the nervous juice into the *Villi* of the heart.

A ſlow PULSE, denotes a ſlowneſs of the influx of the nervous juice from the brain into the *Villi* of the heart.

A quick PULSE, intimates acrimonies, ſpirits, agitated fevers, phrenzies.

A weak PULSE, denotes the contrary to the former.

An intermitting PULSE, denotes that life is in a ſlippery ſituation.

A hard PULSE, ſignifies that the membrane of the artery is drier than ordinary.

A ſoft PULSE, denotes the contrary to that before mentioned.

PUL'SION (in *Phyſicks*) the ſtroke by which any medium is affected, by the motion of light, ſound, *&c.* thro' it.

PUL'VERABLE, that may be powdered.

To PUL'VERIZATE (*pulverizare*, L.) to reduce to powder.

PULVERULENCE (*pulverulentus*, L.) duſtineſs.

PULVIS *fulminans* (with *Chymiſts*) the thundering powder, a mixture of three parts of ſalt petre, two of tartar, and one of brimſtone, all finely powdered. A ſmall part, even a ſingle dram of this being put into a ſhovel over a gentle fire, till it melts by degrees, and changes colour, will go off with a noiſe like that of a muſket, but hurts no body in the room, by reaſon its force tends chiefly downward.

PUMICE-STONE (*pumex*, L. and migrean, *Sax.*) a ſpungy, light, crumbling ſtone, caſt out of mount *Ætna*, and other burning mountains; uſed in graving, poliſhing, and other uſes.

Air PUMP. See *Machina Boyliana*.

PUN (prob. of punnian, *Sax.* of *pointe*, F. and *punctum*, L.) a quibble, or playing with words.

PUNCH, for chamber maids, is made without water, of lime juice, with the juice of orange and lemon, twice as much wine as lime juice, and four times as much brandy and ſugar.

PUNCH (*incert. Etym.*) a drinkable well known.

A PUNCH (*poinçon*, F.) an inſtrument for making holes.

PUNCH HORSE (with *Horſemen*) is a well-ſet, well-knit horſe, having a ſhort back, thick ſhoulders, with a broad neck, and well lined with fleſh.

PUN'CHINS } (with *Architects*) pieces
PUN'CHIONS } of timber raiſed upright under the ridge of a building, wherein the little forces, *&c.* are jointed.

PUNCHION, a little block or piece of ſteel, on one end of which is ſome figure, letter, or mark engraven, either in *Creux* or in *Relievo*, impreſſions of which are taken on metal or ſome other matter, by ſtriking it with a hammer on the end not engraved.

PUNCHION (for *Coining*) a piece of iron ſteeled, whereon the engraver has cut in *Relievo* the ſeveral figures, arms, effigies, inſcription, *&c.* that are to be in the matrices wherewith the ſpecies are to be marked.

PUNCHIONS (for *Printing*) are made of ſteel as before, uſed in ſtamping the matrices, wherein the types or printing characters are caſt.

PUNCHIONS, are alſo various, uſed by ſeveral artificers in iron, ſteel and other metals.

PUNCTIL'IOUS (*pointilleux*, F.) exceptitious, captious; alſo of ſmall conſequence.

PUNCTIL'IOUSNESS (of *pointilleux*, F. and *neſs*, triflingneſs, aptneſs to take exceptions.

PUNC'TION } (in *Surg.*) an aperture
PUNC'TURE } made in the lower belly in dropſical perſons to diſcharge the water.

PUNCTUALNESS, exactneſs, regularneſs.

UN'GENTNESS (of *pungent*, L.) prickineſs, ſharpneſs.

PU'NINESS (of *puiſne*, F. younger, and *neſs*) weakneſs, tenderneſs, unthrivingneſs, ſpoken of children.

PUN'NING (*parler par pointe*, F. q. d. with a ſharp or pointed word) uſing words of a like or near ſound in a ſatyrical or bantering ſenſe.

PU'PIL (in *Civil Law*) a boy or girl not yet arrived at a ſtate of puberty, *i. e.* 14 years of age the girl, and 21 the boy.

PU'PILAGE (of *pupillus*, L. an orphan, and *age*) minority; alſo guardianſhip.

PUPIL'LA (with *Oculiſts*) the round aperture of the *Tunica Uvea* in the eye; ſo called becauſe it repreſents your image, when look'd into, no bigger than *Pupilla*, L. a little puppet.

PUPILLARITY, the ſtate or condition of a pupil.

PUP'PET (of *poupée*, F. *pupa*, L.) a ſort of baby or little figure of a man, *&c.* made to move by lines, *&c.* on ſtages and in puppet ſhows.

PUR'CHASE (in *Law*) ſignifies the buying or acquiſition of lands or tenements with money, by deed or agreement; and not obtaining by deſcent or hereditary right.

PURCHASE (of *pourchaſſer*, F.) a thing bought or to be bought, as land, houſes, *&c.*

PURE *Mathematicks*, are arithmetick and geometry, which only treat of number and magnitude, conſidered abſtractedly from all kind of matter.

PURE'NESS (*puritas*, L. *pureté*, F.) purity, unmixedneſs, unſpottedneſs, unſtainedneſs, unblemiſhedneſs, innocency.

PURGA'TION } (with *Phyſicians*) purg-
PUR'GING } ing by ſtool, is an excretory motion, quick and frequent, proceeding from a quick and orderly contraction of the carneous fibres of the ſtomach and inteſtines, whereby the chyle, excrements and corrupted humour, either bred or ſent there from other parts, are protruded from part to part, till they are quite excluded the body.

PURGATION (in *Pharmacy*) the cleanſing

ing of a medicine, by retrenching its ſuperfluities, *&c.* as ſtones out of dates, tamarinds, *&c.*

PUR'GATIVE, of a purging quality.

PUR'GATIVENESS (of *purgatif*, F. and *ive*) purging, purifying or cleanſing quality.

PUR'GATORY (*purgatorium*, of *purgare*, L. to cleanſe or purge) is ſuppoſed to be a place to which thoſe perſons ſouls go by way of puniſhment after the ſeparation from the body, who have not expatiated their ſins by acts of ſorrow and penance in this life, where they are to bear a temporary puniſhment hereafter.

The *Roman Catholicks*, to ſhorten this time of puniſhment, conceive the prayers and works of ſupererogation of perſons on earth, and interceſſion of ſaints in Heaven, to have a very great efficacy.

This doctrine was a ſtranger in the Chriſtian church for the firſt 600 years, but in the times of groſs ignorance, when viſions, lyes, and legends prevailed much, it crept into the *Roman* church, but the *Greeks* would never receive this doctrine.

At firſt it became a cuſtom among the Chriſtians to viſit the tombs and burying-places of martyrs, in order to excite their minds and raiſe their courage, to be able to undergo martyrdom; there they repeated what this and that ſaint had done and ſuffered, and commended and praiſed them for them: then they intimated how agreeable it would be to the ſaint, if thoſe who were living would imitate them. From this they proceeded to ſay, that they *did hear* and approve their reſolutions.

And as opinions concerning the ſtate of the ſoul before the day of judgment grew into vogue, they imagined them not ſo compleatly happy as they might be, and thence began the cuſtom of praying for them, and not long after they proceeded to pray to them.

With theſe notions came in the doctrine of ſaying maſſes for ſouls departed, and building monaſteries, and leaving large ſums for ſaying maſſes, *&c.*

PURIFICA'TION, a ceremony of the *Jewiſh* religion, ordained by the law of *Moſes*; where 'tis ſaid, *That a woman ſhould keep within 40 days after her lying-in, if ſhe was delivered of a Son, and 80 if a Daughter*, and when that time was expired, ſhe was to go to the temple and offer a lamb, with a young pigeon or turtle dove; or if ſhe were poor, two pigeons or two turtles.

The Feaſt of the PURIFICATION, among *Chriſtians*, is obſerved in honour of the *Virgin Mary*'s going to the temple, where according to cuſtom ſhe preſented our Saviour *Chriſt*, and offered two turtles for him.

There is in the *Bibliotheca Patrum*, a homily upon this feaſt, written by *Methodius*, a biſhop of *Tyre*, who lived in the third century.

Pope *Sergius* I. added the proceſſion with wax tapers, to give (as the Papiſts pretend) a more ſenſible repreſentation of the myſtery, and from thence it was called *Candlemas-day*.

PURIFICA'TORY (*purificatorius*, L.) of a cleanſing qua'ity.

PU'RIM (פורים *Heb.* i. e. lots, on account of the lots, mentioned in the 9th Chap. of *Eſther*) a name given by the *Jews* to one of their feaſts, celebrated in commemoration of *Eſther*, who prevented the people of the *Jews* from being intirely deſtroyed by the conſpiracy of *Haman*.

PU'RITANS, a ſort of ſtrict *Calviniſts*, who appeared in *England* between the years 1565 and 1568, of which the celebrated *Thuanus* gives the following account.

'In *England*, *Coleman*, *Burton*, and *Haſlingham*, and others of the ſame opinion, 'who believed, or at leaſt pretended ſo, that 'their ſcheme of religion was more pure and 'unexceptionable, than that of others, began to queſtion the received diſcipline of the 'church of *England*, and to oppoſe the liturgy and authority of the biſhops, ſaying 'that theſe differed but little from the church 'of *Rome*, and that for their parts they thought 'themſelves obliged to the plan of *Geneva*; 'who altho' they received checks at firſt, 'yet their party encreaſed to a conſiderable 'number.

'There were ſome biſhops even inclinable 'to their perſuaſion, beſides others of the lay 'gentry, who had a mind to have ſome more 'of the church lands, not to mention the 'common people, who are commonly in love 'with novelty, and were beſt pleaſed with 'thoſe that made moſt noiſe againſt them.'

To this account of the *Puritans* a certain author adds, with all juſt and due deference to the authority of this great foreigner; tho' it muſt be allowed, that there might be *Enthuſiaſts* among them, there was a great deal of piety and ſincere religion among thoſe people called *Puritans*, which could not be deny'd even by ſome who were of a quite contrary opinion to them.

PURITANISM, the principles and doctrines of the *Puritans*, a ſect of ancient diſſenters from the church of *England*.

PU'RITY (*puritas*, L. *pureté*, F.) pureneſs.

PURITY (*Hieroglyphically*) with the noble diſpoſitions of the mind, was ſignified by a cock, there being no bird of a more generous and braver courage, undaunted at the ſight of imminent dangers.

PURLIEU-MAN, one who is allowed to hunt or courſe in his own purlieu, with certain limitations.

PUR'LING (*ſbeliquans*, L.) running with a murmuring noiſe, as a ſtream or brook does.

To PURLOIN' (*pourloigner*, F.) to pilfer, to filch, properly to get privily away, to lurch.

PUR'PLISH, inclining to a purple colour.

PURRING

PURRING, a word formed from the ſound or continuation of the letter *R*) the noiſe of a cat.

PURSE (with the *Grand Signior*) a gift or gratification of 500 crowns.

PURSE *of money* (in the *Levant*) about 312 pounds ſterling; ſo called becauſe all the *Grand Signior*'s money is kept in leather purſes or bags of this value in the ſeraglio.

PUR'SEVANT (*pourſuivant*, F.) an officer, a ſort of ſerjeant at arms, to be ſent upon any ſpecial occaſion or meſſage; but more eſpecially for the apprehending a perſon who has been guilty of an offence.

PUR'ULENCE } (of *purulentus*, L.
PUR'ULENTNESS } and *neſs*) fulneſs of matter or corruption.

To PUSH (*pouſſer*, F.) 1. To make a thruſt.

But iſſues, ere the fight his dread command,
That none ſhall dare
With ſhorten'd ſword to ſtab in cloſer war,
Nor *puſh* with biting point, but ſtrike at length. *Dryden.*

2. To make an effort.

War ſeem'd aſleep for nine long years, at length
Both ſides reſolved to *puſh*, we try'd our ſtrength. *Dryden.*

3. To make an attack.

PUSH. 1. Thruſt, the act of ſtriking with a pointed inſtrument.

Ne might his corſe be harmed
With dint of ſword or *puſh* of pointed ſpear. *Spenſer.*

2. An impulſe, force impreſſed.

Jove was not more
With infant nature, when his ſpacious hand
Had rounded this huge ball of earth and ſeas
To give it the firſt *puſh*, and ſee it roll
Along the vaſt abyſs. *Addiſon's Guardian.*

PUSILLANI'MOUSNESS (*puſillanimité*, F. of L.) want of courage.

A PUS'LE } (prob. of *poeſeſe*, Du.) a
A PUZ'ZLE } dirty ſlut.

PUSSA (among the *Chineſe*) a goddeſs called by ſome authors the *Cybele*, of the *Chineſe*.

This idol is repreſented ſitting on the flower of the lote tree, above the top branches of the tree, laying her two hands one upon another on her breaſt; beſides which ſhe has alſo ſixteen arms, ſtretched out eight on the right ſide, and eight on the left, holding in each hand either a ſword, knife, book, baſon, wheel, or other myſterious and ſymbolical things.

This idol is adorned with very coſtly ornaments, ſhining with diamonds, and other precious ſtones.

To PUT *a horſe* (with *Horſemen*) ſignifies to break or manage him; and thus they ſay, *put your horſe upon caprioles or curvets; this horſe was not well put; your horſe puts and reſts preſents himſelf upon raiſed airs.*

To PUT *a horſe upon the Haunches*, ſignifies to make him bend them in galloping in the manage, or upon a ſtop.

PU'TIDNESS (*putiditas*, L.) ſtinkingneſs, *&c.*

PUT'LOCK } (with *Carpenters*) they are
PUR'LOG } thoſe pieces that lie horizontally to the building, one end lying into it, and the other end reſting upon the *Ledger*, which are thoſe pieces that lie parallel to the ſide of the building.

PUTREFAC'TION (with *Naturaliſts*) is defined to be a ſlow kind of corruption in bodies, generally wrought by the moiſture of the air, or ſome other ſurrounding fluid matter, which quite changes the texture, and ſometimes the figure of the mixed body from what it was before.

PU'TRIDNESS (of *putredo*, L. and *neſs*) corruptedneſs, rottenneſs.

PUZ'ZLING (q. d. *poſling* or *poſſ*) perplexing, *&c.*

PYANE'PSIA (πυανεψια Gr.) a feſtival celebrated by the *Athenians* in the month *Pyanepſion*, anſwering to our *September*.

PY-BALD *Horſe*, is one that has white ſpots upon a coat of another colour, as *bay*, *iron grey*, or *dun* colour.

PY'BALDNESS, the being of two colours.

PYGMIES (πυγμαῖοι, Gr.) a fabulous people of the ancients, who are ſaid to be perpetually at war with the *Cranes*, and being not above one cubit high, are ſaid to have all their houſhold-ſtuff, and even the natural production of their country proportionable. Their women were ſaid to bear children at five years old, and to grow old at eight. They report that they ride upon goats in the ſpring time, armed, and march towards the ſea-ſide to deſtroy the cranes neſts and their eggs, or elſe the cranes would deſtroy them. *Pliny* places them in the *Eaſt Indies*, *Strabo* in the remoteſt parts of *Africa*, and *Ariſtotle* near the river *Nile* in *Egypt*.

PY'RAMID (of πυραμὶς of πῦρ, Gr. fire, becauſe flames of fire grow from a breadth at bottom, to a ſharp point) an obeliſk.

Geometrick PYRAMID, a ſolid ſtanding on a ſquare baſis, and terminating at the top in a point; or a body whoſe baſe is a polygon, and whoſe ſides are plain triangles, their ſeveral tops meeting together in one point.

A PYRAMID (*Hieroglyphically*) was put to repreſent the nature of the ſoul of man.

PYRAMID (in *Architect.*) a ſolid, maſſy edifice, which from a ſquare, triangular, or other baſe, riſes diminiſhing to a vertex or point.

PYRAM'IDAL *Number* (*Arith.*) are the ſums of polygonal numbers, collected after the

he ſame manner as the polygon numbers themſelves are extracted from arithmetical progreſſions.

PYRAMIDA'LE *corpus* (with *Anat.*) a lexus of blood veſſels on the back of the ſticles; called ſo from its pyramidal form, he ſame as *Corpus varicoſum.*

PYRAMIDA'LES *muſculi* (*Anat.*) certain muſcles which take their name from heir reſemblance to a *Pyramid*; certain muſcles of the noſtrils and the *Abdomen*, the laſt of which lie upon the loweſt tendons of the *recti*; ſo that they proceed from the *Os pubis*, he higher they climb the narrower they grow, nd end about the navel in the white ſeam.

PYRAM'IDAL } of, belonging, or
PYRAMID'ICAL } like to a *Pyramid.*

PYRAMID'ICALLY, in the form of a *Pyramid.*

PYRAMID'ICALNESS (of *pyramidal*, F. of *pyramidalis*, L. and *neſs*) of a pyramidal form.

PYRAMIDOID' (of πυραμὶς and εἶδος, Gr. form) is what is ſometimes called a paraolick ſpindle, and is a ſolid figure formed by the revolution of a parabola round its baſe or greateſt ordinate.

PYRAMIDOG'RAPHER (of πυραμὶς and γραφὶς, Gr.) a deſcriber of *Pyramids.*

PY'RAMIDS (of *Egypt*) one of the ſeven wonders of the world, are huge piles of building, within three leagues of *Grand Cairo.* There are three principal ones, different in dimenſions; of which two are ſhut up, and the third is open. This is 520 feet high, and 832 feet ſquare; it has 208 ſtone ſteps, each ſtone about three feet thick, and thirty feet long. At one of the angles is a little ſquare room, and at the top a very fine platform of twelve great ſquare ſtones, that are almoſt ſeventeen feet ſquare, from which the ſtrongeſt man is not able to throw a ſtone clear of the *Pyramid.* There are ſixteen ſteps to the door. The entrance is ſquare and even all along. This walk leads to two more, at the end of one of them is a hall, where is an empty tomb of one ſtone, of Porphyry, made, as ſome ſay, for that *Pharaoh* which purſued the *Iſraelites* into the *Red-Sea.* At the end of the other walk or alley, there is a hole made, as is probable, to let the bodies down to the caverns below. The two *Pyramids* which are lock'd, are much after the ſame form. At ſome ſteps of the open *Pyramid*, is an idol, which *Pliny* calls *Sphinx*, but the *Arabs* call it *Abin el baboun*, being a buſtal of one ſtone, cut out of a natural rock, repreſenting the face of a woman of a prodigious bigneſs. It is 26 feet high, and 15 from the ear to the chin. On the top of the head there is an hole, through which a man might paſs, that reaches down to the breaſt, and ending their. According to *Pliny*, the largeſt of theſe *Pyramids* was 20 years in building, tho' 366000 men were all that while employed about it.

The largeſt of theſe was built, ſome ſay, by *Cheops*, or as others, by *Chemnis*, as a ſepulchre; but he, being torn in pieces in a mutiny of the people, did not obtain the honour of being interred in it. The ſecond was ſaid to be built by his brother *Cephus*: the third by *Mycerias*; or, as others ſay, by the ſtrumpet *Rhodope.*

PYRENOI'DES (πυρηνοειδὴς, of πυρὴν, a kernal, and εἶδος, ſhape, Gr.) a proceſs of the ſecond vertebra of the back; thus called from its reſemblance to a pear in ſhape.

PYRI'ASIS (πυριασις, Gr.) a precious ſtone of a black colour, which being rubbed, burns the fingers.

PYRI'TES (πυρίτης, Gr.) a ſemi-metal, ſuppoſed to be the marcaſite of copper, or the matrix or ore in which that metal is formed.

PYRI'TIS (πυρίτις, Gr.) a precious ſtone which (it is ſaid) will burn the fingers if one holds it hard.

PYROBOLI'CAL, of or pertaining to *Pyroboli*, or the art of making fire-balls, bombs, *&c.*

PYROB'OLIST, a maker of fire-balls, *&c.*

PYROB'OLY (of πῦρ, fire, and βαλλω, Gr. to throw) the art of gunnery.

PYROETS (with *Horſemen*) are motions either of one piſt or tread, or of two piſts or treads.

PYROETS', of one tread, or what the *French* call *de la tête a la queuë*, are entire and very narrow turns made by a horſe upon one tread, and almoſt at one time, ſo that his head is placed where his tail was, without putting out his haunches.

PYROETS, of two piſts, are turns of two treads upon a ſmall compaſs of ground, almoſt of the length of the horſe.

PY'ROLA (*Botany*) the herb winter-green, *L.*

PYROMANCY (πυρομαντία, of πῦρ, fire, and μαντεία, divination, Gr.) a divination by the fire of the ſacrifice. The good ſigns were theſe: if the flames immediately took hold of and conſumed the victims; if the flames were bright and pure, without noiſe or ſmoak; if the ſparks tended upwards in form of a *Pyramid*, and the fire went not out, till all was reduc'd to aſhes. The contrary ſigns were, when the fire was kindled with difficulty; when the flame was divided; when it did not immediately ſpread itſelf over all the parts of the victim, but creeping along conſumed them by little and little; when it aſcended not in a ſtrait line, but whirled round, turned ſideways or downwards, and was extinguiſhed by wind, ſhowers, or any other unlucky accident; when it crackled more than ordinary, was black, caſting forth ſmoak or ſparks. All theſe, and ſuch like omens, ſignified (with them) the diſpleaſure of the gods.

PYRO'PUS (πυρωπὸς, of πῦρ, fire, and ὤψ, the

the face, Gr.) a carbuncle of a fiery redneſs, a ruby; alſo one that has a carbuncled face.

PY'ROSIS (of πῦρ, Gr.) a burning redneſs in the face.

PYROTECH'NIAN } a maker of
PYROTECHNI'CIAN } fire-works, one ſkilled in pyrotechny.

Military PY'ROTECHNY (πυροτεχνία, Gr.) is the doctrine of artificial fire-works and fire-arms, teaching the ſtructure and uſe both of thoſe uſed in war, for the attacking of fortifications, *&c.* as *Cannons*, *Bombs*, *Granades*, *Gunpowder*, *Wildfire*, &c. and thoſe made for diverſion, as *Serpents*, *Rockets*, &c.

Chymical PYROTECHNY, is the art of managing and applying fire in *Diſtillations*, *Calcinations*, *Sublimations*, &c.

Metallick PYROTECHNY, the art of ſuſing, refining, and preparing metals.

PYROTECH'NICK } of or pertaining
PYROTECH'NICAL } to pyrotechny.

PYROT'ICS (πυρετικὰ, Gr.) cauſticks, medicines, which being apply'd to the body, grow violently hot, and cauſe redneſs or bliſters in the ſkin, or that cloſe up and bring wounds to a cruſt or ſcab.

PYR'RHA, the wife of *Deucalion*. See *Deucalion*.

PYR'RHICK *Dance*, ſome refer the original of it to *Minerva*, who led up the dance in her armour, after the conqueſt of the *Titans*: others refer it to the *Corybantes*, *Jupiter*'s guard in his cradle, who leaped up and down, claſhing their weapons to hinder old *Saturn* from hearing the cries of his infant ſon. *Pliny* attributes the invention to *Pyrrhus*, the ſon of *Achilles*, who inſtituted ſuch a company of dancers at the funeral of his father. The manner of the performance ſeems to have conſiſted chiefly in the nimble turning of the body, and ſhifting every part, as if it was done to avoid the ſtroke of the enemy. *Julius Scaliger* tells of himſelf, that while he was a youth, he often danced the Pyrrhick before the emperor *Maximilian*, to the amazement of all *Germany*. And that the emperor was ſo ſurprized at his warlike activity, that he cried out, this boy was either born in a coat of mail, inſtead of a ſkin, or elſe has been rocked in one inſtead of a cradle.

PYR'RHO, the *Greek* philoſopher, the firſt founder of the *Scepticks*, who taught that there was no certainty of any thing.

PYRRHO'NIANS, a ſect of ancient philoſophers, whoſe diſtinguiſhing tenet was, that they profeſſed to doubt of every thing, maintaining that men only judged of truth or falſehood by appearances. The preſent *Pyrrhonians* or *Scepticks* are ſuch, who from the great number of things that are dark and obſcure, and from the averſion they bear to popular credulity, maintain that there is nothing certain in the world.

PYRRHOPŒ'CILOS (πυρ Gr.) a kind of marble with re which the *Egyptians* made pillars, dedicated to the ſun.

PYTHAG'ORAS (in *Paintin* clad in white garments, adorned w of gold.

PYTHAGORE'AN *Syſtem*, ſ account of its being maintained by is a ſyſtem in which the ſun is reſt in the center of our ſyſtem and in which the earth is carried annually, in a tract or path bet and *Mars*. It is the moſt ancient the ſame with the *Copernican*.

PYTHAGOREAN *Theorem*, propoſition of the firſt book of *E*

PYTHAGO'REANISM (of the doctrine or principles of th *reans*.

PY'THIA (Πυθία, Gr.) the p delivered the oracles of *Apollo* at *D* fore ſhe aſcended the *Tripos*, ſhe u herſelf in the fountain *Caſtalia*, down on the *Tripos*, ſhook the laur grew by it, and ſometimes eat its was alſo crowned with laurel, thought to conduce to inſpirati placed upon the *Tripos*, ſhe recei vine *afflatus* in her belly, and beg ately to ſwell and foam at the mo her hair, cutting her fleſh, and in behaviour appears like one phreneti tracted, eſpecially if the ſpirit wa malignant; but if it was in a kin tle humour, her rage was not ſo v

PYTH'IA, the *Pythian* games in *Greece*, in honour of *Apollo* prieſteſs of *Apollo*.

PY'THON (πύθων, of πύθω, trify, becauſe ingendered of the of the earth after the flood, or of an aſp) a ſerpent prodigiouſly large *Juno* perſecuted *Latona*, when big and *Diana*, the firſt of which, killed that ſerpent, and in memo victory appointed the *Pythian Ga*

The ſerpent *Python* being ſlain b thus interpreted. By *Python* is the ruins of waters and bogs, whic earth, and ſeems to run over it; (*i. e.* the ſun) diſperſing the vapour by his arrows (*i. e.* his beams) ſh pent. Others interpret it, that *A* the god of wiſdom, does, by goo medicines, deſtroy all poiſonous diſ body of man, which diſeaſes are re the infectious ſerpent *Python*.

Q

Q q, *Roman*; *Q q*, Italick; *Engliſh*; c p, *Sax.*; are letter of the alphabet; but the C

Arians and *Aſiaticks*, have not this letter, and the *Saxons*, &c. expreſs it by *cw*. This letter *q* always hath its vowel ſo lowing it.

It is a mute letter, and has much the ſame ſound as *qu*, and may ſerve inſtead of it, as the *Latins* frequently change *qu* into *c*, as *loquor*, *locutus*, &c.

Q (among the *Ancients*) a numeral letter ſtanding for 500.

$\overline{Q}$ with a daſh ſtood for 500000.

Q. D. ſtands for *quaſi dictum*, L. *i. e.* as it were ſaid.

Q. E. F. (in *Mathemat.*) ſtands for *quod erat faciendum*, L. *i. e.* which was to be done.

Q. V. ſtands for *quantum vis*, L. *i. e.* as much as you will.

To QUACK (*quacken*, Dutch, to cry as a gooſe.) 1. To cry like a duck. This word is often written *quaake*, to repreſent the ſound better.

Wild-ducks *quack* where graſshoppers did ſing.
King.

2. To chatter boaſtingly; to brag loudly; to talk oſtentatiouſly.

Believe mechanick virtuoſi
Can raiſe them mountains in Potoſi,
Seek out for plants with ſignatures,
To *quack* of univerſal cures.
Hudibras, P. III.

QUACK. 1. A boaſtful pretender to arts which he does not underſtand.

The change, ſchools and pulpits are full of *quacks*, jugglers and plagiaries. *L'Eſtrange.*

Some *quacks* in the art of teaching, pretend to make young gentlemen maſters of the languages, before they can be maſters of common ſenſe. *Felton on the Claſſicks.*

2. A vain boaſtful pretender to phyſick; one who proclaims his own medical abilities in publick places.

At the firſt appearance that a *French quack* made in *Paris*, a little boy walked before him, publiſhing, with a ſhrill voice, "My father cures all ſorts of diſtempers;" To which the doctor added in a grave manner; "the child ſays true." *Addiſon.*

QUACK'ING (of *quacken*, Du.) making a noiſe as ducks do.

QUACK. See *Quackſalver*.

QUACK'ERY (of *quack*, Teut.) frivoulouſneſs.

QUACK'ISM (of *quack*, Teut.) trifling, the practiſe of quackery.

QUA'DRA, any ſquare frame or border in building, encompaſſing a *boſſo relievo*, pannel-painting, or other work.

QUADRAGES'IMA *Dominica* (q. d. the 40th day after *Eaſter*) the ſunday immediately preceding *Lent*.

QUADRAGES'IMA, the fortieth, L.

QUADRAGESI'MAL (*quadrageſſimalis*, L.) of or pertaining to *Lent*.

QUADRAGES'IMALS, in times of popery, it was a cuſtomary thing for people to viſit their mother church on *Mid-Lent* ſunday, to make their offerings at the high altar. And the like ſuperſtitious devotion was performed in the *Whitſund* week. But theſe proceſſions and oblations, being commuted for a payment called *Pentecoſtals* or *Whitſund* farthings, were changed into a cuſtomary payment, and called *Quadrageſſimals*.

QUA'DRAN (in *Poetry*) a ſtanza or ſtave, conſiſting of four verſes.

QUA'DRANT (*quadrans*, L.) a mathematical inſtrument of great uſe in *Aſtronomy*, *Navigation*, &c. that is triangular, and contains juſt the fourth part of a circle, containing 90 degrees; and oftentimes the ſpace contained between a quadrantal arch and two *Radii* perpendicular one to another in the center of a circle, is called a quadrant.

QUADRANTS are variouſly contrived, and as differetly furniſhed for their various uſes; but this they have all in common, that they conſiſt of a quarter of a circle, whoſe limb is divided into 90 degrees, and have either a line and plummet ſuſpended from the center; or, a label with ſights.

QUADRANT (*quadrans*, L.) a fourth part.

A QUADRAN'TAL *Triangle* (with *Geometr.*) a ſpherical triangle like a die, having a quadrant for one of its ſides, and one right angle.

QUADRAT (in *Aſtrology*) an aſpect of the heavenly bodies, wherein they are diſtant from each other a quadrant or 90 degrees, the ſame as quartile.

QUA'DRATE (*quadratum*, L.) a four cornered figure, a ſquare.

Simple QUADRAT'ICKS (with *Mathem.*) are ſuch where the ſquare of the unknown root is equal to the abſolute number given.

Affected QUADRATICKS (with *Mathemat.*) are ſuch as have ſome intermediate power of the unknown number, between the higheſt power of the unknown number, and the abſolute number given.

QUADRATO *Quadratum*, is the fourth power of numbers; or the product of the cube multiplied by the root.

QUADRATO-*Cubus*, the fifth power of numbers.

QUADRATO-QUADRATO *Cubus*, the ſeventh power.

QUA'DRATRIX (in *Geometry*) a mechanical curve, by means whereof right lines may be found equal to the circumference of a circle or other curve, and the ſeveral parts of it,

QUA'DRATURE (*quadratura*, L.) the making a thing ſquare, or the finding a ſquare equal to the area of any figure given.

QUADRATURE *of Curves* (in the higher *Geometry*) is the meaſuring of their area, or the finding a rectilinear ſpace, equal to a curvilinear ſpace.

QUADRELS (in *Architecture*) a kind of artificial ſtones, ſo called from their form, they being ſquare, made of chalky, whitiſh and pliable earth, and dry'd in the ſhade. They were two years in drying, and were much uſed by ancient *Italian* architects.

QUADREN'NIAL (of *quadriennis*, L.) of the ſpace of four years.

QUADRICAP'SULAR (in *Botan. Writ.*) having a ſeed pod divided into four partitions, as *Stramonium*, thorny-apple, *L.*

QUA'DRIFID (*quadrifidus*, L.) a term uſed by Botaniſts, of leaves divided or notched into five parts.

QUADRILAT'ERAL *Figures* (in *Geometry*) are thoſe whoſe ſides are four right lines, and thoſe making four angles, and they are either a *Parallelogram*, a *Trapezium*, *Reſtangle*, *Square*, *Rhombus* or *Rhomboides*, as in the figure.

QUADRILAT'ERALNESS (*quadrilaterus*, L. and *neſs*) the property of having four ſides, right-lines, forming as many angles.

QUADRIL'LA, a ſmall troop or company of caviliers, pompouſly dreſſed, and mounted for the performance of carrouſels, juſts, tournaments, running at the ring, and other diverſiſements of gallantry.

QUADRIPHYL'LOUS (of *quatuor*, L. and φυλλον, Gr. a leaf; plants whoſe flowers have leaves or petals.

QUA'DRIVALVES (in *Botany*) thoſe ſeed pods open in four valves or partitions.

QUADRU'PEDOUS (*quadrupedus*, L.) four-footed.

QUADRUPLATO'RES (in the court of *Exchequer*) promoters, thoſe that in popular and penal actions are delators, having thereby part of the profit aſſigned by the law.

QUADRU'PLED (*quadrupicatus*, L.) made four fold.

QUÆ'RE } is where any point of law or
QUÆRIE } matter in debate is doubted; as not having ſufficient authority to maintain it.

QUÆSTIONA'RII (anc. *Law Books*) thoſe perſons who went about with indulgences from door to door, aſking charity either for themſelves or others.

QUAIL' (*Hieroglyphically*) was by the *Egyptians* uſed to reſemble impiety, becauſe it is related of this bird, that it chatters ſcriptuſly, and torments itſelf, as if it were offended, when the creſcent of the moon firſt appears.

QUAINT'NESS (*incert. Etym.*) oddneſs, ſtrangeneſs; alſo accompliſhedneſs.

QUAK'ER (prob. cpaeçje, *Sax.*) one who quakes or ſhivers, a profeſſor of quakeriſm.

QUAK'ERS (a ſect ſo denominated from thoſe quaking motions and geſtures, they appeared in at their meetings or aſſemblies for devotion) they appeared in *England* about the year 1650; ſome of their particular tenets are,

1. That they are required by the holy ſpirit to uſe *Thee* and *Thou*, or the plain language.

2. That quivering and quaking are now ſometimes uſed by the power of God, and juſtify theſe extravagant motions from the ſcripture.

3. They believe new revelations ſtill to be continued, and that their miniſters may thus be enligthened up to the degree of prophecy and viſion.

4. They own a diſtinction in the Godhead, an eſſential quality between Father, Son, and Holy Ghoſt; but except againſt the word perſon, as too groſs to expreſs it.

5. They believe extraordinary commiſſion or ſpecial manifeſtations of God to his children, in the higheſt degree of immediate revelations,

6. And from hence they infer, that by virtue of this privilege, their miniſters receive the goſpel in the ſame manner as *Paul did, not of Man, but by the Revelation of Jeſus Chriſt.*

7. They ſay, that thoſe who are not infallible are not in the ſpirit, and by conſequence no miniſters, and that every true member of the true church has certainty and infallibility of judgment, and knows the infallibility of the truth he profeſſes; yet they do not lodge this infallibility in any private perſon, nor in their whole church; but that this infallible ſpirit, privately or particularly works in the hearts of men; and that thoſe who improve their talent, have the ſame rule of the holy ſpirit to read and underſtand the ſcriptures, that the apoſtles and prophets had when they wrote.

8. They deny that the holy ſcriptures are the only object (*i. e.* rule) of faith, or that the letter of the ſcriptures (or written word) is the word of the ſpirit.

9. They aſſert, that the light within is the rule for every perſon to walk by, and that God ſpeaks to men now in the ſame immediate manner, as he did to the holy apoſtles and prophets.

10. They affirm, that the lives of the ſaints are not at all ſinful, and that it is the doctrine of devils to preach that men ſhall have ſin, and be in a warfare as long as they are on earth.

1. Quakers adminiſter neither baptiſm the Lord's ſupper, and diſown the inſtiion of both ſacraments.
2. They likewiſe hold ſwearing unlawful.
3. They acknowledge that the civil maate is ordained of God to puniſh with the rd; but ſay that it is not lawful for any r party to make uſe of it.
4. They declare againſt paying of tithes, ng it an Antichriſtian yoke of bondage.

QUAK'ING (cpacian, *Sax.*) ſhaking, ſhi-g for cold, *&c.* trembling.

QUALIFICATOR (in the *Canon Law*) a e appointed to qualify or declare the qua- f a propoſition, brought before an eccleical tribunal; chiefly before the inquiin *Spain*, &c.

QUALIFICATORS (in the inquiſition in *n*) certain eccleſiaſticks, who when a per is try'd for hereſy in that court, and the tion ariſes concerning the quality of a poſition, maintained by Hereticks, or thoſe ected of Hereſy are to pronounce; *whether it is downright Hereſy, or has not a tinc of it? whether it is erroneous or ſounds ill, is offenſive to pious diſpoſitions? whether raſh, ſcandalous or ſchiſmatical?* or laſtly, *ther it is ſeditious, blaſphemous, or dange?*

hey are likewiſe judges of the priſoner's ice, *whether their anſwers to the matters ed are ſufficient and reaſonable, or abſurd wide of the point?*

hey are likewiſe conſulted by the *Inqui-*, when they are debating about the apending of any perſon that has been inied againſt, and here they are obliged to er their opinion in their own hand writto be inſerted into the proceſs, as being ground and warrant upon which their proceeds; but the *Inquiſitors* are not ed to follow their opinion, it not being luſive in the court, but only taken as ad-

JALITY (*qualitas*, L. *qualité*, F.) 1. ire relatively conſidered.

ther creatures have not judgment to exa- the *quality* of that which is done by , and therefore in that they do, they ier can accuſe nor approve themſelves. *Hooker.*

nce the event of an action uſually follows nature or *quality* of it, and the *quality* rs the rule directing it, it concerns a in the framing of his actions, not to ceived in the rule. *South.*

he power to produce any idea in our mind, ll *quality* of the ſubject, wherein that r is. *Locke.*

roperty, accident.

o ſenſible *qualities*, as light and colour, and ſound, can be ſufficient in the bothemſelves abſolutely conſidered, without ation to our eyes and ears, and other or- of ſenſe: theſe *qualities* are only the effects of our ſenſation, which ariſe from the different motions upon our nerves from objects without, according to their various modification and poſition. *Bentley.*

QUAL'ITY (among *Logicians*) is the third of the categories, of which, according to *Ariſtotle*'s diviſions, there are four ſorts: the firſt of which comprehends *Habitude*; which ſee. The ſecond comprehends *natural Powers*: which ſee. The third comprehends *ſenſible Qualities*: which ſee. The fourth comprehends *Form* and *Figure*: which ſee.

QUALITY (in *Phyſicks*) the affection of a thing whence it is denominated ſuch; or that which cauſes a thing to affect ou ſenſes in this or that manner, and gives it this or that denomination.

Primary ſenſible QUALITIES, are ſuch as are found in all bodies, or which agree to all matter, conſidered as matter, ſuch are *Extenſion*, *Figure*, *Motion*, *Reſt*, *Solidity*, *Impenetrability* and *Number*.

Secondary ſenſible QUALITIES, are ſuch as reſult from a compoſition or mixture of the elements; as *Light*, *Heat*, *Cold*, *Colour*, *Sound*, *Taſte*, *Smell*, *Hardneſs*, *Softneſs*, *Fluidity*, *Firmneſs*, *Roughneſs*, *Smoothneſs*, *Tranſparency* and *Opacenſneſs*.

Spiritual QUALITIES, are the qualities of the ſoul, or thoſe affections of the mind, as it is in this or that habitude or diſpoſition; as *Knowlege*, *Opinion*, *Certainty*, *Doubting*, &c. all moral virtues and vices.

Corporeal QUALITIES, according to the *Peripatetick*s, are things diſtinct from the bodies themſelves; and are ſuperadded to them, or flow from their ſubſtantial forms. But the modern philoſophers explode this notion of qualities diſtinct from the body, and ſay they are no other than the affections of the bodies themſelves, as *Figure*, *Magnitude*, *Motion*, &c. of the parts whereof they conſiſt.

QUALITY (in *Metaphyſicks*) is an accident which influences its ſubject after the manner of an eſſential form.

Active QUALITIES (with *Philoſophers*) ſuch as by virtue whereof operations are actually produced on other bodies, duly diſpoſed in reſpect thereunto; as the *Heat* of *Fire*, the *Moiſture* of *Water*.

Paſſive QUALITIES (in *Phyſicks*) thoſe whereby bodies are diſpoſed to receive the action of others; as *Inflammability in Oil*, &c.

Real QUALITIES (in *Phyſicks*) are thoſe which remain in the ſubject, and only act on bodies adjacent to them; as *Fire* in a piece of iron not ignited, *&c.*

Intentional QUALITIES (in *Phyſicks*) are ſuch as iſſue from the ſubject and operate at a diſtance; as *Light* from the *Sun*.

QU ALM'ISHNESS (of cpealmeiſc and neſſe, *Sax.*) a being ſubject to be troubled with fainting fits; alſo ſcrupulouſneſs of conſcience.

QUAN'TITY (*quantitas*, of *quantus*, L. how great) ſignifies whatſoever is capable of any ſort of eſtimation or menſuration, and which, being compared with another thing of the ſame nature, may be ſaid to be greater or leſs, equal or unequal to it.

Continual QUANTITY (in *Metaphy.*) is a quantity whoſe parts are joined together by a common term. Quantity is an accident, by which a material ſubſtance is intended. The ſpecies of *continued Quantity*, are a *Line*, a *Superficies*, and a *Body*. For quantity is extended, either into *Length* only, and then it is called a *Line*, tho' not a material one, but ſuch as the mind can frame by idea; or elſe it is extended into length and breadth, and that is called a *Superficies*; or elſe into length, breadth and depth, and that makes a mathematical *Body*, which is not to be underſtood as if it were a corporeal ſubſtance.

Divided QUANTITY (in *Metaphy*) is a quantity, the parts of which are not linked together by a common term, but are divided, as number, that may be defined a multitude of units.

Moral QUANTITY, is that which depends on the manners of men, and the free determination of their wills; as *the Prices and Value of Things*; *Degrees of Dignity, Good and Evil, Rewards and Puniſhments*, &c.

Phyſical QUANTITY (in *Phy.*) is that which nature furniſhes us within matter and its extenſions, or in the powers and forces of natural bodies; as *Gravity, Motion, Light Heat, Cold, Rarity* and *Denſity*.

Notional QUANTITY, is that which ariſes from the operation of the underſtanding only, ſuch as the largeneſs, and narrowneſs of the capacity of the mind and its conceptions.

Poſitive QUANTITIES (in *Algebra*) are thoſe which are greater than nothing, and which have the ſign + perfixed.

Negative QUANTITIES (in *Algebra*) are ſuch as are leſs than nothing, and have this ſign — perfixed.

QUARANTAIN' } (at the Republick of
QUARANTI'NE } *Venice* a cuſtom obſerved, by virtue of which all merchants or others, who come from the *Levant*, are obliged to remain 40 days in the houſe of St. *Lazarus*, before they are admitted into the city; except the paſſengers bring letters of health, which if they do, then often the time is ſhortened.

But if they do not bring theſe teſtimonials, or if the plague happens to be in the place from whence the ſhip came, then the whole ſhip's crew, as well as paſſengers, are obliged to ſtay the full time, in the houſe of health, to be purified, tho' not one ſingle perſon of them be ſick, and likewiſe all the cargo which they think capable of being infected from the air, *&c.*

And if any of the *Quarantineers* fall ſick of any diſtemper, during the 40 days, the time is doubled.

This houſe is built in the water, and ſurrounded with a wall, in which there are ſeveral apartments, and ſome are ſhut up and reſtrained in their converſation, and thoſe whoſe time is nearly finiſhed are not permitted to talk with thoſe that are juſt come in.

And if any perſon deſires to ſee a friend who is ſhut up in this *Lazarette*, he muſt ſtand at ſome diſtance, and if any viſitor touch a perſon performing *Quarantine* he muſt be confined, and ſtay as long as the direction ſhall pleaſe to appoint, to be thoroughly purged.

All manner of proviſions are brought hither from the city; and every perſon may have his food dreſſed as he pleaſes.

England and all other nations, oblige thoſe who come from infected places to perform *Quarentine* with their ſhips, *&c.* a longer or ſhorter time, as may be judged moſt ſafe.

QUARDECU'E, the 4th part of a *French* crown, containing 16 ſols, *F.*

QUARREL (*querelle*, F.) 1. A brawl, a petty fight, a ſcuffle: 2. a diſpute, a conteſt.

As if earth too narrow were for fate,
On open ſeas their *quarrels* they debate;
In hollow wood they floating armies bear,
And forc'd impriſon'd winds to bring them near. *Dryden.*

3. A cauſe of debate.

I cou'd not die any where ſo contented as in the king's company; his cauſe being juſt, and his *quarrel* honourable. *Shakeſ. Hen. V.*

To QUARREL (*quereller*, F.) 1. To debate, to ſcuffle, to ſquabble.

Beaſts called ſociable *quarrel* in hunger and luſt; and the bull and ram appear then as much in fury and war, as the lion and the bear. *Temple's Miſcellanies.*

2. To fall into variance.

Our diſcontented counties do revolt.
Our people *quarrel* with obedience.
Shakeſ. K. John.

3. To find fault, to pick objections.

They find out miſcarriages wherever they are, and forge them often where they are not; they *quarrel* firſt with the officers, and then with the prince and ſtate. *Temple.*

QUAR'RELSOME (*querelleux*, F. and *ſom*, *Sax.*) apt to quarrel.

QUAR'RELSOMNESS (*humeur querelleux*, F. *ſom* and *neſſe*, *Sax.*) quarrelſome humour.

QUAR'RIL, a piece of *Spaniſh* coin, in value about three half-pence *Engliſh* money.

QUART (in *Fencing*) the fourth.

QUAR'TER (of *quarta pars*, L. *quartier*, F.) a fourth part of any thing, as of an hundred weight twenty eight pound, of a chaldron eight buſhels.

QUA'RTER *round* (in *Carpentry*) any moulding,

moulding, whoſe contour is a circle, or approaching to a circle.

To QUARTER (*écarteler*, F.) to cut or divide into quarters.

To QUARTER *Soldiers* (*être en quartier*, F.) to lodge, or ſend to lodgings.

QUARTER (in a *Camp*) in general is the ground on which a body of troops encamps; alſo the troops encamped.

To beat up an enemy's QUARTERS, is to drive them from the ground or encampment.

QUARTER *of an Aſſembly*, is the place where troops meet to march in a body, and is the ſame as *Rendezvous*.

QUARTER *intrenched*, is a place fortified with a ditch and parapet, to ſecure a body of troops.

QUARTER (in *Military affairs*) is the ſparing the life, and giving good treatment to a conquered enemy.

QUARTER (of a *City*) a canton or diviſion of it; when it conſiſts in ſeveral iſles, &c. and is ſeparated from ſome other quarter by a river, a great ſtreet, or other boundary.

To work from QUARTER *to* QUARTER (in *Riding Academies*) is to ride a horſe three times an end upon the firſt of the four lines of a ſquare, and then changing hands to ride him three times upon the ſecond, and ſo to do upon the third and fourth.

QUARTER-*Wheeling* (in *Milit. Aff.*) is the turning the front of a body of men round where the flank was.

QUAR'TERAGE (*quartier*, F.) money paid quarterly.

QUARTER-CAST (with *Horſemen*) a horſe is ſaid to caſt his quarter, when, for any diſorder in the coffin, there is a neceſſity to cut one of the quarters of the hoof.

QUAR'TERING (in *Carpentry*) ſignifies the putting in of *Quarters*; and ſometimes 'tis uſed for the quarters themſelves.

Counter QUARTERING (in *Herald.*) is when the quarters of a coat are quartered over again, or ſubdivided each into four.

QUARTERINGS (in *Heraldry*) are partitions of an eſcutcheon, according to the number of coats that are to be on it; or they are the ſeveral diviſions made in it, when the arms of ſeveral families are born altogether by one, either on account of intermarriages or otherwiſe.

QUARTERIZA'TION, part of the puniſhment of a traitor, by dividing his body into four parts beſides the head, which quarters are frequently ſet upon poles over the gates of the city.

QUAR'TERLY (in *Heraldry*) is when a ſhield is divided into four equal parts, in the form of a croſs.

QUAR'TERN (*quarta pars*, L.) the fourth part of an integer, either in weight or meaſure.

QUARTERS (in *Architecture*) all thoſe eight upright pieces, between the punchions and poſt, which ſerve to lath upon. They are of two ſorts, *ſingle* and *double*. *Single Quarters* are ſawn ſtuff, two inches thick and four inches broad. The *double Quarters* are ſawn to four inches ſquare.

QUARTERS (of the *Heavens* (with *Aſtron*) are the four principal points, viz. *Eaſt*, *Weſt*, *North* and *South*.

QUARTERS (with *Aſtrol.*) are certain interſections in the ſphere, both in the world and the zodiack, to two of which they give the names of *Oriental* and *Maſculine*, and to the other two *Occidental* and *Feminine*.

QUARTERS *of the moon* (*Aſtron.*) the moon is ſaid *to be in the firſt Quarter* when ſhe is a quarter of the zodiack, or three ſigns diſtant from the ſun, turning to us juſt half her enlightened body; but when the moon comes to be diametrically oppoſite to the ſun, and ſhews us her whole enlightened face, ſhe is ſaid to be in the full: And when ſhe proceeds towards her conjunction, and ſhews more than half her enlightened face, ſhe is ſaid *to be in the third or laſt Quarter*.

Fore-QUARTERS (of a *Horſe*) are the ſhoulders and fore-legs.

Hind-QUARTERS (of a *Horſe*) are the hips and legs behind.

QUARTERS (of a *Horſe's Foot*) are the ſides of the coffin comprehended between the toe and the heel on one ſide and t'other of the foot.

Inner QUARTERS (of a *Horſe's Foot*) are thoſe oppoſite to one another, facing from one foot to the other.

Falſe QUARTERS (with *Horſemen*) are a cleft of the horn quarters, extending from the coronet to the ſhoe, which voids blood, and cauſes much pain, and makes a horſe lame.

QUASI *Contract* (in *Civil Law*) an act which has not the ſtrict form of a contract; but yet has the force of it, *L.*

QUASI *Crime* (in *Civil Law*) the action of a perſon who does damage or evil involuntarily.

QUA'TREFOILS (in *Heraldry*) fourleaved graſs.

QUATUORDE'CIMANS (*quatuordecim*, L. fourteen) a ſect of *Chriſtians* in the 2d century, who were for celebrating the feaſt of *Eaſter* on the 14th day of the moon, upon what day of the week ſoever it happened, as the *Jews* did; this diſpute was at firſt among thoſe called *Catholicks*, but did not make any breach of charity: but afterwards in the year 196, pope *Victor*, in a council held at *Rome*, excommunicated thoſe that celebrated *Eaſter* on any other day than ſunday: but *Irenæus*, biſhop of *Lyons*, and others diſliking this ſeverity, was occaſion of warm diſputes about the matter, till it was terminated by the council of *Nice* in the year 335, as follows.

1. That *Eaſter* ſhould not be celebrated till after the *Vernal Equinox*.

2. That the *Vernal Equinox* ſhould be fixt to the 21ſt of *March*.

3. That

3. That it ſhould be obſerved on that *Sunday*, which immediately followed the 14th of the moon.

4. That if the 14th of the moon happened to be on a *Sunday*, it ſhould be obſerved on the next *Sunday* following, that *Eaſter* might not be celebrated by them on the ſame day that it was by the *Jews*.

To QUA'VER (prob. of *quatere*, L. to ſhake) to ſhake or trill a note, to run a diviſion with the voice.

QUEA'SINESS (prob. of *quetſchen*, Teut. to offend, and nerre, *Sax.*) ſickiſhneſs at the ſtomach, propenſeneſs to vomit.

QUEER'NESS, oddneſs, fantaſticalneſs, *&c.*

QUEINT } (*incert Etymologiæ*) odd, un-
QUAINT } common, humorous, as a *queint Expreſſion*.

QUEINT'NESS } uncommonneſs, hu-
QUAINT'NESS } mouroufneſs.

To QUEME, as to queme a thing into one's hand, to put it in privately.

QUENCH'ABLE (of cpencan, *Sax.* and *habilis*, L.) capable of being quenched.

QUERELA (*Old Rec.*) an action or ſuit at law preferred in any court of juſtice, where the plaintiff was *querent* or complainant.

QUERENT (*querens*, L.) complaining.

QUERIMO'NIOUSNESS (of *querimonius*, L.) a complaining humour.

QUER'RY (*ecuyer*, F.) a groom of a prince, or one converſant in the king's ſtables, and having the charge of his horſes; alſo the ſtable of a prince.

QUER'ULOUSNESS (of *querulus*, L.) a complaining diſpoſition.

QUEST (of *quæſitus*, L. ſought) an inqueſt or inquiſition; an enquiry made upon oath of an impannelled jury.

QUES'TIONABLENESS (of *queſtion*, F. of L. and *neſs*) doubtfulneſs, liableneſs to be called in queſtion.

QUES'TIONLESS (of *queſtion*, F. and *leſs*) without doubt.

QUESTIONS, propoſitions made or offered by way of diſpute.

QUEST-MEN (in the city of *London*) a certain number of pariſhioners choſen annually, to go from houſe to houſe, and into the market, to weigh the weights, and meaſure the meaſures of the particular tradeſmen, by a ſtandard beam, weights and meaſures, to examine whether they were true and juſt.

QUE'UE *de hironde* (in *Fortification*) *i. e.* a ſwallow's tail; a kind of outwork, the ſides or which open or ſpread towards the head of the campaign, and draws in towards the gorge.

QUICK-*Set* (of cpice and ȝeȝtan, *Sax.* to plant) a ſort of thorn, of which hedges are made.

QUICK'NESS (of cpic and nerre, *Sax.*) agility, nimbleneſs, briſkneſs.

QUICK *Silver* (of cpic and ſilȝerne, *Sax.*) a mineral or prodigy among metals, which is fluid like water, and tho' a very heavy body, yet eaſily flies away when ſet over the fire.

QUICK-*Sighted* (of cpic and ȝeſihꝺe, *Sax.*) having a ſharp eye.

QUICK' *Witted* (of cpic and pit, *Sax.*) having a ſharp wit.

QUID (prob. of cuꝺ, *Sax.* cud) a morſel or quantity of tobacco, to be held in the mouth or chewed.

QUID *pro quo*, one good turn for another, trick for trick; a *Rowland* for an *Oliver*, L.

QUID'DITATIVE (of *quidditas*, L.) eſſential.

QUID'DITY (in *Metaphyſicks*) ſignifies the ſame as *Being*, but infers a relation to our underſtanding; for the very affixing what a thing is, implies, that it is an object of knowledge.

QUI'ES (among the *Romans*) *Reſt*. A deity which had a temple without the city of *Rome*.

QUIES'CENCE (of *quies* and *eſſentia*, L.) a ſtate of reſt.

QUIES'CENTS (*quieſcentes literæ*, L.) letters that do not move, or are not pronounced in reading.

QUIE'TISM (of *quietus*, L. quiet) the principles, *&c*, of the *Quietiſts*.

QUIE'TISTS (ſo denominated from *quies*, L. *i. e.* quiet or reſt) a Chriſtian ſect in the 16th century, followers of *Michael Molinos*, a *Spaniſh* prieſt, who endeavoured to propagate theſe opinions in *Italy*, the chief of which were,

That men ought to annihilate themſelves, in order to be united to God, and to remain afterwards in quietneſs of mind, without being concerned for any thing that might happen to the body.

By this he inferred that no action was either criminal or meritorious; becauſe the ſoul and its faculties being annihilated, had no part therein, ſo that theſe principles let perſons to tranſgreſs all laws ſacred and civil.

In the year 1687, the pope and inquiſitors declared this doctrine to be falſe and pernicious, and ordered his books to be burnt. He himſelf recanted, and was afterwards impriſoned, and died in 1692.

It is thought that there are ſtill in being many of this ſect in *Italy*, tho' they conceal their principles, and that the doctrine has crept over the *Alps* into *France*; the archbiſhop of *Cambray*'s book entitled, *The maxims of the ſaints explained*, having ſome tendency the ſame way.

QUIETNESS (of *quies*, L. and *neſs*) a quiet ſtate, a being free from any perplexity, diſturbance or trouble.

QUIL'LETS (prob. q. d. *Quibblets*, or *little Quibbles*) ſubtilties, quibbles, chicanery.

QUIN'CUNX, five twelfths of any intire thing divided into twelve parts.

QUINCUNX (with *Aſtrol.*) an aſpect when the planets are diſtant five ſigns.

• • • • QUINCUNX *Order*, an order
• • • of ranging trees, *&c.* by five, as
• • • • it were, as thus.

Regular QUINDE'CAGON (of *quinque*, L. five, δεκα, ten, and γωνια Gr. a corner) a plane figure of fifteen ſides and angles, when they are all equal to one another.

QUINQUAN'NION } (in *ancient Cuſ-*
QUIN'QUEN'NIUM } *toms*) a reſpite of five years, which inſolvent debtors formerly obtained by virtue of the king's letter, to have time for the payment of their debts.

QUINQUA'TRIA, feſtivals celebrated in honour of *Minerva*, ſo called, as ſome think, becauſe they laſted five days; but others ſay, becauſe they fell out five days after the ideas of the month, the ſame as *Panathenæa*. On the firſt of theſe days they offered ſacrifices; on the ſecond, third and fourth, were ſhewn the combats of gladiators, and on the fifth a cavalcade was made thro' the city; they began on the 13th of *March*.

QUIN'QUE, five, *L.*

QUINQUEFO'LIATED (of *quinque*, five, and *folium*, a leaf, L.) a kind of digitated leaf, conſiſting of five, as it were fingers, as in *Cinquefoil*.

QUINQUENNA'LIA, games or feſtivals, celebrated every fifth year, in honour of the deified emperors.

QUINT'AIN, an ancient cuſtom, a poſt driven into the ground with a buckler fixed to it, for the performance of military exerciſes on horſe-back, with poles, throwing of darts, breaking of lances, *&c.* He who breaks moſt poles, and ſhews moſt activity, wins the prize; alſo a right which the lord had to oblige all the millers, watermen, and other young people unmarried, to come before his caſtle, once every third year, and break ſeveral lances or poles againſt a poſt or wooden man, for his diverſion.

QUINTESSENCE (*quinta eſſentia*, L.) 1. A fifth being.

The ethereal *quinteſſence* of heav'n
Flew upward, ſpirited with various forms,
That rowl'd orbicular, and turn'd to ſtars.
Milton.

2. An extract from any thing, containing all its virtues in a ſmall quantity.

Who can in memory, or wit, or will,
Or air, or fire, or earth, or water find?
What alchymiſt can draw, with all his ſkill,
The *quinteſſence* of theſe out of the mind.
Davies.

Let there be light! ſaid God; and forthwith light
Ethereal, firſt of things, *quinteſſence* pure,
Sprung from the deep.
Milt. Par. Loſt, b. vii.

When the ſupreme faculties move regularly, the inferior paſſions and affections following, there ariſes a ſerenity and complacency upon the whole ſoul, infinitely beyond the greateſt bodily pleaſures, the higheſt *quinteſſence* and elixir of worldly delights.
South's Sermons.

QUINTESSENTIAL, conſiſting of quinteſſence.

QUINTIL'IANS (ſo called of *Quintilia* their propheteſs) an ancient Chriſtian ſect, who admitted women to perform the ſacerdotal and epiſcopal functions, grounding their practice on that paſſage of St. *Paul*, that in Chriſt there is no diſtinction of males and females.

QUINZIE'ME, a fifteenth, a certain tax, anciently ſo called, becauſe raiſed on the fifteeth part of mens lands and goods; alſo the fifteenth day after any feſtival, *L.*

QUIRINA'LIA, feaſts obſerved at *Rome*, in honour of *Quirinus*, i. e. *Romulus*, on the twelfth of the calends of *May*.

QUIRK (with *Architects*) a piece of ground either ſquare or oblong, taken out of a corner, or any place elſe of a ground-plat to make a court yard, *&c.*

QUODLIBETA'RIAN, one who follows the dictates of his own fancy.

QUOIL (*koller*, Teut. a collar) a round of a cable, when the turns are laid one upon another, or a rope or cable laid up round, one turn over another, ſo that they may run out free and ſmooth without kenks, *i. e.* without twiſtings or doublings.

Weather QUOIL (with *Sailors*) is when a ſhip has her head brought about ſo, as to lie that way that her ſtern did before, without looſing any ſail, but only bearing up the helm.

QUO'RUM (*i. e.* of whom) a word frequently uſed in the commiſſions of the juſtices of the peace, as where a commiſſion is directed to five or ſeven perſons, or to any three of them, among whom, *B. C.* and *D. E.* are to be two, there *B. D.* and *C. D.* are ſaid to be of the *Quorum*; becauſe the reſt cannot proceed without them. And thence *a Juſtice of the Peace* and *Quorum*, is one without whom the reſt of the juſtices cannot act in ſome caſes.

R

R r, *Roman*; *R r*, Italick; ℜ ℜ, *Old Engliſh*; ꝛ, *Saxon*; is the 17th letter of the alphabet; P ρ, Gr. the 15th, ר *Heb.* is called the 20th *Litera Canina*, or the dog's letter, becauſe of its ſound, ſomething like the noiſe a dog makes when he ſnarls.

R. S. ſtands for *Regiæ Societatis*, L. *i. e.* of the Royal Society.

R (with the *Ancients*) was a numerical letter, and ſignified 80.

$\overline{R}$, with a daſh at top, ſtood for 80000.

RABANITE (of רבנים *Rabbanim, Heb.* anceſtors or fathers) a ſect among the *Jews*, who follow the doctrine of their forefathers, and are ſuch as properly ſucceeded the ancient *Phariſees*, all whoſe traditions they obſtinately adhere to; by which they are diſtinguiſhed from the *Caraites*, ſo called becauſe they confine themſelves to the ſcripture; and therefore theſe laſt do very greatly hate the other *Jews*, and look upon them as Hereticks.

RAB, RABBINS, RABBONI } רב, רבנו *Heb.* { *i. e.* maſter, or doctor; ſome make the following diſtinction between the name: *Rab*, they ſay, was a title of honour for thoſe who had been received to be doctors in *Chaldea*; that *Rabbi* was a name proper to the *Iſraelites* of the *Holy Land*; and that *Rabbani* was not given to any but the wiſe men that were of the houſe of *David*. The *Rabbins* determined all matters in religion, and were concerned in civil affairs; they celebrated marriages, and publiſh'd divorces, and preach'd; and had the firſt ſeats in ſynagogues, *&c.*

To RABATE (*rabatré*, F.) to deſcend or come lower.

A RAB'BETING (with *Shipwrights*) is the letting in of the planks to the ſhip's keel, it being hollow'd away, that the planks may join the better and cloſer.

RAB'BET (of a *Ship's Keel*) the hollowing before-mentioned.

RAB'BOTH, the name of certain allegorical commentaries on the five books of *Moſes*, of great authority among the *Jews*, who pretend they are very ancient, being compos'd about the 30th year of *Chriſt*, concerning which they have a great many fabulous ſtories; but it is eaſily to be prov'd that they are not of that antiquity that the *Rabbins* would have them to be.

RABDOI'DES (ῥαβδοειδὴς, Gr.) *See Rhabdoides.*

RABID'ITY, RAB'IDNESS (of *rabidus*, L.) madneſs, furiouſneſs.

RAB'INET (in *Gunnery*) the ſmalleſt piece of ordnance but one, being an inch and an half diameter at the bore, five feet and an half long, requiring a charge of ſix ounces of powder, and weighing three hundred pounds.

RA'CA, RA'CHA (רקא of ריק *Heb.* empty) a word or expreſſion of the higheſt contempt for a vain, empty fellow.

RACCOURCI' (in *Heraldry*) ſignifies the ſame as *Coupée*, i. e. cut off or ſhortened, denoting a croſs or other ordinary, that does not extend to the edges of the eſcutcheon, as they do, when named without ſuch diſtinction.

RACEMO'SE (*racemoſus*, L.) full of cluſters.

A RACHAT' (of *racheter*, F. to redeem) a compenſation for theft, or the redemption of a thief. The ſame as *Theft-boot*.

RACHI'TÆ (ῥάχις, Gr.) muſcles behonging to the back, ſo named by foreign anatomiſts, and are probably the ſame that are called by others *Semiſpinati*, L.

RACK'ING *Pace* (in *Horſemanſhip*) a pace in which a horſe neither trots nor ambles, but is between both.

RACKOON', a *New England* animal, ſomething like a badger, having a tail like a fox, being cloathed with a thick and deep furr. It ſleeps in the day-time in a hollow tree, and goes out a nights, when the moon ſhines, to feed on the ſea-ſide, where it is hunted by dogs.

RAD (רד, רדד, רוד, *Sax.*) differ only in dialect, and ſignify *Counſel*.

RAD'DLINGS (*Architect.*) the bowing in or coping of walls.

RA'DIANTNESS (of *radians*, L.) glitteringneſs, *&c.*

A RA'DIATE *diſcous Flower* (with *Phyſicians*) is that which has its diſk encompaſſed with a ray, as in the ſun-flower.

RA'DIATED (*radiatus*, L.) having rays or beams.

RADIA'TION *of the animal Spirits*, the manner of the motion of the animal ſpirits, on a ſuppoſition, that they are diffuſed from the brain towards all the parts of the body, through the little canals of the nerves, as light from a lucid body.

RAD'ICALNESS (of *radicalis*, L.) the quality of being radical, of having roots, or of being well founded.

RADICA'TION, the action whereby plants take root, or ſhoot out roots.

RAD'ICLE (*radiculi*, L.) that part of the ſeed of a plant, which, upon vegetation, becomes its root.

RADICO'SE (*radicoſus*, L.) having a great, or many roots.

To RADIF'ICATE (*radificatum*, L.) to make roots.

RADIO'SE (*radioſus*, L.) that hath thick, or many beams or rays.

RA'DIUS (in *Mechan.*) a ſpoke or fellow of a wheel, becauſe they iſſue like rays from the center of it.

RADIOMETER, a mathematical inſtrument called a *Jacob's Staff*.

RAD'MAN (*Doom's-Day Book*) ſuppoſed to be the ſame with *Rad-Knight*, or, as others ſuppoſe, from רעד, counſel, and ſi ſo, רעדman is a counſellor.

RAF'FLING (of *raffler*, F.) a play with three dice, wherein he that throws the greateſt pair, or pair-royal, wins.

RA'GOT (with *Horſemen*) a horſe that has ſhort legs, a broad croup, and a ſtrong thick body; and is different from a *Courſer*, in

in that the latter has more ſhoulders and a thicker neck.

RAGU'LED } as (in *Heraldry*) *a*
RAGGU'LED } *Croſs raguled*, may be beſt underſtood, by calling it two ragged ſtaffs in a croſs, *as in the Figure.*

RA'JA, a term uſed by the *Indians* for a ſort of idolatrous princes, the remains of thoſe who ruled there before the conqueſt of the *Moguls.*

RAIL' (of ꝛæġl, *Sax.* a woman's night rail) a bird ſo called, becauſe its feathers hang looſe about its neck.

RAIL'ERY } (of *railler*, F.) ſcolding,
RAIL'ING } harſh, opprobrious language.

RAILS (prob. of *riegol*, Teut.) a wooden fence to incloſe a place.

RAIN (ꝛen of ꝛenian, *Sax.* probably of ῥαγις, a drop, of *ῥαίνω*, Gr. to drop) a vapour drawn by the ſun, and falling to the earth in drops.

Rain is formed of the particles of vapours joining together, which, being joined, fall down to the earth. The difference between *Dew* and *Rain* ſeems chiefly to be this, that *Dew* falls at ſome particular times, and in very ſmall drops, ſo as to be ſeen when it is down, but is ſcarce perceivable while falling: whereas *Rain* is groſſer, and falls at any time.

There are ſeveral cauſes that may ſingly, or jointly, produce *Rain.*

1. The coldneſs of the air may make the particles of the clouds to loſe their motion, and become leſs able to reſiſt the gravity of the incumbent *Air*, and of conſequence to yield to its preſſure, and fall to the ground.

2. The vapours may be gathered by the wind in ſuch abundance, as firſt to form very thick clouds, and then ſqueeze thoſe clouds together, till the watery particles make drops too big to hang any longer in the *Air.*

3. When the vapours ariſe in ſo great abundance, as to reach and mingle with the clouds above them, then they cauſe *Rain* in very large drops; and this may happen in ſtill ſultry weather, becauſe then the *Clouds* having no ſenſible motion, and in the mean time the *Heat* filling the *Air* with vapours, they joined with the clouds, and being ſtopp'd in their progreſs, do open a paſſage for the ſtores of the clouds to deſcend upon the earth.

4. Sometimes the warm wind thaws the frozen clouds into drops, as we ſee ſnow diſſolved by heat. Now the thicker and ſooner any ſuch clouds was gathered, the larger the drops will be, becauſe there was greater ſtore of vapours condenſed there. And hence it is, that in ſummer time, we have ſudden ſhowers of rain in exceeding great drops. *See Snow and Hail.*

RAIN'BOW (ꝛenboȝ, *Sax.*)

Is the moſt admirable of all meteors, of which the following *Phænomena* are worthy to be taken notice of, and is a bow of divers colours repreſented in a dewy cloud, conſiſting of innumerable drops, each drop being like a globe of glaſs filled with water.

1. A Rainbow never appears but in a place oppoſite to the ſun, ſo that when we look directly at it, the ſun is always behind us.

2. When a Rainbow appears, it always rains ſomewhere.

3. The conſtant order of the colours of the Rainbow, is thus, the outmoſt is red, or ſaffron colour; the next is yellow, the third is green, the fourth or inmoſt is violet or blue.

4. The Rainbow is always exactly round; but does not always appear equally intire, the upper or lower parts being often wanting.

5. Its apparent breadth is always the ſame.

6. Thoſe that ſtand upon the plain ground, never ſee above half the circle of the Rainbow, and frequently not ſo much.

7. The higher the ſun is above the horizon, the leſs of the circle is ſeen, and *vice verſâ*, if there be no clouds to hinder.

8. No Rainbow appears, when the ſun is above 41 degrees 46 minutes high.

9. Sometimes two Rainbows appear together, of which one is higher and larger than the other, and ſhews the colours aforeſaid; but in an inverted order, and much paler.

10. A Rainbow may be ſeen in the night at the full moon, affording the ſame appearance as from the ſun, but differing in colour.

11. The Rainbow does not appear the ſame to all perſons; but one ſees his particular bow, according to the poſition he ſtands in.

Of all theſe ſufficient cauſes may be aſſigned, but muſt be omitted here for want of room.

A *Rainbow* may be artificially repreſented, by cauſing water to fall in ſmall drops like rain, through which the ſun ſhining, will ſhew a bow to the beholder, ſtanding between the ſun and the drops.

Lunar RAINBOW, the appearance of a bow, made by the refraction of the moon's rays, in the drops of rain in the night-time.

Marine RAINBOW, a *Phænomenon*, ſometimes ſeen in a much agitated ſea, when the wind ſweeping part of the tops of the waves carries them aloft; ſo that they are refracted by the rays of the ſun falling on them, and paint the colours of the bow.

RAIN'INESS (ꝛenigneſſ, *Sax.*) aptneſs to rain, rainy quality.

Tract of RAINS (among *Sailors*) ſo named, becauſe there are almoſt conſtant rains and continual calms, thunder and lightening very violently; and when the winds do blow they are only uncertain guſts, which ſhift about all round the compaſs. By which means, ſhips are ſometimes detained there a long time, and make but little way in that tract of the ſea

to the northward of the equator, between 4 and 10 degrees of latitude, and lying between the meridian of *Cape de Verde*, and that of the eaſternmoſt iſlands of the ſame name.

To RAISE (apiꝛan, *Sax. reiſer*, Dan.) to ſet higher; alſo to increaſe; alſo to occaſion or cauſe.

To RAISE *a Horſe* (in *Horſemanſhip*) is to make him work at *Curvets*, *Capriols*, *Peſades*, &c. alſo to place his head right, and make him carry well, hindring him from carrying low, or a plunging himſelf.

To RAISE *a Siege* (*Milit. Term*) is to give over the attack of a place, and to quit the works thrown up againſt it, and the poſts taken about it.

To RAISE *a Plan* (of a *Fortreſs*) is to meaſure with cords and geometrical inſtruments the length of the lines, and the capacity of the angles, in order to repreſent it in ſmall upon papers, ſo as to know the advantages and diſadvantages of it.

RAI'SED (of apiꝛen, *Sax.*) lifted up, &c.

RAI'SER (in *Carpentry*) a board ſet on edge, under the foreſide of a ſtep or ſtair.

RAI'SING *Pieces* (in *Architecture*) are pieces that lie under the beams, in brick or timber, by the ſide of the houſe.

RAI'TING } the laying of hemp, flax,
RA'TING } timber, &c. when green in a pond or running water, to ſeaſon them for uſe.

Fore RAIZE } (of a *Ship*) is that
RARE-AFTWARD } part of it which is before, and is uſually more than a third, but leſs than half the length of the keel.

RAKE-AFT } (of a *Ship*) is
RAKE-AFTWARD } that part which is at the ſetting on of the ſtern-poſt; and is generally about a fourth or fifth of her *Foreruke*.

RAKE } (prob. of רקא *Heb.*
RAKE'HELL } with addition of the
RAKE'SHAME } words, *Hell* and *Shame*) a profligate perſon, a debauchee, a baſe, raſcally fellow.

RA'KISH, profligate, debauched, &c.

RA'KISHNESS, profligateneſs.

A RAL'LY (*raillerie*, F.) a bantering, jeering, &c. alſo a chiding.

A RAL'LY } (*ralliment*, of *rallier*, F.)
RAL'LYING } a re-aſſembling or gathering together ſcattered troops.

RAM (*Hieroglyph.*) was put to ſignify a good governor and war.

RAM's *Head* (in a *Ship*) is a great block belonging to the fore and main halliards; and has in it three ſhivers, into which the halliards are put; and in a hole at the end of it the ties are reev'd.

RAM'ADAM, a ſort of *Lent* obſerved by the *Mahometans*, during which they faſt the whole day with ſo ſevere ſuperſtition, that they dare not waſh their mouths, nor even ſwallow their ſpittle; but make amends by feaſting all night; and ſpend more in this month than in ſix others.

They are forbid to eat, drink, or lie with their wives from break of day to ſun ſet; but after ſun ſet, when the *Imam* has cauſed the lamps to be lighted, which are on the tops of the minarets or turrets of the moſques, they make good cheer, and ſpend the beſt part of the night in feaſting; ſleeping in the day time, they do moſt of their buſineſs by night.

They call this month *holy* and *ſacred*, and believe, that as long as it laſts the gates of Paradiſe are open, and thoſe of Hell ſhut up: and it is accounted an unpardonable crime to drink wine at this time.

RAM'AGE (of *ramatus*, L. having boughs, of *ramus*, a branch) branches of trees, &c.

RAMAGE-*Hawk* (of *ramus*, L. the branch of a tree) a wild hawk that has been long among the boughs; or that has but newly left, or is taken from the eiry; and is ſo called in the months of *May*, *June*, *July*, and *Auguſt*.

To RAMBLE (*rammelen*, Dut. to rove looſely, in luſt; *ramb*, Swed. to rove) to rove looſely and irregularly; to wander.

Shame contracts the ſpirits, fixes the *ramblings* of fancy, and gathers the man into himſelf. *South.*

He that is at liberty to *ramble* in perfect darkneſs, what is his liberty better than if driven up and down as a bubble by the wind. *Locke.*

Chapman has taken advantage of an immeaſurable length of verſe, notwithſtanding which, there is ſcarce any paraphraſe ſo loſt and *rambling* as his. *Pope.*

Never aſk leave to go abroad, for you will be thought an idle *rambling* fellow.
Swift's Directions to Footm.

O'er his ample ſides the *rambling* ſprays,
Luxuriant ſhoot. *Thomſon's Spring.*

RAMBLE, wandering, irregular excurſion.

Thus conceit puts upon the *ramble* up and down for relief, till very wearineſs brings us at laſt to ourſelves. *L'Eſtrange.*

Coming home after a ſhort Chriſtmas *ramble*, I found a letter upon my table. *Swift.*

A RAM'BLER (q. *reambulator*, L.) a rover or wanderer.

RAMIFICA'TION (with *Anatom.*) the ſpreading of ſmall veſſels, which iſſue out from one large one: thus the ſeveral branches of the *Aorta*, by which the arterial blood is conveyed to all the outward parts of the body, are called the ramifications of that artery, *L.*

RAMIFICATION (in *Botan.*) ſmall branches iſſuing out of larger ones; alſo the production of boughs and branches.

RAMIFICATIONS (in *Painting*, &c.) figures reſembling boughs or branches.

RAMIN'GUE (with *Horſemen*) a ſelly horſe, who reſiſts or ſlaves to the ſpurs, that with

with malice defends himſelf againſt the ſpurs, ſometimes doubling the reins, and frequently jerking to favour his diſobedience, *F.*

RAM'ISHNESS (of ram, *Sax.*) rankneſs of ſmell, like a goat, *&c.*

RAMO'SE-*Leaf* (with *Botan.*) is that which is farther divided from an elated leaf, as in the common female fern.

RA'MOUSNESS (*ramoſitas*, L.) fulneſs of boughs or branches.

A RAMP (of *rampant*, F.) a hoidening, friſking, jumping, rude girl.

RAMPANT (in *Heraldry*) as a lion rampant, is when he ſtands ſo directly upright, that the crown of his head anſwers directly to the plants of his feet, on which he ſtands in a perpendicular line, and not by placing the left foot in the dexter corner of the eſcutcheon; ſo that the difference between a lion rampant, and a lion ſalliant, is, that a rampant ſtands upright, but the ſaliant ſtooping forwards, as making a ſally.

A RAMPANT-*Lion* (*Hieroglyph.*) repreſents magnanimity.

RAM'PART } (*rampart*, F.) a large
RAM'PIER } maſſy bank of earth, raiſed about the body of a place to cover it from the great ſhot, and formed into baſtions, courtains, *&c.*

RAMPART (in *Civil Architect.*) the ſpace left void between the wall of the city, and the next houſes.

To RAM'PIRE, to fortify a place with a rampart.

RAN (ran, *Sax.*) open or publick theft. A word ſtill uſed in theſe, and the like phraſes. *He ſpent, made away with, confounded all that he could rap and ran*, or *run*.

RAN'ANITES (of *rana*, L. a frog) a ſect among the *Jews*, who are ſaid to have a veneration for, and worſhip frogs; becauſe God made uſe of them to plague *Pharaoh*, and they pretend to think that God is pleaſed with their ſuperſtition.

RAN'CID (*rancidus*, L.) that has contracted an ill ſmell by being kept cloſe.

RAN'CIDNESS (*rancidita*s, L.) rankneſs, muſtineſs.

RAN'COROUS (of *rancoroſus*, L.) ſpiteful, malicious, full of an old grudge.

RAN'COROUSNESS (*rancordia*, L. anger, q. *cor rancidum*) a grudge, ſpite, animoſity, ſpleen, *&c.*

RAN'DOM (prob. of *randello*, Ital. unadviſedly, or *rendons*, O. F. uncertainty, or of *random*, F.) without aim, at a venture.

RANGE (*rangée*, F.) a grate for a kitchen fire.

RANGE (with *Gunners*) the path of a bullet, or the line it deſcribes from the mouth of the piece to the point where it lodges.

RANGED (*rangée*, F.) diſpoſed, placed in its rank or order: or, as Mr. *Baxter*, of *rheng*, Brit. any long order.

RANG'ES (in a *Ship*) are two pieces of timber going acroſs from ſide to ſide, one aloft on the forecaſtle, a little abaft the fore-maſt, and the other in the beak head, before the moulding of the bow-ſprit.

RAN'GING (*Milit. Affairs*) is the diſpoſing of troops in a condition proper for an engagement or for a march.

RANK (*rang*, F.) a due order, or a place allotted to a thing ſuitable to its nature, quality, or merit.

RANKNESS (ranceneyye, *Sax.*) the having a frowzy, ſtrong, or noiſom ſmell; alſo luxuriantneſs.

A RANT (in the *Drama*) an extravagant flight of paſſion, over-ſhooting nature and probability.

RANT'ER, an extravagant in flights of language or gay apparel.

RAN'ULA, a little frog. *L.*

RANUN'CULUS (in *Heraldry*) is taken for the butter-flower, being of a yellow or gold colour, and therefore ſome have fancied that it might be uſed in blazoning for *Or*, ſuppoſing that the metals and colours in Heraldry may be expreſſed as well by flowers as precious ſtones. But that has not been approved by any writers of note.

To RAP *it*, to ſwear paſſionately.

RAPA'CIOUSNESS (of *rapacitas*, L. of *rapere*, L. to ſnatch) ravening, ravenouſneſs, aptneſs to take away by violence.

RAPE, a violent forcing a virgin or woman to carnal copulation againſt her will, for which crime the old puniſhment in *England* was loſs of eyes and ſtones, but is now death.

RAPE (of the *Foreſt*) a treſpaſs committed in the foreſt by violence.

RAPE, the wood or ſtalks of the cluſters of grapes, when dry'd and freed from the fruit.

RAPE, a part of a county, being much the ſame as an hundred.

RA'PHA (with *Anat.*) a ridge or line which runs along the under ſide of the *Penis*, and reaching from the *Frænum* to the *Anus*, divides the *Scrotum* and *Peritonæum* in two.

RA'PHE (*Anat.*) the ſame as ſuture.

RAPID'ITY } (*rapiditas*, L. *rapidité*,
RAP'IDNESS } F. of *rapere*, L.) haſty motion, carrying ſomewhat with it.

RAPIFOLIOUS (in *Botan. Writ.*) having a leaf like a turnip.

RA'PINE (*rapina*, L. of *rapere*, to ſnatch violently, *&c.*) robbery, pillaging, a taking away a thing by open violence; and differs from theft, that being taken away privately, contrary to the mind of the owner, *L.*

RAPPAREES' (of *rapere*, L. to ſnatch or take away) certain *Iriſh* robbers.

A RAP'PER, a great oath.

RAP'PING (of *frapper*, F.) a ſtriking.

RAPP'D (*raptus*, L.) ſnatched or by force taken away.

RAPT'OR (in *Law*) a raviſher of women,

who in former times was puniſhed with the taking away his eyes and teſticles, *L.*

RAPTURE (*raptura*, L.) a taking or ſnatching away, as the rapture of St. *Paul* into the third Heaven; alſo a tranſport of mind cauſed by exceſſive joy.

RAPTUROUS, raviſhing, *&c.*

RARE *Body*, one that is very porous, whoſe parts are at a great diſtance one from another, and which contains but a little matter under a great deal of bulk.

RAREFACTION (with *Philoſoph.*) as the rarefaction of a natural body, is its taking up more dimenſions or larger ſpace than it did before.

RAREFACTIVES } (with *Phyſicians*)
RAREFACIENTIA } medicines which open and enlarge the pores of the ſkin, to give an eaſy vent to the matter of perſpiration.

To RAREFIE (*rarefacere*, L.) to make thin.

RARENESS } (*raritas*, L. *rarité*, F.)
RARITY } a rare thing, a thing that is extraordinary for beauty, or workmanſhip; a curioſity, uncommonneſs, excellency, *&c.*

RARENESS (of *Meat.*) rawneſs; alſo thinneſs; alſo ſcarceneſs.

RASCAL (either of נערכל, *Sax.* old traſh, trumpery, or *racaille*, F. riffraff, or of ῥάκος, Gr. according to *Caſaubon* of רקא of ריק *Heb.* vain, empty, *&c.*) a ſorry fellow, a villain or rogue.

RASCALITY (*la racaille*, F.) the ſcum of the people, the rabble; alſo a baſe, raſcally action.

RASCALLINESS, baſeneſs, vileneſs, villainouſneſs.

To-RASE *on the Ground* (with *Horſemen*) is to gallop near the ground.

RASED (*raſé*, F.) demoliſhed; alſo blotted out.

RASHER *of Bacon* (prob. of *raſura*, L.) a thin ſlice.

RASHNESS (נאהנערס, *Sax.*) overhaſtineſs, *&c.*

RASP, a raſpberry.

RASPONITES } a ſect of *Banians*, which
RASBONITES } bear ſome reſemblance to the ſect of the *Samarali*; they believe the tranſmigration of ſouls, but ſay that the ſouls of men go into birds, who advertiſe their friends of the good or evil which ſhall befal them, and are therefore very ſuperſtiti us obſervers both of the ſinging and flight of birds.

The wives of theſe are wont, when their huſbands die, to caſt themſelves into the funeral pile wherein they are burnt, unleſs by an article in the contract of marriage they proved that they ſhould not be forced to it.

The men are generally ſtout, and of the ſoldiery and barbarous, having little compaſſion upon any thing but birds, which they take great care to nouriſh, in that when their ſouls ſhall paſs into thoſe ſorts of animals, they will exerciſe the ſame charity for them.

To ſmell a RAT (*ſoup çonner*, F. *ſubolere*, L.) to diſcover ſome intrigue.

RAT (with *Mariners*) is a place in the ſea, where there are rapid ſtreams, and dangerous currents, or counter-currents.

RATABLE (of *rata*, ſc. *portio*, L.) that may be rated.

RATAN', an *Indian* cane.

RATES *of Ships*, are the largeneſs and capacity of ſhips of war, and are fix'd the difference is commonly reckoned by the length and breadth of the gun-deck, the number of tuns they contain, the number of men and guns they carry.

Firſt RATE *Ship*, has the gun-deck from 159 to 174 feet in length, and from 44 to 45 feet in breadth, contains from 1313 to 1882 tuns, carries from 706 to 800 men, and from 96 to 110 guns.

Second RATE, has its gun-deck from 153 to 165 feet in length, and from 41 to 46 feet in breadth, contains from 1086 to 1482 tuns, carries from 524 to 640 men, and from 84 to 90 guns.

Third RATE, has its gun-deck from 143 to 158 feet in length, and from 37 to 42 feet in breadth, contains from 871 to 1262 tuns, carries from 389 to 476 men, and from 64 to 80 guns.

Fourth RATE, has its gun-deck from 118 to 146 feet in length, and from 29 to 38 feet in breath, contains from 448 to 951 tuns, carries from 216 to 346 men, and from 48 to 60 guns.

Fifth RATE, has its gun-deck from 100 to 120 feet in length, and from 24 to 31 feet in breadth, contains from 269 to 542 tuns, carries from 145 to 190 men, and from 26 to 44 guns.

Sixth RATE, has its gun-deck from 87 to 95 feet in length, and from 22 to 25 feet in breadth, contains from 152 to 256 tuns, carries from 50 to 110 men, and from 16 to 24 guns.

RATIFICATION (*ratification*, F.) The act of ratifying; confirmation.

RATIFIER, the perſon or thing that ratifies.

They cry, "chuſe we *Laertes* for our king."
The *ratifiers* and props of every word,
Caps, hands and tongues applaud it to the clouds. *Shakeſpear.*

To RATIFY (*ratum facio*, L.) To confirm; to ſettle.

The church being a body which dieth not, hath always power, as occaſion requireth, no leſs to ordain that which never was, than to *ratify* what hath been before. *Hooker.*

By the help of theſe, with him above
To *ratify* the work, we may again
Give to our tables meet, ſleep to our nights. *Shakeſpear.*

God *ratified* their prayers by the judgment they

they brought down upon the head of him, whom they prayed againſt. *South.*

Tell me, my friend, from whence had'ſt thou the ſkill,
So nicely to diſtinguiſh good from ill?
And what that art to follow, what to fly,
This to condemn, and that to ratify?
Dryden.

RATIFICA'TION (in *Law*) the confirmation of a clerk in a benefice, &c. formerly given him by a biſhop, where the right of patronage is doubted to be in the king.

RA'TIO (in *Arith.* and *Geom.*) that relation of homogeneous things, which determines the quantity of one from the quantity of another, without the intervention of any third: Or,

RA'TIO (in *Mathemat.*) the rate, reaſon, or proportion that ſeveral quanties or numbers have one to another, with reſpect to their greatneſs or ſmallneſs.

RATIOCINABIL'ITY (of *ratiocinabilis*, L.) rationableneſs.

RA'TION (of *Bread*) for a foot-ſoldier, is a pound and a half a day.

RA'TIONABLE (*rationabilis*, L.) reaſonable.

RA'TIONABLENESS (*rationabilitas*, L.) reaſonableneſs.

RA'TIONAL *Horizon* (*Aſtronomy*) is that whoſe plane is conceived to paſs through the center of the earth; and therefore divides the globe into two equal portions or hemipheres.

RATIONAL *Quantity*, &c. a quantity or number commenſurable to unity.

RATIONAL *Integer*, is that whereof unity is an liquot part.

RATIONAL *Fraction*, is that which is equal to ſome aliquot parts of an unity.

RATIONAL *mix'd Number*, is one that conſiſts of an integer and a fraction, or of unity and a broken number.

RATIONAL *Way of erecting a Figure*, a method of diſtributing the ſpaces of twelve houſes, ſo call'd by *Regiomontanus*, becauſe of its excellency above thoſe of the ancients. The method of this is, by dividing the equator into twelve equal parts, by ſix great circles drawn thro' the ſeveral ſections of the horizon and meridian, after the ſame manner as *Ptolemy* and his followers did the zodiack.

RATIONA'LE, an account or ſolution of ſome opinion, action, hypotheſis, phænomenon, or the like, on principles of reaſon.

RATIONA'LE (the חשן of the *Hebrews*) a ſacerdotal veſtment worn by the *Jewiſh* high prieſt.

RA'TIONALNESS (of *rationalitas*, L.) reaſonableneſs.

RA'TIONALIST (of *rationalis*, L.) one who prefers reaſon before revelation.

RAT'LINGS (in a *ſhip*) thoſe lines which make the ladder ſteps to get up the ſhrouds and puttocks.

RAT-TAIL (with *Horſemen*) a horſe that has no hair upon his tail.

To RAT'TLE (prob. of *ratelen*, Du. or hpeotan, *Sax.*) to make a rattling noiſe, to talk confuſedly or ſillily, to be noiſy.

A MEER-RAT'TLE, an empty, noiſy, talkative perſon.

RATTLE-*Snake* (in *Virginia*, &c.) a large ſnake, having a rattle in his tail, compoſed of bones incloſed in a dry huſk; but altho' the bite of it is mortal, yet it never meddles with any thing, unleſs provoked.

RATTOON', a *Weſt-Indian* fox, which has this peculiar property, that if any thing be offered to it that has lain in water, it will wipe and turn it about with its fore-feet, before it will put it to its mouth.

To RAVE (*rever*, F.) to talk idly or madly, to be light-headed.

To RA'VEN (hæfan, *Sax.*) to devour greedily.

The RAVEN *and the Crow*, were by the ancients dedicated to *Apollo*, becauſe they are the blackeſt of all birds, and that colour is appropriated to him, becauſe the heat of the ſun-beams makes people black and tawny. For which reaſon the *Bramins* in *India* honoured black, in reſpect to the ſun, to which they ſhew'd a ſingular devotion.

RAVEN (*Hieroglyphically*) is put to ſignify long life, and of one not given to change; a dead raven, a man dead in a very old age.

RAVENDIA, a ſect of *Mahometans*, who believ'd the tranſmigration of ſouls, and that the ſoul of *Mahomet*, or ſome of the ancient prophets, animated the body of *Abas Giafar Almanſor*, the ſecond caliph of the *Abaſſidan* race; and therefore would pay him divine honours, by making proceſſions round his palace; like as is done at the temple of *Mecca*.

RAV'ENING (*rapine*, F. *rapina*, L.) rapine, greedy eating.

RAV'ENOUSNESS (of hæfian, *Sax.*) to ſnatch greedily, or *raviſſant*, F.) greedineſs, rapaciouſneſs, devouring appetite.

RAV'IN (of hæfian, *Sax.*) ravenouſneſs. *Milton.*

A RAVING (*reverie*, F.) delirious talking, &c.

To RAV'ISH (*ravir*, F. of *rapere*, L.) to tranſport with joy, admiration, &c.

RAV'ISHINGNESS (*raviſſement*, F.) a raviſhing, charming, delighting nature or quality.

RAV'ISHMENT (in *Law*) is the taking away either a woman or an heir inward.

RAVISSANT' (in *Heraldry*) is the term uſed to expreſs the poſture of a wolf half-raiſed, as it were, juſt ſpringing forwards upon his prey; ſee the figure.

RAW'NESS (of hpeapneſ, *Sax.* or of *rauw*, Du.) being without ſkin; uncook'd, or not thoroughly dreſs'd; alſo unexperienced-

neſs;

neſs; alſo having the ſkin flay'd or rubbed off.

RAY (*rayon*, F. *radius*, L.) a beam of the ſun or any ſtar.

RAY (in a *Figurative Senſe*) the luſtre or brightneſs of any thing.

RAY *Cloth*, cloth that was never coloured or dyed.

RAY (with *Botaniſts*) is ſeveral ſemi-florets, ſet round a diſk, in form of a radiant ſtar.

Diverging RAYS (in *Opt.*) are ſuch as go continually receding from each other.

RAYMI, or *Intiꝺ Raymi* (of *Intiꝺ*, the ſun, and *Raymi*, a feaſt) a feſtival which the *Incas of Peru* were wont to celebrate in honour of the ſun.

This feſtival was celebrated in the month of *June*, after the ſummer ſolſtice. At which ceremony attended all the officers of the army, and all the *Curaca's* or great lords of the kingdom, being aſſembled in the capital city. They all prepared themſelves for this feſtival, by a faſt of three days, during which time they abſtain'd from their wives, and no fire was ſuffered to be kindled in the city.

The ceremony was begun by the *Inca* or king himſelf, who was eſteemed the ſon of ſun, tho' they had alſo another chief prieſt, who was of the royal family.

When the firſt was over, the *Inca* follow'd by the princes of the blood and the great lords of the court, went early in the morning into the great *Piazza* of *Cuſco*, and there turning his face towards the eaſt, and being all bare-footed, waiting for the riſing of the ſun, when they perceived it they worſhipped it. And the *Inca* holding in his hand a great golden bowl, drank to the ſun, and afterwards gave it to thoſe of the royal family, to drink in like manner.

And the lords of the court they likewiſe drank another liquor, that had been prepared by the veſtal virgins or prieſteſſes of the ſun.

When this ceremony was ended, they all returned towards the temple, where the *Inca* attended with the princes of the blood, entered and offered divers veſſels of gold to the ſun, and the figures of ſeveral animals made in ſilver and gold; and then the prieſt ſacrificed the victims which were lambs or ſheep, and then the ceremony ended with feaſting and great rejoicings.

RAYONNANT (in *Heraldry*) ſignifies darting forth rays, as the ſun does when it ſhines out. So a *Croſs Rayonnant* is one which has rays of glory behind it, darting out from the center to all the quarters of the eſcutcheon, as in the figure.

RAZE (with *Horſemen*) a horſe is ſaid to raze, or have razed, when his corner-teeth ceaſe to be hollow, ſo that the cavity, where the black mark was, is filled up, the teeth even, ſmooth and raz'd, or ſhaved, as it were, and the mark diſappears.

RA'ZOR } (*culter raſorius*, L.) a bar-
RA'SOR } ber's knife or inſtrument for ſhaving.

REACH, the ſpace or diſtance that a perſon or line, or thing can get or attain to; alſo the extent of a perſon's capacity or underſtanding.

REACH (with *Mariners*) is the diſtance of any 2 points of land, which bear to one another in a right line, and is principally us'd of navigable rivers; as, *Limehouſe-Reach*, *Greenwich-Reach*, *Long-Reach*, *Chelſea-Reach*, in the river *Thames*.

REACH'LESS (ꝛeaceleaꝛ, *Sax.*) negligent.

REAC'TION (in *Phyſicks*) is the action whereby a body acted upon returns the action by a reciprocal one upon the agent.

READ'INESS (of ꝛeaꝺ, *Sax.*) preparedneſs, promptitude, *&c.*

READ'INGS (in *Criticiſm*) as various readings, are the different manners of reading the text of authors in ancient manuſcripts, *&c.* a diverſity having riſen from the corruption of time, or ignorance of the copyiſts.

READINGS (of *Law*) commentaries or gloſſes on the law text, paſſage, or the like, to ſhew the ſenſe an author takes it in, and the application that he conceives to be made of it.

RE-AGGRAVA'TION (with *Rom. Cath.*) the laſt monitory publiſhed after three admonitions, and before the laſt excommunication.

RE'AL, a *Spaniſh* Coin. *See Ryal.*

REAL'GAL, a mineral, a kind of red arſenick, differing from the common, which is white; and from orpiment, which is yellow.

REAL'NESS (*realitas*, L.) real exiſtence, the truth of the matter.

RE'ALISTS, a ſect of ſchool philoſophers, formed in oppoſition to the *Nominaliſts*.

REALI'TAS (with the *Scotiſts*) a diminutive of *res*, and is a term uſed to denote a thing which may exiſt of itſelf, or which has a full and abſolute being of itſelf, and which is not conſidered as a part of any other.

To RE'ALIZE (in *Commerce*) a term ſcarce known before the year 1719, is to convert what is got in *Exchange-Alley*, &c. in paper and imaginary money into land, houſes, moveables, or current ſpecies.

To REAR *up* (of aꝛeꝛan, *Sax.*) to erect or ſet up an end; alſo to nouriſh or bring up.

REAR (in *Milit. Art*) the hindermoſt part of an army or fleet.

REASON (*raiſon*, F. *ratio*, L.) 1. The power by which man deduces one propoſition from another, or proceeds from premiſes to conſequences; the rational faculty.

Reaſon is the director of a man's will, diſcovering in action what is good; for the law of

ng are the dictates of right *reaſon*.
i. 7.

he borrow'd beams of moon and

weary, wand'ring travellers,
the ſoul: and as on high,
ing fires diſcover but the ſky,
is here; ſo *reaſons* glimmering ray
ot to aſſure our doubtful way,
us upward to a better day.
Dryden.

l be well, if people would not lay
weight upon their own *reaſon* in
religion, as to think that impoſſible
which they cannot conceive: how
e contradict the right rules of *rea-*
whole courſe of our lives? *reaſon*
ie and juſt, but the reaſon of every
nan is weak and wavering, perpe-
red and turned by his intereſts, his
id his vices. *Swift's Miſcellanies.*
definition.

)N a faculty or power of the ſoul,
diſtinguiſheth good from evil, truth
ood; or that faculty of the ſoul
e judge of all things; alſo the ex-
hat faculty; or it may be defined
iple whereby, comparing ſeveral
her, we draw conſequences; alſo
proof, cauſe, matter.

)N (of *State*) in political affairs, a
xim, whether it be good or evil,
be of ſervice to the ſtate; proper-
ing that is expedient for the in-
he government; but contrary to
ſty and juſtice.

)N *Pieces* } (with *Carpenters*) ra-
Pieces } ther raiſing pieces, are
imber which lie under the beams
lck or timber, in the ſide of an

)NABLENESS (of *rationabilis*, L.
, F. and *neſs*) equitableneſs, juſ-
ional quality.

)NING (with *Logicians*) is an ac-
mind, by which it forms a judg-
ſeveral others, as when we judge
irtue ought to have relation to *God*,
the virtue of the Pagans *was*
irtue, and it is ſaid to be the third
principal operations of the mind.

-ASSIGN' (*reaſſigner*, F.) to aſ-

TACH'MENT (in *Law*) a ſecond
t of him, who was formerly at-
d diſmiſſed the court without pay,
not coming of the juſtice, or the
ty.

TE (with *Architects*) chamfering
F.

TE'MENT (in *Commerce*) that
ibated or diſcounted on payment of
ey, before it becomes due.

'LION (properly a renewing the *War*) it was originally ſignified among the *Romans* by a ſecond reſiſtance, or riſing up of ſuch as had been formerly overcome in battle, and had yeilded themſelves to their ſubjection. It is now uſed for a traiterous taking up arms, or a tumultuous oppoſing the authority of the king, *&c.* or ſupreme power in a nation.

REBEL'LIOUSNESS (of *rebellio*, L.) rebellion, diſobedience, *&c.*

REBESK' a ſort of fine flouriſhes or branched work in carving, painting, or embroidery. See *Arebeſk work.*

To RE-BUILD (of *re*, again, and *byglian*, *Sax.*) to build again.

RE'BUS (*un rebus*, F. prob. of *rebus*, the abl. pl. of *res*, L. a thing) a name, device, a pictured repreſentation, with words added to it; yet neither the one nor the other can make out any ſenſe alone; the words or motto explaining the picture, and the picture making up the defect of the motto: as on a ſun-dial, the words *we muſt*, alluding to the dial, *die all*; or as the paramour in *Cambden*, who, to expreſs his love to his ſweet-heart *Roſe-Hill*, had in the border of his gown painted a roſe, a hill, an eye, a loaf and a well, which in the *Rebus* language reads, *Roſe-Hill I love well.*

REBUT'TER (in *Law*) is when the heir of the donor impleads the tenant alledging the land was intail'd to him, and the donee comes in, and by virtue of the warranty of the donor repels or rebuts the heir: becauſe tho' the land was entail'd to him, yet he is heir to the warranter likewiſe. This is when a man grants lands ſecured to the uſe of himſelf, and the iſſue of his body, to another in fee with warranty, and the donee leaſes out the land to a third perſon.

And likewiſe if a perſon allow his tenant to hold land without obliging him to make good any waſte, if afterwards he ſues him for waſte made, he may debar him of this action by ſhewing the grant; and this is alſo called a rebutter.

RECAPIT'ULATORY, belonging to recapitulation.

RECARGAZOO'N, the cargo or lading of a ſhip homeward bound.

RECEI'VER-*General* (of the court of *Wards*) an officer which did formerly belong to that court, which being now taken away by act of parliament, the office is now vacant.

RECEI'VER (*receveur*, F.) a perſon who receives. It is often uſed in an ill ſenſe, for one who takes ſtolen goods from a thief, and conceals them.

RECEIVER (with *Chymiſts*) a veſſel uſed to receive what is diſtilled.

RECEIVER (of Mr. *Boyle's* air-pump) that glaſs out of which the air is drawn, and within which, any living creatures or other bodies are incloſed for the making any experiments upon them.

RECEN'-

RECEN'SION, a reckoning, counting or numbering, *L.*

RE'CENTNESS (*recentia*, L.) newneſs, *&c.*

RECEPTIBIL'ITY, capableneſs of being received, or of receiving.

RECEP'TION (with *Philoſ.*) the ſame as paſſion.

RECEPTION (with *Aſtrol.*) a ſort of accidental dignity or fortitude happening to two planets, eſpecially if agreeable in nature, when they are receiv'd in each other's houſes, as when the ſun arrives in *Cancer*, the houſe of the moon, and the moon in her turn arrives in the houſe of the ſun; exhalation, triplicity.

RECESS (*receſſus*, L.) 1. Retirement, retreat, withdrawing, receſſion.

What tumults could not do, an army muſt;
my *receſs* has given them confidence that I
may be conquered. *K. Charles.*

Fair *Thames* ſhe haunts, and ev'ry neighb'ring
grove,
Sacred to ſoft *receſs* and gentle love.
Prior.

2. Departure.

We come into the world, and know not how; we live in it in a ſelf-neſcience, and go hence again, and are as ignorant of our *receſs*. *Glanvill's Sceps.*

3. A place of retirment; place of ſecrecy; a private abode.

This happy place our ſweet
Receſs, and only conſolation left.
Milton.

4. Departure into privacy.

The great ſeraphick lords and cherubim,
In cloſe *receſs*, and ſecret conclave ſat.
Milton.

5. Remeſſion or ſuſpenſion of any procedure.

On both ſides they made rather a kind of *receſs*, than a breach of treaty, and concluded upon a truce. *Bacon.*

RECES'SION *of the Equinoxes* (in the new *Aſtron.*) is the receding or going back of the equinoxial points every year about 50 ſeconds; which happens by reaſon that the axis of the earth, after many revolutions round the ſun, actually ſwerves from the parallelism, which it ſeems to keep with itſelf during the whole time of an annual revolution.

RE'CHANGE (in *Commerce*) the price of a new exchange, due upon a bill of exchange, which comes to be proteſted, and to be refunded to the bearer by the drawer or endorſer.

RECHAN'GE (*Sea term*) ſuch tackle as is kept in reſerve on board of ſhip, to ſerve in caſe of failure of that already in uſe.

RE'CHARGE, of fire-arms, as a muſket, *&c.* is a ſecond loading or charge.

RECH'LESNESS (*heedleſneſs*, *Sax.*) careleſneſs, negligence.

RECIPIAN'GLE, a recipient angle, an inſtrument for taking the quantity of angles; eſpecially in the making the plans of fortifications.

RECIP'ROCAL (in *Poetry*) is ſaid of verſes that run the ſame both backwards and forwards.

RECIPROCAL (with *Gram.*) is a term apply'd to certain verbs and pronouns, in thoſe modern languages, which return or reflect the pronoun or perſon upon himſelf.

RECIP'ROCALNESS (*reciprocatio*, L.) interchangeableneſs.

RECIP'ROCATED (*reciprocatus*, L.) mutually interchanged, or returned, like for like.

RECK'ONING (in *Navigation*) the eſtimating the quantity of the ſhip's way, or of the run between one place and another.

RECLAIM'ING (*Old Cuſtoms*) the action of a lord purſuing, proſecuting and recalling his vaſſal, who had gone to live in another place, without his permiſſion.

A RECLINA'TION, a leaning backwards, *L.*

RECLI'NING (*reclinans*, L.) leaning backwards.

RECLU'SION, the ſtate of a recluſe.

A RECOIL' (*recul*, F.) the reſiliton of a body.

RECOLLEC'TION, a mode of thinking, whereby thoſe ideas, ſought after by the mind, are with pain and endeavour brought again to view.

RE'COLLECTS (in the church of *Rome*) or the minor brethren of St. *Francis*, a congregation of religious eſtabliſhed about the year 1530; ſo denominated from the ſpirit of *Recollection*, as to the obſervation of the rules of their founder St. *Francis*, in their purity and ſimplicity.

To RECOMMEND' (*recommendare*, L.) to give a perſon a good character.

RECOMMEND'ATIVE, of a recommending quality.

RECONCILE'ABLENESS (of *reconcilable*, F.) capableneſs of being reconciled.

RECONCILIA'RI (*Old Law*) a term uſed of a church which is ſaid to be ſo, when it is conſecrated again after it has been profaned or polluted, by having been poſſeſſed by pagans or hereticks.

To RECONNOI'TRE (in *War*) is to go to view and examine the ſituation of a camp, *&c.* in order to make a report.

To RECONNOI'TRE, a fleet or ſhip, is to approach near enough to know of what rate, nation, *&c.* it is of.

To RECONNOITRE *a Land*, *&c.* is to obſerve its ſituation, and find what land it is.

RECOV'ERABLENESS (of *recoverable*, F. of *recuperabilis*, L.) capableneſs of being recovered.

RECOVERY (in *Law*) is an actual recovery of any thing, or the value by judgment; as if a man ſue for any other thing, and hath a verdict ;ment for him.

ed } RECOVERY { (in *Law*) is a *on* } { certain form

e preſcribed by law to be obſerved for :er aſſuring of land and tenements to effect of it being to diſcontinue and :ſtates-tail, remainders and reverſions, ar or cut off the entails of them.

REA'TIVENESS (of *recreatif*, F.) ıg quality.

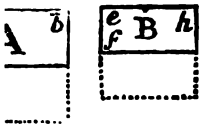
:RIMINA'TOR, one that blames that blames him, *L.*

RUITS' (in *Milit.*) are new men ſtrengthen the forces already a-foot, fill up the places of thoſe ſlain or , or augment the number of men in ıny.

RECT'ANGLE (with *Geom.*) is a figure otherwiſe called a long ſquare, has four right-ſides, and its two oppoſites equal.

'ANG'LED (of *rectus* and *angulus*, ifting of right angles.

r RECTANGLES, are thoſe that have their ſides about the equal angles proportional, that is, *ab*, *eb*, *ad*, *ef*.



'ANGULAR'ITY } the being
'AN'GULARNESS } right-an-

EC'TIFY *Curves* (with *Mathem.*) is ſtrait line equal to a curve; or a ıal to a curved ſurface.

TI *minores* (with *Anat.*) two ſmall f the head, which appear both in once, ariſing from the hinder part rſt *Vertebra* of the neck, and are let middle of the *Os Occipitis*, in two lepreſſures of the ſaid bone.

TO (in *Law*) a writ uſually called *of Right*, of ſuch a nature, as that ther writs in real actions are only r the poſſeſſion of land, &c. in queſt by the plantiff or his anceſtors, to recover both the ſeiſin thus loſt, property of the thing; ſo that both here pleaded together; that of the and that of the poſſeſſion.

'M'BENTNESS (of *recumbens*, L.) g or depending upon.

'PERATORY (*recuperatorius*, L.) aining to a recovery.

R'RENCY (of *recurrens*, L.) the ack or returning.

R'RENT *Verſes*, verſes that read the twards as they do forwards, as *Roma tibi ſubito, motibus ibit amor.*

RECUR'VATURE (of *re*, backwards, and *curvatura*, L. a bending) a bending or bowing backwards.

RECUR'VEDNESS } (*recurvitas*, L.) a
RECUR'VITY } being bent backwards.

RECU'SANTS (*recuſantes*, L.) perſons who refuſe to acknowledge the king's ſupremacy; properly *Roman* Catholicks, who refuſed to ſubmit; but it has been extended to comprehend all who ſeparate from the eſtabliſhed church of *England*, of whatſoever ſect or opinion.

RECUSA'TION (in *Law*) an act whereby a judge is deſired to refrain from judging ſome certain cauſe, on account of his relation to one of the partſes, becauſe of ſome enmity, &c.

RED (*rhand*, *C. Brit.* ɲeð, *Sax.*) one of the ſimple or primary colours of natural bodies, or rather of the rays of light.

RED-*Book* (of the *Exchequer*) an ancient manuſcript volume, wherein are regiſtered the names of thoſe who held lands *per Baroniam*, in the time of king *Henry* II. and alſo it contains ſeveral things before the conqueſt. It is in the keeping of the king's remembrancer.

To RED *Shire* } (with *Smiths*) ſpoken of
To RED *Steer* } a piece of iron in their fire, that is heated too much, ſo that it breaks or cracks under the hammer, while it is working, between hot and cold.

RED'DLE } red chalk, a red foſſil-ſtone,
RUD'DLE } uſed by painters in making crayons, &c.

REDEEM'ABLES, lands, funds, &c. ſold, with a reſervation of the equity of redemption.

REDEEM'ABLENESS, capableneſs of being redeemed.

REDEMP'TION (in *Law*) a faculty or right of re-entring upon lands, &c. that have been ſold and aſſigned, &c. upon re-imburſing the purchaſe-money with legal coſts.

REDEMPTION, a purchaſing the freedom of another from bondage, *F.* of *L.*

REDEMPTION *of Captives* (in the church of *Rome*) a religious order, called alſo that of *Notre Dame de la Merci*, who beſides the three cuſtomary vows of chaſtity, poverty and obedience, make a fourth to employ themſelves for the delivering Chriſtian ſlaves who are detained by Barbarians, and alſo to enter into ſervitude for the redemption of Chriſtians.

REDEMPTIONS (*anc. Law Writ.*) grievous mulcts impoſed, by way of commutation for the head or life of the delinquent.

REDE'VABLE, indebted, obliged or beholding to, *F.*

REDHIBI'TION (*Civil Law*) an action in a court, whereby to annul the ſale of ſome moveable, and to oblige the ſeller to take it back again, upon the buyer's finding it damaged.

REDICULUS (among the *Romans*) a deity ſo ſaid to be called of *ridere*, to laugh, *q. d.* the god of laughter, on account of the precipitate and unexpected return of *Hannibal*, having made the *Romans* laugh and fall to ridiculing him; or rather of *redire*, to return.

He had a temple built to him near *Rome*, upon the way to the gate called *Capena*, near to which *Hannibal* approaching in order to enter into *Rome*, was obliged haſtily to return with all his army, being ſeized with a ſudden terror, occaſioned as they ſaid by a certain horrible *Spectre*, which appeared in the air, as it were for the defence o the city, in memory of which they conſecrated the temple to *Rediculus*.

REDINTEGRA'TION (in *Civil Law*) the action of reſtoring a perſon to the enjoyment of a thing, whereof he had been illegally diſpoſſeſs'd.

REDMANS. See *Red Knights*.

RE'DOLENCY } (of *redolentia*, L.)
RE'DOLENTNESS } ſweetneſs of ſmell, *F.*

To REDRESS (*redreſſer*, F.) 1. To ſet right, to amend.

In yonder ſpring of roſes,
Find what to *redreſs* till noon.
Milton.

2. To relieve, to remedy, to eaſe. It is ſometimes uſed of perſons, but more properly of things.

She felt with me, what I felt of my captivity, and ſtreight laboured to *redreſs* my pain, which was her pain. *Sidney.*

In countries of freedom, princes are bound to protect their ſubjects in liberty, property and religion, to receive their petitions, and *redreſs* their grievances. *Swift.*

REDRESS, reformation, amendment.

To ſeek reformation of evil laws is commendable, but for us the more neceſſary is a ſpeedy *redreſs* of ourſelves. *Hooker.*

3. Relief, remedy.

Such people, as break the law of nations, all nations are intereſted to ſuppreſs, conſidering that the particular ſtates, being the delinquents, can give no *redreſs*. *Bacon.*

Grief, finding no *redreſs*, ferment and rage,
Nor leſs than wounds immedicable,
Rankle, and feſter, and gangrane,
To black mortification.
Milton.

REDUCI'BLENESS, capableneſs of being reduced.

RE'DUCT (in *Carpentry*) a quirk or little place taken out of a larger, to make it more uniform and regular; alſo for ſome other conveniences, as cabinets, ſides of chimnies, alcoves.

REDUC'TION *of a Figure, Deſign or Draught*, &c. is the making a copy thereof, either larger or ſmaller than the original.

REDUCTION (in *Surgery*) an operation, whereby a diſlocated, luxated or fractured bone is reſtored to its proper place.

REDUND'ANT *Hyperbola*, a curve of the higher kind, ſo called, becauſe it exceeds the conick ſection of that name in the number of its hyperbolical legs; it being a triple hyperbola, with ſix hyperbolical legs.

REDUND'ANTNESS (*redundantia*, L.) overflowingneſs, ſuperfluity.

To REDU'PLICATE (*reduplicatum*, L.) to double over again.

REEFT' (with *Mariners*) part of a ſail that is taken up, as when, in a great gale of wind, they roll up part of the ſail below, to make it narrower, and not to draw ſo much wind: this taking up or contracting is called *Reefing*.

RE-EN'TRY (of *rentrer*, F.) entring again.

RE-ENTRY (in *Law*) a reſuming and retaking that poſſeſſion that had lately been foregone.

RE-ESTAB'LISHMENT (*reſtabliſſement*, F.) an eſtabliſhing again.

To REEVE' (with *Sailors*) is to draw a rope thorough a block, to run up and down.

RE-EXTENT' (in *Law*) a ſecond extent made upon lands or tenements, upon complaint made that the firſt extent was partially executed.

To REFER' (*referre*, L.) to put a buſineſs into the hands of another, in order to be conſidered or managed.

To REFINE' (*raffiner*, F.) to make fine, to purge and purify, by drawing liquors off from the lees, or metals, by melting.

REFLEC'TION, it is related that *Pythagoras* could write what he pleaſed on a glaſs, and, by the reflection of the ſame ſpecies, would make thoſe letters appear upon the circle of the moon, ſo plain as to be read by any perſon, ſome miles diſtant from him. *Cornelius Agrippa* affirms the poſſibility of it, and that the method of performing it was known to himſelf and others.

REFLECTION (in the *Pythag.* and *Copernican* Syſtem) is the diſtance of the ſun from the horizon of the diſk; which is the ſame thing, as the ſun's declination in the Ptolemaick hypotheſis.

REFLEC'TION *of the Rays of Light* (in *Opticks*) is a motion of the rays, whereby, after impinging on the ſolid parts of bodies, or rather after a very near approach thereto, they recede or are driven therefrom.

REFLECTION (in *Mechanicks*) is the turn or regreſſive motion of a moveable, occaſioned by the reſiſtance of a body, which hindered its purſuing its former direction.

REFLEX' } (in *Painting*) is underſtood
REFLECT' } of thoſe places in a picture, which are ſuppoſed to be illuminated by a light reflected by ſome other body, repreſented in the ſame piece.

REFLEX'IBLENESS, capableneſs of being reflected, or that property of the rays of light, whereby they are diſpoſed to be reflected.

REFORM', a re-eſtabliſhment or revival of a former neglected diſcipline; alſo a correction of reigning abuſes.

REFORMA'DO (in a *Ship of War*) a gentleman who ſerves as a voluntier, in order to gain experience, and ſucceed the principal officers.

REFORMA'TION, the time of the firſt eſtabliſhment of the reformed or Proteſtant religion.

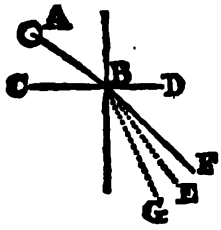
Right of REFORMATION, a right which the princes of *Germany* claim to reform the church in their territories, as being inveſted with the ſpiritual as well as temporal power.

REFORMATION (*Hieroglyphically*) was by the ancients repreſented by a *Phœnix*, of whom it is related, that another riſes out of her aſhes, after ſhe hath been conſumed by the ſun beams.

REFRAC'TARINESS (of *refractarius*, L.) obſtinacy, headſtrongneſs, a refuſing to be ruled, *&c.*

REFRACTED *Dials*, are ſuch dia's as are drawn in a concave or hollow bowl, ſo that the hour-lines may ſhew the true hour, when the bowl is full of water, or ſome other liquor.

REFRACTION (in *Mechanicks*) is the deviation of the moving body from its different courſe, by reaſon of the different denſity of the medium it moves in; or a flexion and change of determination occaſioned by a body's falling obliquely out of one medium into another of a different denſity.



A ball, as at A, moving in the air, into the line A B, and falling obliquely on the ſurface of the water G D, does not proceed ſtraight to E, but deviates or deflects to B again; and if the ball moving in the water in the ſame line, A B, ſhould fall obliquely on the ſurface of the water G D, it will not proceed ſtraight to E, nor yet deflect to F, but to G.

REFRA'GABLENESS (*refragabilitas*, L.) refractorineſs.

REFRAIN'MENT (*refrænatio*, L.) a refraining.

REFRANGIBIL'ITY (*of the Rays of Light*) is the diſpoſition to be refracted or turned out of the way, in paſſing out of one tranſparent body or medium into another.

REFRAN'GIBLENESS (of *re* and *frangibilitas*, L.) capableneſs of being refracted.

REFRENA'TION (*refrænatio*, L.) a bridling or checking, a curbing or holding in, *L.*

REFRI'GERANT (*refrigerans*, L.) cooling.

REFRI'GERATIVENESS (of *refrigerativus*, L.) cooling quality.

REFUL'GENTNESS (*refulgentia*, L.) brightneſs, ſplendour.

REGA'LIS *Aqua*, an acid, corroſive ſpirit or water, ſerving as a menſtruum for diſſolving gold; it is prepared by mixing common ſalt or *ſal armoniac* with ſpirit of nitre, or with common *aqua fortis*, L.

REGARDANT (in *Heraldry*) ſignifies looking behind, and is apply'd to beaſts repreſented in an eſcutcheon, with their faces turned to their tails, as in the figure.

REGARD'ED (*regardé*, F.) looked upon with concern, reſpected, had reſpect to.

REGARD'FUL (of *regard*, F. and *ful*, *Sax.*) having regard to, careful of, concerned for.

REGARD'FULNESS, heedfulneſs, *&c.*

REGARD'LESS (of *regard*, F. and *leſ*, *Sax.*) heedleſs.

REGARD'LESNESS, heedleſneſs.

REGARD'ER, an officer belonging to the king's foreſt, who is obliged by oath, to view and enquire of all offences and defaults that have been committed by the foreſters, and all other officers, in the execution of their office.

REGEN'ERATE, regeneracy. *Milton.*

REGEN'ERATENESS (*regeneratio*, L.) regeneration.

RE'GENT (in a *College*) a profeſſor of arts and ſciences, who holds a claſs or ſet of pupils.

REGERMINA'TION, a ſpringing or budding out again, *L.*

RE'GIBLENESS (of *regibilis*, L.) eaſineſs to be governed.

REGIFUGE (of *regifugium*, of *regem* and *fugare*, L. to drive away) a feſtival held in ancient *Rome*, on the ſixth of the calends of *March*, i. e. on the 24th of *February*, in memory of the expulſion of their king, particularly of *Tarquin*'s flying out of *Rome* on that day.

REG'IMEN (in *Medicine*) a rule or courſe of living, with regard to eating, drinking, cloathing, or the like, accommodated to ſome diſeaſe, and to the particular courſe of phyſick the patient is under.

REGIMEN'TAL (of *regiment*, F.) of or belonging to a regiment.

REGIONS (with *Philoſ.*) are particular diviſions of the air, which are accounted three, the *upper*, *middle*, and *lower*.

Upper REGION, commences from the tops of the mountains, and reaches to the utmoſt limits of the atmoſphere, in which is a perpetual, equable calmneſs, clearneſs and ſerenity.

Loweſt REGION, is that wherein we breathe, and is bounded by the reflection of the ſun's rays; that is, by the height to which they rebound from the earth.

Middle REGION, is that wherein the clouds reſide, meteors are formed, *&c.* extending from the extremity of the loweſt to the top of the higheſt mountains.

RE'GIONARIES (in *Eccleſiaſtical Hiſtory*) a title given to thoſe who had the charge and adminiſtration of the church affairs from the fifth century.

REGISTERS in pariſh churches were firſt appointed by *Thomas Cromwell*, Earl of *Eſſex*, vicar-general to king *Henry* the VIII. *A. C.* 1538.

REGISTER *Ships* (in *Traffick*) ſuch ſhips to which the king of *Spain*, or the council of the *Indies*, grant permiſſions to go and traffick in the parts of the *Spaniſh Weſt-Indies*; ſo called, becauſe they are regiſtred before they ſet ſail from *Cadiz*.

REGISTER (with *Letter Founders*) one of the inner parts of the mould, in which the types are caſt.

REG'LET } (*Architect.*) a little, flat,
RIG'LET } narrow moulding, uſed chiefly in compartiments and pannels, to ſeparate the parts or members from one another, and to form knots, frets and other ornaments.

REGLETS (with *Printers*) See *Riglets*.

REGRET (*regret*, F. *regretto*, Ital.) 1. Vexation at ſomething paſt; bitterneſs of reflection. A paſſionate *regret* at ſin, a grief and ſadneſs at its memory, enters us into God's roll of mourners. *Decay of Piety.*

2. Grief; ſorrow.

That freedom which all ſorrows claim,
She does for thy content reſign;
Her piety itſelf would blame,
If her *regrets* ſhould waken thine. *Prior.*

To REGRET (*regretter*, F.) to repent; to grieve at.

Calmly he look'd on either life, and here
Saw nothing to *regret*, or there to fear;
From nature's temp'rate feaſt roſe ſatisfy'd,
Thank'd heav'n that he had liv'd, and that he dy'd. *Pope.*

REGULAR (*regulier*, F. *regularis*, L.) 1. Agreeable to rule; conſiſtent with the mode preſcribed.

The ways of heav'n are dark and intricate,
Puzzled in mazes, and perplex'd with errors;
Our underſtanding traces them in vain,
Loſt and bewilder'd in the fruitleſs ſearch;
Nor ſees with how much art the windings run,
Nor where the *regular* confuſion ends. *Addiſon.*

So when we view ſome well-proportion'd dome,
No monſtrous height, or breadth, or length appear;
The whole at once is bold and *regular*. *Pope.*

REGULAR *Bodies* (with *Mathem.*) are ſolid bodies, whoſe ſurfaces are compoſed of regular and equal figures, and whoſe ſolid angles are all equal, of which there are five.

1. A *Tetrahedron*, which is a pyramid comprehended under four equal and equilateral triangles.

2. The *Hexahedron*, or cube, whoſe ſurface is compoſed of ſix equal ſquares.

3. The *Octahedron*, which is bounded by eight equal and equilateral triangles.

4. The *Dodecahedron*, which is contained under twelve equal and equilateral pentagons.

5. The *Icoſihedron*, which conſiſts of twenty equal and equilateral triangles: Theſe are all the regular bodies that can be, and they are called the Platonick bodies.

REGULAR *Curves*, (with *Mathem.*) are ſuch as the perimeters of the conick ſections, which are always curved after the ſame geometrical manner.

REG'ULARNESS (*regularité*, F. of *regularis*, L.) agreeableneſs to rules, exactneſs, ſtrict order.

REG'ULO, a title given to the ſons of the emperor of *China*.

REG'ULUS, a petty king; a *Saxon* title for a count.

Martial REGULUS *of Antimony* (with *Chymiſts*) a mixture of horſe-ſhoe nails melted with the *Regulus*.

REGULUS (with *Aſtron.*) a ſtar of the firſt magnitude in the conſtellation, *Leo*.

REGURCITA'TION, a ſwallowing again, *L.*

RE-IMBARK'ED (*reimbarqué*, F.) put on ſhip-board again, *&c.*

RE-IMBAT'TLED, put into battle array again.

RE-IMBURSE'MENT (in *Traffick*, *&c.*) a repayment; or returning what money a perſon had received by way of advance, *&c.*

To RE-INGAGE' (of *re*, and *engager*, F.) to ingage again.

RE-INGAGE'MENT (of *re*, and *engagement*, F.) an engaging again.

RE-INVIGORA'TION, an invigorating again, or the ſecond time.

REJOINT'ING (with *Architects*) the filling up of joints of the ſtones in old buildings, when worn hollow by the courſe of time or water.

A REITERATION (with *Printers*) is when the laſt form is laid on the preſs.

REIT'TERS, an ancient title of the *German* cavalry.

RELA'TION (with *Grammar.*) is the correſpondence which words have one to another in conſtruction.

RELATION (with *Logicians*) is the fourth category, as that of *Father*, *Huſband*, *Maſter*, *Servant*, *King*, *Subject*, and every thing that denotes compariſon, as *equal*, *greater*, *leſs*.

RELATION (in *Philoſ.*) the mutual reſpect of two things, or what each is in regard to the other,

RELATION (in a *Law Senſe*) is when, conſideration of law, two times, or other ngs, are conſidered as if they were all one; l by this the thing ſubſequent is ſaid to :e its effect by relation.

RELATION (in *Geometry*, &c.) is the ›itude or reſpect of two quantities to one ıther, with regard to their magnitude: The ne as *Ratio*.

RELATION (in *School Divinity*) is uſed denote certain of the divine perfections, led perſonal ones, in regard, by thoſe one ine perſon is referred to another, and diſ-guiſhed from it, as in God there is one ıture, two Proceſſions, three Perſons, and r *Relations*; the *Relations* are *Paternity*, *liation*, *active Spiration*, and *paſſive Spira-n*.

REL'ATIVE *Subſtantives* (with *Gram.*) : ſuch as bear a relation to ſome others, as a : her, ſon, daughter, huſband, wife, *&c.*

RELATIVE *Adjectives*, are ſuch as ve relation to ſome others, as better, worſe, gher, lower, equal, unequal, *&c.*

RELATIVE *Pronoun*, is ſuch an one as ıs relation to a noun that goes before, as *he*, *n*, *that*, *who*, *which*, with their numbers.

REL'ATIVENESS (of *relativus*, L.) the ıving relation to.

RELAXA'TION (with *Surgeons*) a pre-natural extenſion, or ſtraining of a nerve, ndon, muſcle, *&c.* either by violence or eakneſs.

RELAY' (in *Tapeſtry Work*) an opening ft in a piece where the figures or colours are be changed, or which is to be filled up hen the other work is done.

A RELAY (of *rallier*, F.) a freſh equi-ge, horſe, *&c.* ſent before, or appointed be ready, for a traveller to change, to ake the greater expedition, as in riding ſt.

RELEGA'TION, a kind of exi'e or ba-ſhment for a time appointed, wherein the noxious perſon is required to retire to a cer-in place, and to continue there till he is called, *L.*

To RELENT (*ralentir*, F.) 1. To ſoften, grow leſs rigid or hard; to give.

ı that ſoft ſeaſon, when deſcending ſhow'rs ıll forth the greens, and wake the riſing flow'rs;
Then opening buds ſalute the welcome day,
nd earth *relenting* feels the genial ray.
Pope.

To melt; to grow moiſt.

All nature mourns, the ſkies *relent* in ſhow'rs,
Hush'd are the birds, and clos'd the droop-ing flower's;
f *Delia* ſmile, the flow'rs began to ſpring,
The ſkies to brighten, and the birds to ſing.
Pope.

3 To grow leſs intenſe.

The workmen let glaſs cool by degrees in ſuch *relentings* of fire, as they call their neal-ing heats, leſt it ſhould ſhiver in pieces by a violent ſucceeding of air.
Digby on Bodies.

4. To ſoften in temper; to grow tender; to feel compaſſion.

Undoubtedly he will *relent*, and turn
From his diſpleaſure. *Milton.*

He ſung, and hell conſented
To hear the poet's pray'r;
Stern *Proſerpine relented*,
And gave him back the fair.
Pope.

RELENTLESS unrelenting, uncapable to relent. *Milton.*

RELENT'MENT (*rallentiſſement*, F.) a relenting.

RELIEF (in *Chancery*) is an order ſued out for the diſſolving of contracts, and other acts, upon account of their being unreaſonable, prejudicial, grievous, *&c.*

RELIEF, See *Relievo*.

RELIEF' *reaſonable*, is that enjoined by ſome law, or fixed by an ancient cuſtom, and which does not depend on the will of the lord.

RELIE'VO (in *Sculpture*, &c.) imboſſed work, the protuberance or ſtanding out of any figures above the ground or plane whereon they are formed, *Ital.*

Demi RELIEVO, is when one half of the figure riſes from the plane or ground.

RELIEVO (in *Architect.*) is the projecture of any ornament.

RELIEVO (in *Paint.*) is the degree of force or boldneſs, wherewith the figures, be-held at a due diſtance, ſeem to ſtand out from the ground of the painting, as tho' they were really imboſſed.

RELI'GION (*religio*, L.) is defined to be a general habit of reverence towards the divine nature, by which we are both enabled and inclined to worſhip and ſerve God, after that manner which we conceived to be moſt agreeable to his will, ſo that we may procure his favour and bleſſing.

Natural RELIGION, is what men might know, and be obliged to by meer principles of reaſon, improved by conſideration and experi-ence, without the aſſiſtance of divine re-velation.

Revealed RELIGION, is what God has obliged us to perform by the manifeſtation of his will, upon the conſideration of temporal or future rewards and puniſhments. The parts of revealed religion are *Faith* and *Practice*.

RELIGION (with *Painters*) is repreſented in a ſilver veil, with a mantle of white.

The divers RELIGIONS *of the World.*

ARABIA is ſubject to the Grand Signior and other *Mahometan* princes, who nevertheleſs tolerate *Chriſtians* to live there, and they have alſo a famous monaſtery upon mount *Sinai*, which is poſſeſſed by the *Caloyers*, or religious *Greeks* of the order of St. *Baſil*.

In Turkiſh ASIA *Mahometaniſm* is the religion of the country; nevertheleſs the Grand Signior tolerates other religions there as well as in *Europe*. The *Greeks* have two Patriarchs there, that of *Antioch*, and that of *Jeruſalem*. In his empire are principally the *Chriſtians* called *Armenians*, *Jacobines*, *Georgians*, *Maronites*, *Neſtorians*; there are alſo *Roman Catholicks*, who are for the moſt part *French* and *Venetian* merchants, *Coftes*, *Sabeans*, and a multitude of *Jews*.

BARBARY (in *Africa*) is inhabited by *Moors*, *Turks*, and *Arabs*, who are generally of the *Mahometan* religion, but the *Portugueſe* and *Spaniards* have a few places there; there are ſome towns in which the infidels allow the *Chriſtians* and *Jews* the exerciſe of their religion, paying tribute for it.

BRASILE (in *America*) is ſubject to the *Portugueſe*; where they have an archbiſhop of St. *Salvadore*; the country of *Plata*, and that of the *Patagons*, are peopled with idolatrous inhabitants, but the *Spaniards* have divers places there, and endeavour to propagate the Chriſtian religion among thoſe idolaters.

CALICUT (in *India*) the people of this kingdom believe in one God, the Creator of Heaven and earth; but they think him to be unactive, and does not concern himſelf in human affairs; but ſay that an evil angel, named *Deumo*, governs the world, and to him they pay divine honours, and alſo to other falſe divinities.

CANADA (in *New France*, in *America*) the inhabitants are generally *Roman Catholicks*, the country great part of it belonging to the *French*; but *New England*, *New Holland* and *New Swedeland*, have alſo colonies there, and profeſs the reformed religion of their reſpective countries.

But the ſavages, as *Iroquois*, *Hurons* and *Algonquains* and others, have little or no religion, except ſuch as converſe with the *Europeans*.

The Iſland CANDIA, now ſubject to the *Grand Signior*, beſides *Mahometans* has *Roman Catholicks*, *Greeks* and *Jews*, who pay tribute for their liberty.

CAFRARIA (in *Africa*) is peopled with Idolaters, but the *Dutch* have two forts near the *Cape of Good Hope*, and the *Portugueſe* a caſtle in the kingdom of *Sofala*.

The CARIBEE *Iſlands* and the natives of *Guiana* are idolaters; but ſome of them believe the immortality of the ſoul; alſo the inhabitants of the country of the *Amazons* worſhip idols.

CEYLON, is an iſland of idolaters; but there are many *Mahometans* among them, and a good number of *Chriſtians*. The *Hollanders* having divers cities there in their poſſeſſion.

CHILY (in *America*) the *Spaniards* have eſtabliſhed divers ſeminaries in *Chili*, in order for the converſion of the natives, who have but very little religion.

The CHINESE are idolaters; but the exerciſe of the Chriſtian religion, at leaſt as the jeſuits have been pleaſed to model it, is permitted, and their order have divers churches in that country; there are alſo a great number of *Jews*, who have their ſynagogues by the emperor's permiſſion.

CONGO (in *Africa*) there are many idolaters in this kingdom, ſome *Mahometans*, and divers *Chriſtians*, eſpecially in the province of *Ambo*, of which the *Portugueſe* are maſters.

In CORFU, an iſland belonging to the *Venetians*, the inhabitants are of the *Greek* church.

The iſland of CYPRUS is under the dominion of the *Turks*, but the *Latin*, and *Greek* churches are allow'd to be there without any moleſtation. There are alſo *Armenians*, *Coftes*, and all ſorts of ſects, who only pay tribute for their liberty.

DALMATIA is poſſeſs'd by both the *Venetians* and *Turks*, and the little republick of *Raguſa* pays tribute both to the one and the other; but is of the *Romiſh* communion, and hath an archbiſhop. The *Venetians* have two biſhopricks in *Dalmatia*, which are thoſe of *Zara* and *Spalatro*.

DENMARK, is in general Proteſtant, and follow the confeſſion of *Auſburg*.

EGYPT, the chief religion of this country is *Mahometan*, which is follow'd by the *Moors*, *Turks* and *Arabs*. The Chriſtian *Coftes* have alſo churches there, and the *Jews* ſynagogues.

FLORIDA (in *America*) its natives are ſavages and idolaters, adoring the ſun and moon, but there are colonies both of *Engliſh* and *Spaniards* there, and have introduced the Chriſtian religion in divers places.

FRANCE is now generally of the *Roman Catholick* communion, ſince the late king *Lewis* XIV. has revoked the edict of *Nantz*, and prohibited the exerciſe of the Reformed Religion.

GENEVA, the inhabitants of this republick, are generally of the reformed religion.

GERMANY has almoſt as many religions as it has princes, ſtates and free cities; but the emperor himſelf profeſſes that of the Church of *Rome*; the principal ſects beſides are *Lutherans*, *Anabaptiſts* and *Calviniſts*: but the *Lutherans* are the moſt numerous, and the moſt countenanced by authority.

The *Anabaptiſts* had formerly gained ground all over *Germany*, except *Auſtria* and *Bavaria*, but now there are ſcarce any of them left,

except in places bordering on *Holland*; *nism* is moſt profeſs'd in the *Palatinate* : country of *Heſſe*, dutchy of *Wirtem-* and the *Hans* towns.

)A, the iſle belongs to the *Portugueſe*, have divers churches and monaſteries in d the archbiſhop of this iſland hath un- iim all the biſhops of the *Eaſt-Indies*. here the inquiſition ſeverely exerciſes its rity over thoſe they call apoſtates.

)LCONDA (in *India*) the king himſelf rs the religion of the *Perſians*, but the e are idolaters.

JINEA (in *Africa*) the inhabitants of ountry worſhip idols; but the *Engliſh*, ; and *Danes*, poſſeſs ſeveral places on the and the *Portugueſe* have habitations e country, where they endeavour to in- te Chriſtiantity: the *Negroes* mix ſome ionies of *Mahometaniſm* with their ido- ; ſo do the inhabitants of *Zaara* and *ulderid* obſerve the *Mahometan* religion; iat of the natives of *Nubia*, is a mixture e *Chriſtian* ceremonies, with thoſe of *iſm* and *Mahometaniſm*; the *Abyſſines* ie pureſt of all the *Eaſtern Chriſtians*; as *Tamoutapa*, the ancient religion of that theniſm idolatry; but Chriſtianity has eſtabliſhed in divers places of it by the ts.

)LLAND, in all the dominion of the , the reformed religion according to the of *John Calvin* is uppermoſt; but there nany *Anabaptiſts*, *Lutherans*, *Remon- s*, ſuffered to be there, and alſo the *rans*, are permitted to build churches; he *Anabaptiſts* have alſo theirs; there ſo a conſiderable number of *Jews*, who a ſynagogue at *Amſterdam* and *Rotterdam*; iſe *Papiſts*, but they are not ſuffered the :k exerciſe of their religion.

JNGARY, is inhabited partly by *Ro- atholicks*, and partly by *Lutherans*.

,PAN (in *India*) idolatry reigns here the perſecution of *Tarcoſama*, who :d there in 1630, and tho' the *Chriſtians* rmerly, they have at preſent no church .

DIA, the empire of the *Mogul*, is ſub- o a *Mahometan* prince of the ſect of *Ali*, i is that of *Perſia*; but there are many ers in his dominions. There are alſo ſes, *Jews* and *Catholicks*, for every i there enjoys the free exerciſe of its on.

rers kingdoms in the *Peninſula of Indus*, ds ſide the gulph of *Bengala*, the inha- s of which are almoſt all idolaters, but *uans*, *Banians* or *Indian Prieſts*, *Jews Moors*, are ſuffered to live there, accord- o there ſeveral religions; beſides *Arabs*, *ers* and *Perſians*, who partly follow the tian religion, and that of the *Moors ahometans*.

e main land of INDIA beyond the *Ganges*, is poſſeſs'd by divers idolatrous princes; the *Peninſula* of the ſame *Indus*, on the eaſt ſide of the gulph, is alſo a country where they worſhip idols and falſe gods.

ITALY, the inquiſition ſuffers not here, nor in any of the adjacent iſlands, any of thoſe whom they call Hereticks; ſince they look upon them as rebellious ſubjects againſt the pope, the church's pretended head.

But yet they tolerate *Jews* for particular reaſons; but they are made to pay tribute to the pope, for that liberty they enjoy in the eccleſiaſtical ſtate.

MADAGASCAR, the natives of this iſland believe there is one God, creator of Heaven and earth, but they alſo worſhip an evil ſpirit; tho' the *French* who inhabit there do endeavour to introduce *Chriſtianity* among them.

MALACCA is dependant upon the king of *Siam*, who here permits the exerciſe of all religions, and teſtifies a particular eſteem for that of the *Chriſtians*, but the greateſt part of it belongs to the *Dutch*, who grant liberty of conſcience to merchants of divers religions, who live and trade there.

MALTA, there is no religion permitted in this iſland, but that of the Church of *Rome*.

MEXICO or *New Spain*, is well ſtored with *Roman* Catholicks, where there is an archbiſhop and divers biſhops; the *Spaniards* are alſo maſters of *New Caſtile d'Or*, where the *Roman* Catholick religion has been introduced by them; but the mountaineers of this country are ſtill Idolaters, adoring the ſun and moon as the principal divinities, ſuppoſing one to be the huſband, and the other the wife.

The MUSCOVITES follow the religion of the *Greek* church, although they have a Patriarch of *Muſcovy*, yet they acknowledge the church of *Conſtantinople*. The *Morduces*, who inhabit the frontiers of *Muſcovy*, circumciſe after the manner of the *Jews* and *Turks*, tho' they are not of their religions; they are neither profeſs'd *Chriſtians* nor Idolaters, but live according to the laws of nature, and worſhip one God, the Creator of the world, to whom they offer the firſt fruits of all they gather, by caſting them up towards Heaven.

NARSINGA (in *India*) here the people practiſe the ſame ſuperſtitions as they do at *Calicut*, and the country is full of *Pagods* or temples, built in honour of their Dæmons.

NETHERLANDS, in thoſe parts that are under the government of *France* and *Spain*, there is no other religion tolerated but that of the *Roman Catholick*; and if there be any *Calviniſts* and *Lutherans* there, they do not diſcover themſelves.

PEGU (in *India*) the people of this kingdom are ſo obſtinately bent upon Idolatry, that all the attempts hitherto to bring the Chriſtian religion

religion into the country have been in vain.

PERSIA, in this empire the *Mahometan* religion prevails, according to the ſect of *Ali*, which is different from that of *Abubeker*, *Omar* and *Oſman*, whom the *Turks* prefer before that of *Ali*; but the *Perſians* allow full liberty of conſcience to all ſtrangers, ſo that there are *Roman Catholicks*, *Armenians*, *Neſtorians* and *Sabeans*; *Jews*, and *Banians*, or *Indian* prieſts, and other Idolaters.

PERU (in *America*) belongs to the king of *Spain*, there the *Roman Catholick* religion is eſtabliſhed by the *Spaniards*, who have an archbiſhoprick at *Lima*, and divers biſhopricks in other provinces; and Idolatry remains but among very few of the ſavages.

The PHILIPPINE *Iſlands* belong to the king of *Spain*, who gives liberty of conſcience to all thoſe of the country that are Idolaters, and to divers *Indians* and *Chineſe*.

The iſlands of *Sonda*, call'd *Java* and *Sumatra*, are inhabited by people addicted to the worſhip of idols; there are alſo *Mahometans* and *Chriſtians*.

The *Hollanders* are very potent in the iſle of *Java*, where the *Dutch* poſſeſs *Batavia*.

POLAND, this kingdom is of the *Romiſh* religion, tho' there are many *Proteſtants* in it, eſpecially in lower *Poland*, about *Lublin*, *Pruſſia* and *Livonia*, towards the *Baltick*.

In the provinces that border upon *Moravia*, *Hungary* and *Sileſia*, and thoſe that advance towards the ſouth and the *Levant*, they for the moſt part follow the *Greek* church.

REGUSA, this republick belonging to *Dalmatia*, pays tribute both to the *Turks* and *Venetians*; but is of the popiſh religion, and hath an archbiſhop.

SARDINIA profeſſes the *Romiſh* religion, and uſes the inquiſition.

SCOTLAND is of the Proteſtant religion, but differs from *England*, in that the eſtabliſh'd religion of *Scotland* is *Preſbyterian*, and that of *England* epiſcopal.

SPAIN, there are none but *Roman Catholicks* in this kingdom, or at leaſt known to be otherwiſe, the inquiſition being there put in execution, and they ſuffer neither *Moors* nor *Jews* to be there.

SICILY profeſſes the *Roman Catholicks* religion, and alſo makes uſe of the inquiſition.

SWEDEN follows the confeſſion of *Augſburg*; in all the territories of the king of *Great-Britain* the Reformed religion is eſtabliſhed.

SWITZERLAND conſiſts of 13 cantons, of which five are *Romaniſts*, viz. *Uri*, *Switz*, *Underwald*, *Lucern* and *Zug*; the canton of *Solurn* is almoſt all Catholicks; *Zurich*, *Bearn*, *Bale* and *Schaffhauſen* are either *Zuinglians* or *Calviniſts*; *Friburg*, *Glaris* and *Apenzeel* are partly *Romaniſts* and partly *Calviniſts*. Their allies the *Vaudois* are partly *Zuiglians*; the country of the *Grysons* partly *Roman Catholicks* and partly *Proteſtants*. The *Valtoline* are all *Roman Catholicks*.

TARTARY is ſubject to divers princes; the moſt potent of which is the great *Cham*. Some of theſe princes are *Mahometans*, others *Pagans* and *Idolaters*; there are alſo *Neſtorians* and *Jews*; but theſe laſt obſerve but little of the law of *Moſes*.

Crim TARTARY profeſſes *Mahometaniſm*, but have ſome *Jews* and *Roman Catholicks* among them, who are tolerated the exerciſe of their religion, paying tribute for it.

TRANSYLVANIA is filled with all ſorts of religions, but that of the church of *Rome* is leaſt in requeſt.

TURKY, the *Mahometan* religion reigns there; but the Grand Signior ſuffers *Chriſtians* and *Jews* in divers places. There are great numbers of *Chriſtian Greeks*, and they have a patriarch at *Conſtantinople*, whoſe juriſdiction extends as far as *Natolia*.

VENICE, the inhabitants of this republick are generally *Roman Catholicks*, and have baniſhed the *Jews*.

VIRGINIA is poſſeſſed by the *Engliſh*, who are of the Proteſtant religion, but the natives believe there are divers gods of different orders, who depend upon one chief called *Kewas*, who is their ſovereign, and he has been ſo from eternity; they eſteem the ſun, moon and ſtars to be demi-gods.

A RELI'GIOUS *Man* (*Hieregly.*) was preſented by a lion running from a cock; alſo by a palm-tree, the root whereof is unpleaſant to look upon, but the fruit and branches are pleaſant, both to the eye, and to the taſte.

An Enemy to RELIGION (*Hieregly.*) was repreſented by an aſs.

RELI'GIOUSNESS, a religious diſpoſition, piety.

To RELINQUISH (*relinquo*, L.) 1. To forſake; to abandon; to leave; to deſert.

The habitation there was utterly *relinquiſhed*. *Abbot.*

The *Engliſh* colonies grew poor and weak, though the *Engliſh* lords grew rich and mighty; for they placed *Iriſh* tenants upon the lands *relinquiſhed* by the *Engliſh*. *Davis.*

2. To quit, to releaſe, to give up.

The ground of God's ſole property in any thing is, the return of it made by man to God, by which act he *relinquiſhes* and delivers back to God all his right to the uſe of that thing which had been freely granted him by God. *South's Sermons.*

3. To forbear, to depart from.

In caſe it may be proved, that amongſt the number of rites and orders common unto both, there are particulars, the uſe whereof is utterly unlawful, in regard of ſome ſpecial bad and noiſome quality; there is no doubt but we ought to *relinquiſh* ſuch rites and orders,

ders, what freedom ſoever we have to retain the other ſtill. *Hooker*, b. iv. §. 11.

RELINQUISHMENT, the act of forſaking.

RELIQUA, the remainder or debt which a perſon finds himſelf a debtor in upon the accompt.

RELI'QUÆ, the aſhes and bones of the dead that remained after the burning of their bodies, and which they very religiouſly kept in urns, and afterwards laid them up in tombs, *L.*

REL'ISHABLENESS, the being well taſted.

RELUCT'ANCY } (*reluctatio*, L.)
RELUCT'ANTNESS } a wreſtling, or ſtriving againſt, unwillingneſs, *&c.*

RELUCT'ANT (*reluctans*, L.) ſtriving againſt.

REMARK'ABLENESS, worthineſs of remark.

RE-MAR'RYING, the marrying again, or a ſecond time.

REMED'IABLENESS, capableneſs of being remedied.

REMED'ILESNESS (of *irremediable*, F.) uncapableneſs of being remedied.

A REME'DY (*remedium*, L. *remede*, F.) phyſick, medicine; alſo cure, help, eaſe, comfort; alſo means for the redreſs of diſorders or miſchief; alſo a ſhift in misfortunes.

REMEM'BRANCE (*remembrance*, Ital. of *rememorare*, L.) is when the idea of ſomething formerly known recurs again to the mind, without the operation of the external object on the external ſenſory; remembering, memory.

REMEM'BRANCERS (of the *Exchequer*) three officers or clerks in that office, as of the king, the lord treaſurer, and of the firſt-fruits.

To REMIND' (of *re* and *mind*) to put in mind.

REMINIS'CENCE } (*reminiſcentia*, L.)
REMINIS'CENCY } the faculty or power of remembering or calling to mind: that power of the human mind, whereby it recollects itſelf, or calls again ſuch ideas or motions which it had really forgot: and in this it differs from memory, which is a treaſuring up things in the mind, and retaining them there without forgetting them.

REMINIS'CERE, an ancient name for the ſecond *Sunday* in *Lent*, being ſo called from the firſt word of the beginning of the maſs for that day *reminiſcere miſerationum tuarum*.

REMISS'NESS (of *remis*, F. *remiſſio*, L.) ſlackneſs, negligence, careleſneſs.

REMIT'TANCE, forgiveneſs.

REMIT'TANCE (with *Bankers*) a due or fee allowed both for their wages, the tale of money, and the different value of the ſpecies where the money is paid.

REMIT'MENT } (in *Commerce*) a re-
REMIT'TANCE } turn of money from one place to another in bills of exchange, orders, or the like.

REMIT'TER (in *Law*) is where a man has two titles in law, and is ſeiſed by the latter, and that proving defective, he is *remitted* or reſtored to the former more ancient title.

REMONSTRANT (*remonſtrans*, L.) expoſtulatory, *&c.*

REMONSTRANTS, a party of *Chriſtians* in *Holland*, called alſo *Arminians*, ſo denominated from a writing they called a *Remonſtrance*, which they preſented to the ſtates of *Holland* in the year 1609, wherein they reduced their doctrines to theſe five articles.

1. That God in election and reprobation had regard on the one ſide to faith and perſeverance, and on the other ſide to incredulity and impenitence.

2. That *Jeſus Chriſt* died for all men without exception.

3. That Grace was neceſſary for the application of one's ſelf to God.

4. That yet it did not act in an irreſiſtible manner.

5. That before affirming that the regenerate cannot totally fall away, this queſtion ought to be more accurately examined.

REMON'STRATED (of *re* and *monſtratus*, L.) ſhewed by reaſon and inſtances, *&c.*

REMO'RA } the ſhip-halter. A ſmall
REMEL'IGO } fiſh called a *Sea-Lamprey* or *Suck ſtone*; of which the ancients had an opinion, that, by ſticking to the keel of a ſhip it would ſtop its courſe. And thence *Remora* is taken for any delay, ſtop, let, hindrance, *F.*

REMORSE'LESS (of *remords*, F. of *re* and *morſus*, L.) and ne ꝑ ꝑe, *Sax.*) without check, or ſting of conſcience.

REMOTE'NESS (of *remotus*, L.) the being far from.

REMOVE'ABLENESS, liableneſs to be removed.

A REMO'VE, a moving, changing of place or abode.

REMPHAN, was deified by the *Egyptians*, for his great care of the country, and was repreſented by a *Star*, which probably was the ſtar of the god *Rempban*, mentioned in the *Acts* of the apoſtles.

This ſtar ſeems to be *Saturn*, for in an *Egyptian* alphabet, where the names of the planets are marked *Saturn* ſtands thus PHΘAN. This god was alſo worſhipped by the *Iſraelites*; ſome take it to be *Venus*, others *Adonis*. *Remphis* was a king of *Egypt*, who liv'd about *Jacob*'s time, and might probably be that *Pharaoh* that was ſo kind to *Joſeph*.

REMPLI' (in *Heraldry*) *i. e.* filled up, ſignifies that all the chief is filled up with a ſquare piece of another colour, leaving only a border of the proper

colour of the chief about the ſaid piece, as in the figure.

RE'MULUS (with *Anat.*) the narrow part of the ribs which join with the *Vertebræ*, or turning joints of the back-bone.

REMU'NERABLE, capable of being rewarded.

REMU'RIA (among the *Romans*) feaſts inſtituted in honour of *Remus* the brother of *Romulus*.

RE'NAL *Glandules* (with *Anat.*) two flat and ſoft glands about the thickneſs of a nut, above the reins on each ſide.

RENAS'CENT (*renaſcens*, L.) ſpringing up, or being born again.

RENAS'CIBLENESS (*renaſcibilitas*, L.) the power or capableneſs of being born again, of renewing, or regeneration.

A RENCOUN'TER (*rencontre*, F.) an encounter of two little bodies or parties of forces; an accidental meeting, an unexpected adventure, as when two perſons fall out and fight on the ſpot, without having premeditated the combat; and thus it is oppoſed to a *Duel*.

RENCONTRE' (in *Her.*) or a *Rencontré*, denotes that the face of a beaſt ſtands right forward, as if it came to meet the perſon before it, as in the figure.

To REN'DER (with *Builders.*) See to *Parget*.

To REN'DER (in *Law*) a term uſed in levying a fine. A fine is either ſingle where nothing is granted, or with render, whereby ſomething is rendered back again by the conniſee to the conniſor; or double, which contains a grant or render back again of ſome rent, common, or other thing out of the land itſelf to the conniſor.

RENDI'TION, a rendering.

RENI'TENCY (of *renitens*, L.) a reſiſting or ſtriving againſt.

RENITENCY (in *Philoſophy*) that reſiſtency or force that is in ſolid bodies, by which they reſiſt the impulſe of other bodies, or re-act as much as they are acted upon.

RENNET, the maw of a calf, commonly uſed for turning milk, in making curds for cheeſe, *&c.*

To RE'NOVATE (*renovare*, L.) to renew.

RENOWN (*renommée*, F.) fame, celebrity, praiſe widely ſpread.

She
Is daughter to this famous duke of *Milan*,
Of whom ſo often I have heard *renown*.
Shakeſpear.

'Tis of more *renown*
To make a river, than to build a town.
Waller.

Nor envy we
Thy great *renown*, or grudge thy victory.
Dryden.

To RENOWN (*renommer*, F.) to make famous.

Soft elocution does thy ſtyle *renown*,
Gentle or ſharp according to thy choice,
To laugh at follies, or to laſh at vice. *Dryd.*

——In ſolemn ſilence ſtand
Stern tyrants, whom their cruelties *renown*,
And emperors in parian marble frown.
Addiſon.

A bard, whom pilfer'd paſtorals *renown*,
Juſt writes, to make his barrenneſs appear.
Pope.

RENOWNED, famous, celebrated, eminent, famed.

Theſe were the *renowned* of the congregation, princes of the tribes, heads of thouſands. *Numb.* i. 16.

Of all the cities in Romanian lands,
The chief and moſt *renown'd Ravenna* ſtands,
Adorn'd in ancient times with arms and arts.
Dryden.

RE'NOWN'EDNESS, famouſneſs.

RENT (of *renzan*, *Sax.*) torn in pieces.

RENTABLE, that may be rented.

RENT'ERING (of *rentaire*, F.) in *Manufactory*, the ſewing of two pieces of cloth edge to edge without doubling them, ſo that the ſeam is ſcarcely to be ſeen; alſo the ſewing up a rent or hole made in the dreſſing or preparing of cloth.

RENUEN'TES (*Anatomy*) a pair of muſcles of the head, ſo named, as being antagoniſts to the *Annuentes*; their uſe is to throw the head backwards with an air of refuſal.

RENVERSE (in *Her.*) denotes any thing ſet with the head downwards, as *Chevron renverſe*, is a chevron with the point downwards, or when a beaſt is laid on its back, *F.* as in the figure.

RE-ORDINA'TION, the act of conferring orders a ſecond time.

REP-*Silver* (*Old Rec.*) money anciently paid by ſervile tenants to their lord, to be quit of the ſervice of reaping his corn.

To REPAIR' *a Medal*, is to clear off the ruſt, to render it clean, and as perfect as it may be.

REPAIR'ABLE, that may be repaired or mended.

REPAN'DOUSNESS (of *repanditas*, L.) bentneſs or bowingneſs backward.

To REPART (with *Horſemen*) is to put a horſe on, or to make him part the ſecond time.

REPARTEE' } (*repartie*, F.) a ready,
REPARTY' } ſmart, reply, eſpecially in matters of wit, humour, or raillery.

A REPEAT' (in *Muſick*) a character ſhewing that what was laſt play'd or ſung muſt be gone over again.

REPEEK } (at the game
REEK *and* REPEEK } called *Picket*) a term

hen the player has a fifteenth or kings, &c. and the ruff before d.

ING *Power* (in *Phyſicks*) a cer- r faculty reſiding in the minute natural bodies, whereby they from each other.

(with *Bot. Writ.*) creeping.

ANCE (with *Divines*) is ſuch a a ſinner to God, by which he heartily ſorry for the evil he has ſolved to forſake it, but actually ıounce it, and to do his duty ac- he utmoſt of his ability, with a oſe to continue a faithful ſervant the end of his life.

ANT, repenting, *F.*

US'SION (in *Muſick*) a frequent the ſame ſounds.

USSIVENESS (of *repercuſſious*, ack or rebounding quality.

TORY (*refertorium*, L.) a book things are methodically entered, ıe more ready finding of them; where things are orderly laid up, ıſily found.

TION (in *Muſick*) a reiterating ver again of the ſame part of a whether it be a whole ſtrain, in, or double ſtrain.

TION (with *Rhet.*) is when the s his firſt expreſſion not well un- l is ſollicitous to make his hearers he means, and repeats or explains ray.

TA'TION, a planting again or me.

EAD (of *re* and *plaider*, F.) to to that which was once pleaded

'ISHMENT, the repleniſhing.

E'NESS (*repletio*, L.) fulneſs.

TION (in *Canon Law*) is where of a benefice is ſufficient to fill ıe whole right or title of the gra- ıolds it.

ON (with *Horſemen*) is a demi- oup incloſed at five times.

OSE' *one's ſelf* (*repoſer*, F.) to take

HEN'SIBLENESS (of *reprehenſi-* proveableneſs.

ENTA'TION (in the *Dram.*) ıtion of the action of a theatrical ding the ſcenes, machines, reci- .

ES'SION, a reſtraining, &c. *L.* 'SIVE (*repreſſus*, L.) of a re- ture or quality.

E' (with *Horſemen*) is a leſſon re- manage recommenced.

E (in *Sea Commerce*) a merchant having been taken by a corſair , &c. is retaken or recovered by a contrary party.

REPROACH'ABLENESS (*reproachable*, F.) capableneſs, &c. of being reproached.

REPROACH'FULNESS (of *reproche*, F. and ꝑulne ꝑꝛe, *Sax.*) a reproachful quality or diſpoſition.

RE'PROBATENESS (*reprobati*, L.) the ſtate of a reprobate; wickedneſs, impiety.

REPROVEA'BLENESS (of *reprobabilis*, L.) liableneſs to be reproved.

REP'TILE (*reptilis*, L.) a creeping thing that reſts upon one part of the belly, while it advances the other forward, as an earth-worm, ſnake, &c.

REPTILES (with *Botan.*) thoſe plants which creep either on the earth or on other plants, as wanting ſtrength of ſtalk to ſuſtain themſelves.

REPU'DIABLE, that may be put away or divorced.

A REPU'DIATE (*repudiata*, L.) a divorced woman, one put away.

REPUG'NANTNESS (*repugnantia*, L.) repugnancy; contrary nature or quality.

REPULS'E (with *Philoſ.*) otherwiſe called *reaction*. It is one of the laws of nature, that *repulſe* or *reaction* is always equal to impulſe or action; that is, the action of two bodies one upon another is always equal one with another, or that the ſame force that ſtrikes upon another, is returned back by that other on it, and the forces are impreſſed with directions directly contrary. In all blows and ſtrokes the thing ſtruck (as ſuppoſe with a hammer on an anvil) the anvil ſtrikes the hammer with equal force. If one body preſs or draw another, it is juſt as much preſſed or drawn by that.

REPUL'SION, a beating or driving backwards, a repulſe.

REPUL'SORY (*repulſorius*, L.) fit to repel, or pull back.

REPUR'GED (*repurgatus*, L.) purged again.

REPU'TABLENESS (of *reputatio*, L.) being of good repute.

REPU'TED, accounted, eſteemed, looked upon.

To REQUEST *the Game* (with *Hunters*) is when having run it down the night before, they ſeek it again the next morning with the bloodhound, &c.

REQUEST (in *Law*) a ſupplication or petition made to a prince or court of juſtice, begging relief in ſome caſes wherein the common law granted no immediate redreſs.

Court of REQUESTS, an antient court of equity, inſtituted in the time of *Henry* VII. of the like nature with that of chancery, chiefly for the relief of petitioners, who in conſcionable caſes ſhould addreſs themſelves by way of petition to his majeſty.

REQUIRE'MENT, the thing required; alſo a requiring.

RE'QUISITNESS, neceſſarineſs, &c.

To RESALU'TE (*reſalutare*, L.) to ſalute again.

RESARCELE'E (in *Heraldry*) as a croſs reſarcelee ſignifies one croſs, as it were, ſewed to another, or one croſs placed upon another, or a ſlenderer croſs charged upon the firſt, as in the figure.

RES'CEIT (in *Common Law*) an admittance of plea, though the controverſy be only between two.

RES'COUS *in Law*, is when a man, diſtraining cattle for damage done in his ground, drives them in the highway towards the pound, and they get into the owner's houſe, and he refuſes to deliver them upon demand; he that detains them is ſaid to be a *Reſcous in Law*, F.

RESCOUS *in Fact*, is a reſiſtance againſt lawful authority, as by a violent taking away, or procuring the eſcape of one that is arreſted.

RE'SCRIPT, an anſwer delivered by an emperor or a pope, when conſulted by particular perſons on ſome difficult queſtion or point of law, to ſerve as a deciſion thereof.

RESEIS'ER (in *Law*) a taking again of lands into the king's hands, for which an *euſter le main* was formerly miſuſed.

RESERCEDE' (in *Heraldry*) a term uſed of a croſs moline voided.

RESERVA'TION *Mental*, a propoſition which ſtrictly taken, and according to the natural import of the terms, is falſe; but is qualified with ſomething reſerved in the mind becomes true.

RESERVATION (in *Converſation*) reſervedneſs, that diſtance and ſtate, which ladies obſerve towards thoſe that court them.

To RESERVE (in *Law*) ſometimes ſignifies to except, as when a man lets his houſe, but reſerves one room for his own uſe.

RESERVE' (*Milit. Aff.*) is a body of troops ſometimes drawn out of the army, and encamped by themſelves in a line behind the other two lines.

RE'SIANT, a perſon that reſides or dwells in a certain place.

RES'IDENT (*ant. Cuſtoms*) a tenant who was obliged to reſide on his lord's land, and not to depart from it.

A RESIDEN'TIARY, *a Canon*, a parſon inſtalled to the privileges and profits of a reſidence.

To RESIGN (*reſigner*, F. *reſigno*, L.)

1. To give up a claim or poſſeſſion.

I'll to the King, and ſignify to him,
That thus I have *reſign'd* to you my charge.
Shakeſp.

Phœbus *reſigns* her darts, and Jove
His thunder, to the God of love. *Denham.*

Ev'ry Iſmena would *reſign* her breaſt;
And ev'ry dear Hippolytus be bleſt.
Prior.

2. To yield up.

Whoever ſhall *reſign* their reaſons, either from the root of deceit in themſelves, or inability to reſiſt ſuch trivial inganations from others, although their condition may place them above the multitude, yet are they ſtill within the line of vulgarity.
Brown's vulgar errors.

3. To give up in confidence; with an emphatical.

What more reaſonable, than that we ſhould in all things *reſign* up ourſelves to the will of God. *Tillotſon.*

4. To ſubmit; particularly to ſubmit to providence.

Happy the man, that ſtudies nature's laws,
His mind poſſeſſing in a quiet ſtate,
Fearleſs of fortune, and *reſign'd* to fate.
Dryden.

RESIL'IENTNESS (of *reſilient*, L.) rebounding quality, reſiliency.

RES'IN or *Roſin*, (with *Phyſicians*) is a fat and oily liquor, iſſuing either of its own accord, or elſe let out by cutting off any tree or plant; alſo an artificial roſin, chymically prepared, and drawn from any plant or drug that abounds with reſinous particles, as *Reſin of Jalap*, &c.

RES'INOUSNESS (of *reſinoſus*, L. *reſineux*, F.) reſinous or roſiny quality.

RESIPIS'CENCE (*reſipiſcentia*, L.) a growing wiſe again; a changing one's mind from doing amiſs; the reflection which a perſon makes upon his bad conduct; which leads him to reformation, repentance and amendment of life.

RESIST'ENCE (*reſiſtentia*, L.) the act of reſiſting or withſtanding.

RESISTENCE (in *Philoſ.*) reſiſting force, any force which acts contrary to another, ſo as to deſtroy or diminiſh its effect; that property of ſolid bodies which reſiſts and oppoſes whatſoever comes againſt them.

RESOL'VABLENESS (of *reſolubilis*, L.) capableneſs of being reſolved.

RESOLU'TION (with *Chymiſts*) a ſeparating the parts of mixt bodies, by means of a diſſolving ingredient.

RESOLUTION (in *Phyſicks*) the reduction into its original or natural ſtate, by a diſſolution or ſeparation of its aggregated parts.

RESOLUTION (with *Logicians*) a branch of method, called alſo *Analyſis*.

RESOLUTION (with *Mathem.*) is an orderly enumeration of the ſeveral things to be done, to obtain what is required by a problem.

RESOLUTION (in *Muſick*) is when a canto or perpetual fugue is not written all on the ſame line, or in one part; but all the voices that are to follow the *Guido*, are written ſeparately, &c.

RESOLUTION (in *Medicine*) the coction of the crude matter of a diſeaſe, either by the

he natual ſtrength of the patient, or of its wn accord, or by the application of remeies.

RE'SONANCE, a reſounding, an echo.

RESPECT'FULNESS (of *reſpectueux*, F. *&c.*) a reſpectful behaviour.

RES'PITE *of Homage* (in *old Rec.*) the rbearance of the homage due from a vaſſal r tenant holding by homage ariſing from nights ſervice, which is thereby likewiſe nnulled.

RESPLEN'DENTNESS (of *reſplendeſcentia*, L.) reſplendency, a great luſtre of brightneſs.

RESPOND'ENT (in *Common Law*) one who undertakes to anſwer for another; or inds himſelf as ſecurity for the good behaiour of another; or another perſon who exuſes or declares the cauſe of a party who is bſent.

RESPON'SIBLENESS (of *reſponſable*, F.) apableneſs of anſwering demands.

RESPONSORY (*reſponſorius*, L.) anſwering.

RES'SAULT (in *Architect.*) the effects of body, which either projects or ſinks, *i. e.* hands either more out or more in than anoher, ſo as to be out of the line or level, as ſocle, entablature, cornice, *&c.* upon an vant corps, arrière corps, or the like, *F.*

RES'SORT (in *Law*) its common meang is the ſpring or force of elaſticity, whence t is uſed for a juriſdiction and the extent or liſtrict thereof; alſo a court or tribunal where ppeals are judged, as the houſe of lords judge *n dernier reſſort*; it is alſo uſed for a writ of all or couſenage, in the ſame ſenſe as deſcent n a writ of right.

RESSOUR'CE (prob. of *reſoudre*, F. to reſolve) a means which preſents itſelf afreſh; he means or foundation of a man's recoverng himſelf from his fall or ruin; or an aer game for repairing his damages, *F.*

REST (in *Phyſicks*) is the continuance of a ody in the ſame place; or it is its continual pplication and contiguity to the ſame parts f the ambient and contiguous bodies. It is n axiom in philoſophy, that *Matter* is inifferent as to *Reſt* or *Motion*.

Hence Sir *Iſaac Newton* lays it down as a aw of nature, that every body perſeveres in ts ſtate either of *Reſt* or uniform *Motion*; xcept ſo far as it is diſturbed by external auſes.

REST, is either *abſolute* or *relative*.

Sir *Iſaac Newton* defines *true* or *abſolute* Reſt to be the continuance of a body in the ame part of abſolute and immoveable ſpace. And,

Relative REST, to be the continuance of body in the ſame part of relative ſpace.

Thus in a ſhip under ſail, *relative Reſt* is he continuance of a body in the ſame region f the ſhip, or the ſame part of its cavity.

True or *abſolute* REST, is its continuance in the ſame part of univerſal ſpace, wherein the ſhip with its cavity and contents are all contained.

Hence, if the earth be really at *Reſt*, the body *relative at reſt* in the ſhip, will *really* and *abſolutely* move, and that with that velocity wherewith the veſſel moves: but if the earth do likewiſe move, there will then ariſe a real and abſolute motion of the body at *reſt*, partly from the real motion of the earth in abſolute ſpace; and partly from the relative motion of the ſhip on the ſea.

Laſtly, if the body be likewiſe relatively moved in the ſhip, its real motion will ariſe partly from the real motion of the earth in immoveable ſpace, and partly from the relative motions of the ſhip upon the ſea, and of the body in the ſhip.

Thus if that part of the earth, where the ſhip is moved eaſtward, with a velocity of 10010 parts; and the veſſel be carried by the winds weſtward 10 parts, and at the ſame time a ſeaman on board walk with a velocity 1 part: the ſeaman will be moved really and abſolutely in immoveable ſpace eaſtward, with 10001 parts of velocity; and relatively on the earth with 9 parts of velocity weſtward.

RE'STITUTED *Medals* (with *Antiquaries*) are ſuch medals as were ſtruck by the emperors, to renew or retrieve the memory of their predeceſſors.

RESTITUTIO'NE *temporalium* (in *Law*) a writ which lies where a man is elected and confirmed biſhop of a dioceſe, for the recovery of the temporalities or barony of the ſaid biſhoprick.

RESTORATIVENESS (of *reſtorativum*, L.) a reſtoring quality.

RESTORA'TION, a reſtoring a thing to the good ſtate it was in before.

RESTRICT'IVENESS } a reſtringent
RESTRIN'GENTNESS } quality.

RESULT'ANCE (of *reſultens*, L.) a rebounding back.

RESULT' (*reſultus*, L.) what is gathered from a conference, meditation, diſcourſe, or the like.

RESUMP'TION (with *Schoolmen*) a ſummary repetition or running over of an argument, or of the ſubſtance of it, in order to a refutation of it.

RESUMPTION (in *Logick*) the reduction of ſome figurative or quaint propoſition to a more intelligent and ſignificant one. As the *Meadows ſmile*, i. e. they look pleaſant.

A RESUMPTIVE (in *Pharmacy*) an unguent for recruiting and reſtoring languiſhing conſtitutions.

The RESURREC'TION (*Hieroglyphically*) was repreſented by a Phenix, that riſeth out of its aſhes, when it hath been conſumed by the violence of the fire kindled by the ſun beams, as is reported.

RETAIL', a buying in large, and ſelling by ſmaller quantities.

RETAILER' (in *Heraldry*) ſignifies out again, meaning that the eſcutcheon is divided into three parts by two lines in bend ſiniſter, *F.*

To RETAIN' (in *Horſemanſhip*) a term uſed of mares, who conceive and hold after covering.

RETARDA'TION (in *Nat. Philoſ.*) a delaying the motion or progreſs of a body, or diminiſhing its velocity.

RETCH'LESNESS (of pecce leaynerre, of peccau, *Sax* to care) careleſneſs, &c.

RETENTION (*retention*, F. *retentio*, L.) 1. The act of retaining.

No woman's heart,
So big to hold ſo much; they lack *retention*.
Shakeſpeare.

A froward *retention* of cuſtom is as bad as an innovation; and they that reverence too much old things, are but a ſcorn to the new.
Bacon's Nat. Hiſt.

2. *Retention* and retentive faculty is that ſtate of contraction in the ſolid parts, which makes them hold faſt their proper contents.
Quincy.

3. Memory.

The backward learner makes amends another way, expatiating his want of docility with a deeper and a more rooted *retention*.
South's Sermons.

Retention is the keeping of thoſe ſimple ideas, which from ſenſation or reflection the mind hath received. *Locke.*

4. Limitation.

His life I gave him, and did thereto add
My love without *retention* or reſtraint;
All his.
Shakeſpear's Twelfth Night.

5. Cuſtody, confinement, reſtraint.

I ſent the old and miſerable king
To ſome *retention* and appointed guard.
Shakeſ. K. Lear.

RETENT'IVENESS (of *retentivus*, L.) a retentive faculty.

RETIA'RII (among the *Romans*) a ſort of combatants, who fought with a trident or three forked inſtrument in one hand, and a net in the other, in which they endeavoured to entangle their adverſary.

RETI'CENCY (*reticentia*, L.) concealment, paſſing over in ſilence.

RETI'CENCE (in *Rhetorick*) a figure in which the orator makes oblique mention of a thing, in pretending to paſs it by unmentioned.

RETICULA } (with *Aſtron.*) a contri-
RE'TICLE } vance for the exact meaſuring the quantity of eclipſes.

RETICULAR *Body* (*Anat.*) a body of veſſels lying immediately under the cuticle or ſcarf-ſkin.

RETINUE (*retenue*, O. F. of *retinere*, L. to retain) attendants or followers of a perſon of quality, eſpecially in a journey.

RETIRA'DE (in *Fortif.*) a kind of intrenchment made in the body of a baſtion, or other work that is to be diſputed inch by inch, after the firſt defences are diſmantled.

RETIRA'TION (with *Printers*) the outſide of a ſheet, as it lies on the preſs.

RETI'REDNESS (of *retirement*, F.) private life, privacy.

RE'TORT (with *Chymiſts*) a veſſel made either of glaſs, earth or iron, according to the nature of the matter to be diſtilled, and the degree of fire neceſſary to perform the operation in this figure. It is commonly uſed in diſtilling oils, volatile ſalts, and acid ſpirits.

A RETOR'SION, the returning of an argument, *F.* of *L.*

RETRANCHE' (in *Heraldry*) denotes the eſcutcheon is twice cut athwart bendwiſe, or doubly cut in *Bend dexter*; and then it is ſaid to be *Tranché & retranché*, F.

RETRA'ITE, a retiring, retreat, ſhelter, *F.*

RETRAITE (in *Fortif.*) See *Berme* and *Foreland.*

A RETREAT' (in *Maſonry*) a little reach or diminution of the thickneſs of a wall, &c. in proportion as it is raiſed.

RETREAT, a beat of drum in the evening, at the firing of a piece called the *Warning Piece*; at which the drum-major, with all the drums of the battalion, beats round the regiment.

RETRENCH'MENT (in *Fortif.*) a ditch bordered with a parapet, and ſecured with gabions or bavins, laden with earth: ſometimes it is taken for a ſimple retirade, made on a horn-work or baſtion, when it is intended to diſpute the ground inch by inch.

RETRIBU'TION, a handſome preſent, gratuity or acknowledgment, given in lieu of a formal ſalary, or hire, to perſons employed in affairs that fall not under the common commerce of money.

RETRIEV'ABLE (of *retrover*, F.) recoverable.

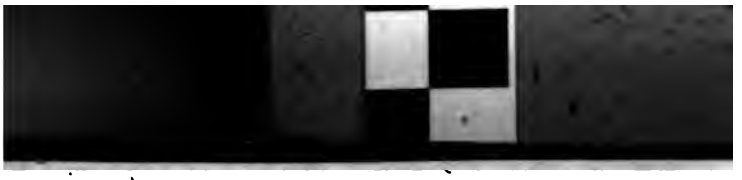
RETRIEV'ABLENESS, recoverableneſs.

RETROACTIVE (in *Law*) a term uſed of new laws and ſtatutes, which are ſaid to have no *retroactive Effect*, i. e. no force or effect, as to what was done before their promulgation.

RETROGRADA'TION (*Aſtronomy*) is an apparent motion of the planets, wherein they ſeem to go backward in the zodiack, and contrary to the order or ſucceſſion of the ſigns.

RETROGRADATION *of the Nodes* (in *Aſtron.*) is a motion of the line of the moon's nodes, wherein it continually ſhifts its ſituation

from



to *Weſt*, contrary to the order of
compleating its retrograde circula-
the ſpace of nineteen years; after
e either of the nodes having receded
oint of the ecliptick, returns to the
n.

ROGRADATION *of the Sun*
is thus; when the ſun has his de-
greater than the latitude of the place;
Northern or *Southern* as the place is;
will apoear twice upon the ſame
the compaſs, both before and after-
the inhabitants of that place, and
re ſaid to be retrograde.

TOGRADA'TION (in the higher
the ſame that is otherwiſe called,
Flection.

TOGRADE (*retrogradus*, L.) a go-
wards, or in a direction, contrary to
l one.

TOGRADE *Verſe*, the ſame as re-
verſes, recurrents; certain verſes
re the ſame words, whether read for-
backwards; as *Signa te, ſigna temere*
& angis.

TOGRADE (with *Aſtron.*) a planet
be ſo, when by its proper motions in
ck it goes backwards, or contrary to
ſſion of the ſigns, as from the ſecond
Aries to the firſt, and from that to

ROGRADENESS (of *retrogradus*,
faculty of going backwards.

'ROGRE'SSION of *Curves*, the
h what is called contrary reflection.

URN' (in *Build.*) a ſide or part which
ay from the forefide of any ſtrait

URNS *of a Mine*, are the turnings
dings of a gallery.

URNS *of a Trench* (in *Fortifi.*) the
indings and crooked lines of a trench,
ſome meaſure parallel to the ſides of
attacked, to prevent being enfiladed,
g the ſhot of the enemy ſcour along
th of the line.

URNS } (in *Law*) certain days
URN-DAY } in each of the four
eculiarly ſet apart for the ſeveral ſorts
dings in any cauſe to be determined.

term has four, five or ſix returns,
re of ſix kinds; and thence one of
repeated in moſt terms, with the
this or that feſtival, whereunto they
opriated, *viz. Craſtino, i. e.* the mor-
er the day nominated; *Octabis*, the
day after inclufively; *Quindeno*, the
day after; *Tres*, that day three
Menſe, that day month; and *Quin-*
it day five weeks.

y *Term*, has four ſuch returns, *viz.*
Hilarii, eight days after *Hilary* day,
ndena Hilarii, fifteen days; *Craſtina*
ionis, the day of the Purification;
tabis Purificationis, eight days after
s.

Eaſter-Term, has five returns, *viz. Quin-*
dena Paſchæ, fifteen days after *Eaſter*; *Tres*
Paſchæ, three weeks after *Eaſter*; *Menſe*
Paſchæ, the day month after *Eaſter*; *Quin-*
que Paſchæ, the day five weeks after *Eaſter*,
and *Craſtini Aſcenſionis Domini*, the day after
Aſcenſion-Day.

Trinity-Term, has four returns, *viz. Craſ-*
tino Trinitatis, the day after *Trinity*; *Oc-*
tabis Trinitatis, eight days after *Trinity*, in-
cluſive; *Quindena Trinitatis*, fifteen days af-
ter; and *Tres Trinitatis*, three weeks after.

Michaelmas-Term, has ſix returns, *viz.*
Tres Michaelis, three weeks after *Michael-*
mas; *Menſe Michaelis*, the day month after
Michaelmas; *Craſtino Animarum*, the day af-
ter *All-Souls*; *Craſtino Martini*, eight Days
after inclufive; and *Quindena Martini*, fifteen
days.

REVE (in *Ant. Cuſt.*) the bailiff of a
franchiſe or manor.

REVE (in *Ant. Cuſt.*) a duty or impo-
ſition on merchandize either imported or
exported.

REVE'LLIER (of *reveilleur*, F.) a rioter.

The deſire of REVENGE, ſay the mora-
liſts, turns to vice, when it exceeds a moderate
defence of ourſelves, and our dependants and
concerns, and a juſt aſſertion of our rights a-
gainſt the invaders of them.

REVENU'E (*Hunting Term*) a meſs of fleſh
formed chiefly of a cluſter of whitiſh worms
on the heads of deers, which gnaw the roots
of their horns, and ſo is the occaſion of their
caſting them.

REVENUE *of a Partridge* (with *Fowlers*)
a new tail of a partridge, growing out after
the former is loſt.

REVERBERA'TION (in *Chymiſt.*) is the
cauſing the flame of a fire to beat back down
on the metal in a furnace.

A REVER'BERATORY (*reverberatori-*
um, L.) a chymical furnace, built cloſe all
round, and covered at top, ſo as not to give
vent to the heat or flame, but to make it re-
turn or beat back to the bottom of the
furnace.

REV'ERENCE (*reverentia*, L.) is an
humble, awful, and ingenious regard for the
divine nature, proceeding from a due eſteem
and love of God, which renders us unwilling
to do any thing which may argue a contempt
of him, or which may provoke or offend him.

REV'EREND (*reverendus*, L.) a title gi-
ven to the clergy, *Right Reverend*, to Biſhops,
Moſt Reverend, to Archbiſhops.

REV'ERENDNESS (of *reverendus*, L.)
a reverend quality.

REV'ERENTNESS (*reverentia*, L.) a re-
verent quality, humble behaviour.

A REVERSE (*of a Medal*) is the back-
ſide, in oppoſition to the head or principal
figure.

To REVERSE (*reverſus*, L.)
1. To turn upſide down.

A pyramid

A pyramid *reverſed* may ſtand upon his point, if balanced by admirable ſkill.
Temple's Miſcellanies.

2. To over turn, to ſubvert.

Theſe now controul a wretched people's fate,
Theſe can divide, and theſe *reverſe* the ſtate.

3. To turn back.

Michael's ſword ſtay'd not;
But with ſwift wheel *reverſe*, deep entering ſhar'd
Satan's right ſide. *Milton.*

4. To contradict, to repeal.

Better it was in the eye of his underſtanding, that ſometime an erroneous ſentence definitive ſhould prevail, till the ſame authority, perceiving ſuch overſight, might afterwards correct or *reverſe* it, than that ſtrifes ſhould have reſpite to grow, and not come ſpeedily to ſome end. *Hooker's Preface.*

Death, his doom which I
To mitigate thus plead, not to *reverſe*,
To better life ſhall yield him.
Milt. Par. Loſt.

REVERSED (in *Heraldry*) turned back, or upſide down. When a man bears in his eſcutcheon another reverſed, it is a mark of his having raviſhed a maid or widow, or that he has run away from his ſovereign's banner: or, when a man's own eſcutcheon is reverſed entirely, it is a mark of his being a traitor.

REVERS'IBLENESS, capableneſs of being reverſed.

REVERS'ING } (in *Muſick*) the in-
RENVER'SING } verting of the order of the parts, or the placing of the higher part or treble, in the place of the lower part or baſe.

REVER'SION (in *Rhetorick*) a figure the ſame that in *Greek* is called *Epiſtrophe*.

REVERSION, a returning or coming back again, *L.*

REVERSION (in *Com. Law*) is a poſſibility reſerved to a man's ſelf and his heirs, to have again lands or tenements, made over conditionally to others, upon the failing of ſuch conditions.

REVERSION *of Series* (in *Algebra*) a method of finding a fine from its ark, or the ordinate of an ellipſis from an area given to be cut off from any point in the axis.

REVERT'IBLE (*reverſible*, F.) that may return, or be returned.

REVIC'TUALLING (*revitaillement*, F.) a victualling again.

A REVIEW, the ſhew or appearance of a body of troops or ſoldiers ranged in form of battle, and afterwards made to file off, to ſee if the companies be compleat, or to receive their pay, *&c.*

REVIL'E, reviling, reproaching. *Milt.*

A REVISE (with *Printers*) a ſecond proof of a printed ſheet taken off the preſs, to examine whether the faults, marked in the former by the corrector, have been amended.

To REVIV'IFICATE (*reviviſcere*, L.) to recover life again.

REVIVIFICA'TION (in *Chymiſtry*) is to *Revive*.

RE-U'NION (*re-union*, F.) the act of uniting, or rejoining, or cloſing together again; alſo the reconciliation of friendſhip that has been interrupted.

REVOCABLENESS (of *revocabile*, L.) liableneſs to be revoked, repealed, *&c.*

A REVOLT'ER, one who riſes againſt, or, who forſakes the cauſe of his ſovereign.

REVOL'VING (*revolvens*, L.) rolling in mind, conſidering. *Milton.*

REVOLU'TION (in *Geometry*) is the motion of any figure round a fixed line, as an axis.

REVOLU'TION (in *Aſtron.*) is the paſſage of a ſtar, planet, comet, or any other phænomenon; or its courſe from any of the zodiack points till it return to the ſame.

REVUL'SION, a plucking away or back, *L.*

REVULSION (with *Phyſicians*) is the turning a violent flux of humours from one part of the body to another, either a neighbouring or oppoſite part.

REVUL'SIVE (of *revulſivus*, L.) pulling back or away.

To REWARD' (of *re* and *pangere*, *&c.*) to recompenſe.

REWARD'ABLE, that is capable or worthy of being recompenſed.

REW'ISH, lecherous, a term uſed of the copulation of doves.

RHA'CHIS (with *Anat.*) the ſpine or chine bone of the back.

RHACHISA'GRA (with *Phyſicians*) the gout in the ſpine, *&c.*

RHACHI'TÆ } (with *Anat.*) outſide
RHACHITÆ'I } muſcles that lie over the back-bone.

RHADAMAN'THUS (ſo called of τὰ ῥόδα ἰμᾶσθαι, Gr.) according to the poets was the ſon of *Jupiter Aſterius*, a wiſe legiſlator of the *Cretans*, who upon that account, by the poets, was feigned to be one of the three judges of ſouls in Hell: he is ſaid to have lived about the year of the world 2660, and to have been the moſt temperate man of his time. They ſay his particular province was to enquire into the crimes which men had committed when alive, and to bring ſuch to confeſſion, as enjoying themſelves with impunity, had deferred their repentance till death.

RHAGA'DES (ῥαγάδες, Gr.) chaps or clefts in the hands, feet, lips, *&c.*

RHAMNU'SIA, the goddeſs of indignation, ſo called of *Rhamnus*, a town of *Attica*, where ſhe had a ſtatue. This is the ſame deity that the *Greeks* called *Nemeſis*, L.

RHAN'DIX, the part of a diviſion of a cir-

county of *Wales*, before the conqueſt, containing four tenements; as every *Gavel* contained four *Rhandixes*, every *Townſhip* four *Gavels*, and every *Manor* four *Townſhips*.

RHA'PHE (ῥαφή, Gr.) the ſuture or ſeam of the ſcull bone.

RHAP'ſODISTS, makers or compoſers of rhapſodies.

RHAP'SODY (*rhapſodia*, L. of ῥαψῳδία, ῥάπτω, to ſew, and ᾠδή, a verſe or ſong, Gr.) a confuſed collection of divers paſſages, notions, &c. muſtered up for the compoſing of ſome work; alſo a tedious and impertinent ſpinning out of a diſcourſe, to little or no purpoſe; ſo denominated (as ſome ſay) of a contexture or repetition of a great number of verſes, eſpecially *Homer*'s poems, which were collected and digeſted into books by *Piſiſtratus*.

RHAPSOI'DOMANCY (of ῥαψῳδία and μαντεία, Gr.) an antient kind of divination, performed by pitching on a paſſage of a poet at hazard, and reckoning on it as a prediction of what was to happen.

Sometimes they wrote ſeveral verſes of a poet on ſo many pieces of wood, paper, or the like, ſhook them together in an urn, and drew out one, which was accounted the lot.

Sometimes they caſt dice on the table on which verſes were written, and that whereon the dye lodged contained the prediction.

RHE'A (of ῥέω, to flow, Gr. becauſe ſhe abounds with all manner of good things) *Cybele*, the mother of the gods, according to the poets. See *Cybele* or *Veſta*.

RHETO'RIANS, Hereticks in the 4th century, who maintained, that all hereticks have reaſon on their ſide, of what ſect ſoever they are.

RHETOR'ICALNESS (of *retorique*, F. *rhetorica*, L. of ῥητορική, Gr.) eloquentneſs.

RHET'ORICK (*rhetorica ars*, L. ῥητορική, Gr.) the art of ſpeaking copiouſly on any ſubject, with all the advantages of beauty and force.

RHEUMA'TICKNESS (of ῥευματικός, Gr.) ſubjectneſs to be afflicted, or the being troubled with a rheumatiſm.

RHINOCEROS (ῥινόκερως, of ῥίν, the noſe, and κέρας, Gr. a horn) this animal is ſaid to be chiefly found in the iſle of *Rami*, in the *Indian* ſea, diſtant 3 days ſail from the ſtand *Serendib*.

It is ſmaller than an elephant, but larger than a *Buffalo*.

It has a bunch under its belly, like to what the camels have upon their backs. It has a very thick horn upon its ſnout, which the *Indian* kings make uſe of at table; for it ſweats at the approach of any kind of poiſon whatever.

This horn being cloven through, the middle exhibits the figure of a man drawn with white lines, among which are alſo ſeen the figures of birds.

Father *le Compte* ſays, that the Rhinoceros is of the length of an elephant, but its legs are ſhorter, and its hoofs are cloven. It is one of the moſt ſingular creatures in the world. It is ſomething like a boar; but that it is much larger; its feet are thicker, and its whole body more unweildy. Its ſkin is covered all over with black-iſh ſcales, large and thick, which are extremely hard, and divided into little ſquares or knobs, a little raiſed above the ſkin, ſomething like that of a crocodile.

Its legs appear as if they had boots on, and its head as if covered behind with a kind of flat hood; on which account the *Portugueſe* call it the monk of the *Indies*.

Its head is thick, its mouth not wide, its muzzle long, and armed with a thick and long horn, which makes it terrible, even to the very tigers, to the buffalo's and elephants. But what is ſtill more wonderful in this animal, is its tongue, which nature has cover'd with ſo hard a membrane, that it differs but little from a file, thus it fleas every thing that it licks, and eats with great facility the rough branches of trees, tho' defended all round with ſharp thorns. It bends them eaſily upon its tongue, and breaks them in its mouth without any trouble.

Feſtus ſays, it is hunted for the ſake of its ſkin, which is very hard and impenetrable; being covered all over with ſcales, and about four fingers thick; they make ſuits of armour of it and bucklers, as alſo ſhares for the plough.

RHIZA'GRA (ῥιζάγρα, Gr.) a ſurgeon's inſtrument to draw out a ſplinter, bone or tooth.

RHO'DON (in *Pharmacy*) a medicinal compoſition, in which roſes are the chief ingredient.

RHOMBOI'DES (of ῥόμβος, a four-ſquare, and εἶδος, form, Gr.) is a four-ſided ſquare, whoſe oppoſite angles and oppoſite ſides are equal, but is neither equilateral nor equiangular.

RHOMBOIDES (*Anat.*) a muſcle ſo called from its ſhape. It lies under the *Cucullaris*, and ariſes from the two inferior ſpines of the neck, and four ſuperior of the back; and is inſerted fleſhy into the whole baſis of the *Scapula*, which it draws forward, and a little upwards.

RHOM'BUS, is a four-ſided figure, whoſe ſides are equal and parallel, but the angles unequal.

RHOMBUSID'ICAL, of or pertaining to, or of the form of a *Rhombus*.

RHOPAL'IC *Verſes* (of ῥοπαλόν, Gr. a club, which begins with a ſlender tip, and grows bigger and bigger to the head) a kind of verſes among the ancients, which began with monoſyllables, and were contained in words growing gradually longer to the laſt, which was the longeſt of all, as,

Spes Deus æterna eſt ſtationis conciliator.

RHOPOG'RAPHERS (of ῥυπος, toys, and γραφω, Gr. to write) painters who confined themſelves to low ſubjects, as animals, landſkips, p'ants, *&c.*

RHYME (*rhythmus*, L. of ῥυθμος, Gr.) the likeneſs of ſound at the end of words. Some think rhymes to have been a modern invention; but others think otherwiſe; and Mr. *Dryden* ſays, that Monſieur *le Clerc* has made it out, that *David*'s Pſalms were written in as errant rhyme as they are tranſlated into.

Mr. *Skinner* is of opinion, that rhyme was firſt brought into *Europe* by the *Arabians*; but inſtances are given of rhymes in the *Saxon* poetry, long before the *Arabians* made ſuch a figure in the world: Though rhymes indeed are of ſuch importance in modern poetry, that ſcarce one part in ten can have any pretence to that title, but for the ſake of the rhymes, yet they are not ſo eſſential to it as ſome imagine. The lord *Roſcommon* was of another opinion, and wrote his tranſlation of *Horace's Art of Poetry* in blank verſe; and Mr. *John Milton's Paradiſe Loſt*, which is the beſt poem in our tongue, is with ut rhyme.

The harmony of our numbers appears not only from the moderns, but the ancients; and *Shakeſpear*, that wrote a hundred years ago, is an example of the dignity of our verſe, and the muſick of poetry, without the ornament of rhyme.

The *Engliſh* tongue wants no advantage of harmony for the forming a poet; and tho' rhymes may be well enough ſpared, yet thoſe *Engliſh* poets, that have rhymed well, have in that excelled the *French* and *Italians* too.

RHYTI'DOSIS (with *Surgeons*) a wrinkling of any part of the body.

RHYTHM'ICA (in *ancient Muſick*) the branch of muſick that regulated the rhymes.

RHUMB } (*rhombus*, L. ῥομβος, Gr.)
RUMB } with navigators a vertical circle of any given place; or the interſection of part of ſuch a circle with the horizon.

RHYTHMOPOI'A (ῥυθμοποιια, of ῥυθμος and ποιεω, to make, Gr.) one of the muſical faculties, as they are called, that preſcribes rules for the motions.

RIAL, a piece of gold current at ten ſhillings.

In the firſt year of king *Henry* VII. a pound weight of gold, of the old ſtandard, was, by indenture of the mint, coined into 45 rials, current at 10*s.* each, or 90 half rials at 5*s.* apiece.

RIALS *Farthings*, which went at 2*s.* 6*d.* In the time of *Henry* VIII. the golden rial was ordered to go at 11*s.* 3*d.* In the 2d year of queen *Elizabeth*, rials were coined at 15*s.* a piece, when a pound weight of old ſtandard gold was to be coined into 48 rials. In the 3d year of king *James* I. the *Roſe Rials* of gold were coined at 30*s.* a piece, and the *Spur Rials* at 15*s.*

RIB'ALDROUS (of *ribaudre*, F. a whore) debauched, obſcene.

RIB'BON (in *Heral.*) is the 8th part of a bend: It is borne a little cut off from the out lines of the eſcutcheon thus: He beareth *Or*, a ribbon *Gules*.

RIC (ic, *Sax.* powerful.) Hence *Alfric* ſignifies altogether ſtrong; *Athelric*, noble, powerful, *&c.*

RICH (*riche*, F. *ricco*, Ital. ric, *Sax.*) 1. Wealthy; abounding in wealth; abounding in money or poſſeſſions; opulent.

I am as *rich* in having ſuch a jewel,
As twenty ſeas, if all their ſand were pearl.
Shakeſpear.

A thief bent to unhoard the caſh
Of ſome *rich* burgher. *Milton.*

Several nations of the Americans are *rich* In lands, and poor in all the comforts of life. *Locke.*

We may look upon the *rich* as benefactors, who have beautify'd the proſpect all around him. *Sed.*

2. Valuable, eſtimable, precious, ſplendid, ſumptuous.

Earth, in her *rich* attire,
Conſummate lovely ſmil'd. *Milton.*

3. Having any ingredients or qualities in a great quantity or degree.

So we th' Arabian coaſt do know
At diſtance, when the ſpices blow,
By the *rich* odour taught to ſteer,
Though neither day nor ſtar appear.
Waller.

RICH *Man* (*Hieroglyphically*) and a good ſubject, who ſubmits to the commands of his ſuperiors, was repreſented by a camel, being an animal uſeful, ſtrong, laborious, and very docile.

RICH'ES (prob. of ric, *Sax.*) wealth, a vaſt or great eſtate.

RICK'ETY (of ραχιτις, Gr.) troubled with the rickets.

To RID'DLE (of hriddel, *Sax.*) to ſift in a ſieve.

To RIDDLE (of a redan, *Sax.*) to propoſe; alſo to explain riddles or hard queſtions.

To RIDE *Land lock'd* (*Sea Phraſe*) is when land lies all round the ſhip, ſo that no point of the compaſs is open to the ſea.

To RIDE *by the Stoppers* (*Sea Term*) is when the cable is faſtened or ſtaid only by them, and not bitted.

RIDEAU', a curtain or cover, *F.*

RIDEAU (in *Fortiſ.*) a ſmall elevation of earth, extending itſelf lengthways, ſerving to cover a camp, or add an advantage to a poſt; alſo a ditch, the earth whereof is thrown upon its ſide.

RIDES, hinges for doors.

RIDGE

RIDGES (*of a Horſe's Mouth*) are wrinkles the roof, running from one ſide of the jaw the other, with furrows between them.

RIDICULOUSNESS (*le ridicule*, F. of *ridiculoſus*, L.) worthineſs to be ridiculed.

RIDING *Clerk* (in *Chancery*) one of the clerks, who in his turn for one year, keeps a comptrollment books of all grants that ſs the great ſeal.

RIFENESS (ꝛıꝑeneꝟꝟ, *Sax.*) frequency, commonneſs.

Well RIGGED (*Metaphor*) is ſaid of a perſon who is well dreſſed.

RIGADOON, a *French* dance, performed figures by a man and a woman.

RIGHT (in *Ethicks*) imports a power of acting, granted or left free by the law; but it not to be taken for the law itſelf: right notes liberty, but law includes ſome bond or engagement, by which our natural liberty is ſtrained.

RIGHT, ſtrait; alſo honeſt or juſt; alſo true, proper, natural.

RIGHT *Circle* (in the *Stereographical Projection* of the *Sphere*) is a circle at right angles to the plane of projection.

RIGHTNESS (ꝛıhzneꝟꝟe, *Sax.*) the true or proper quality.

RIGHTEOUSNESS (ꝛıhtꝛıꝛeneꝟꝟe, *Sax.*) juſtneſs, equitableneſs, *&c.*

RIGIDITY (in *Phyſicks*) a brittle hardneſs, or that kind of hardneſs ſuppoſed to riſe from the mutual indentation of the component particles, within one another; it is oppoſite to ductility and malleability, *&c.*

RIGLET, any ſquare, flat, thin piece of wood, like thoſe which are deſigned for making the frames of ſmall pictures, before they are moulded.

RIGOR (*rigor*, L.) a ſtiff, cold roughneſs, ſtiffneſs; a ſhaking of the ſkin and muſcles of the whole body, accompanied with chillineſs, or a convulſive ſhuddering for cold; alſo ſeverity of manners and diſpoſition, ſternneſs, harſhneſs, the utmoſt extremity.

RIGOROUSNESS (of *rigoroſus*, L. *rigoreux*, F.) fulneſs of rigour, overharſhneſs.

RIMA (in *Anatomy*) a narrow aperture of a ſmall cavity under the *Fornix*, opening into the *Infundibulum*; called alſo the third ventricle of the brain, *L.*

RIME (ꝛıme, *Sax.*) a falling miſt, which diſſolves gradually by the heat of the ſun.

RIMER (of ꝛıme, *Sax.* of *rhythmus*, L. of ῥυθμὸς, Gr.) a maker of rhymes.

RIMMON (רִמּוֹן *Heb. i. e.* a pomegranate) was the chief god of *Damaſcus*, where he had a famous temple. He held out in his right-hand a pomegranate, to ſhew he was the protector of that people, who bore a pomegranate in their coat of arms, *i. e.* the *Caphtorims*; and it is very probable was the ſame that ſome authors call *Jupiter Caſſius*, who was adored on the confines of mount *Caſſius*, which was near *Damaſcus*.

RIND (with *Botan.*) the able or inner bark of trees, or that ſoft, whitiſh, juicy ſubſtance, which adheres immediately to the wood.

RINDY (of ꝛınd, *Sax.*) having a rind, *i. e.* a ſkin to be pared off, as ſome fruits.

RING *of an Anchor*, that part of it to which the cable is faſtened.

RINGS *of a Gun*, are circles of metal, and are the baſe ring, the re-inforced ring, trunnion ring, cornice ring, and muzzle ring.

RINGLETS, little rings, curls. *Milton.*

RIOTOUSNESS (of *rioteux*, F. or of *riota*, L. *Barb.* or of *Proghachd*, *Brit.* according to *Baxter*) a living after a riotous manner.

RIPENESS (ꝛıpeneꝟꝟe, *Sax.*) maturity.

RIPENERS (in *Phyſick*) a ſort of topical remedies, called *maturantia*.

To RIPPLE, to lave or waſh lightly over, as the ſurface of the ſea over the ſurface of the ſand.

RISIBLENESS } (*riſibilitas*, L. *riſibi-*
RISIBILITY } *lité*, F.) laughing faculty.

As to the mechaniſm in man, how it is raiſed, it is uſually attributed, by anatomiſts, to the communication between the *Plexus Nervoſus* and *Diaphragmatic Nerves*. It is commonly ſuppoſed an attribute peculiar to man, as being the only creature capable of judging what is ridiculous: and ſome aſſert, that the degree of judgment always is ſeen in that laughter; fools always having too little or too much.

RISING *Timbers* (in a *Ship*) the hooks placed on the keel, ſo called, becauſe according to their gradual riſing; ſo in like manner her rake and run riſe, from the flat floor.

RISINGS (in a *Ship*) are thoſe thick planks which go before and behind, on both ſides, under the ends of the beam and timbers of the ſecond deck, to the third deck, half-deck, and quarter-deck; ſo that the timbers of the deck bear on them at both ends, by the ſide of the ſhip.

RISUS *Caninus*, a dog-laughter; a kind of laughter wherein the lips are contracted, ſo as to ſhew all the teeth. L.

RISUS *Sardonicus* (in *Phyſicks*) a contraction of each jaw, or a convulſive kind of grinning, cauſed by a contraction of the muſcles on both ſides of the mouth. L.

RITUAL (*rituale*, L.) a church-book, directing the order and manner of the ceremonies to be obſerved in the celebration of divine ſervice, in a particular church, dioceſe, *&c.*

RIVAL (*rivalis*. L.)

1. One who is in purſuit of the ſame thing which another man purſues; a competitor.

Oh love! thou ſternly doſt thy pow'r maintain,
And wilt not bear a *rival* in the reign;
Tyrants and thou all fellowſhip diſdain.
Dryden.

2. A competitor in love.

France and *Burgundy*,
Great *rivals* in our younger daughter's love.
Shakeſp.

Your *rival*'s image in your worth I view;
And what I lov'd in him, eſteem in you.
Granville.

RIVAL, ſtanding in competition, making the ſame claim; emulous.

Had I but the means
To hold a *rival* place with one of them,
I ſhould be fortunate.
Shakeſp. Merch. Venice.

Equal in years, and *rival* in renown
With Epaphus, the youthful Phaeton,
Like honour claims. *Dryden.*

You bark to be employ'd
While *Venus* is by *rival* dogs enjoy'd.
Dryden.

To RIVAL, to ſtand in competition with another; to oppoſe.

RIVALI'TY (*rivalitas*, L. *rivalité*, F.) rivalſhip, competition.

RI'VALS (*Hieroglyphically*) were repreſented by two rams running at one another.

RIVER (*rivus*, L. *riviere*, F.) a ſtream or current of freſh water, flowing in a bed or channel, from a ſource or ſpring into the ſea.

RIVERS, have given names to ſeveral families in *Britain* and elſewhere; as *Derwentwater*, *Troutbeck*, *Trent*, &c. as among the *Romans*, *Tiberius*, from the river *Tibris*, *Auſidius*, from a river of the ſame name.

To RIVET (*river*, F.) to put a rivet or iron peg into a cavity, *&c.*

RIVO'SE (*rivoſus*, L.) full of rivers.

RIX'ABUND (*rixabundus*, L.) quarrelſome, contentious.

RIXO'SE (*rixoſus*, L.) full of contention, brawling, or chiding.

ROAD (with *Sailors*) a place fit for anchorage, at ſome diſtance from the ſhore, and ſheltered from the winds; where ſhips uſually moor, and wait for a wind or tide, either to carry them into the harbour, or to ſet ſail out to ſea.

Natural ROAD, is one which has been frequented for a long ſucceſſion of time, and ſubſiſts with little expence by reaſon of its diſpoſition, *&c.*

Artificial ROAD, is one made by the labour of the hand, either of earth or maſonry.

Terreſtrial ROAD } is ſuch as is not only
Sand ROAD } made upon the ground; but is alſo formed of earth heaped up in manner of a bank, and borne up by ſpurs, buttreſſes, *&c.*

Aquatick ROAD, is one made in the water, whether current, as over rivers, *&c.* or ſtagnant, as banks, cauſeways, over moraſſes, ponds, *&c.*

Publick ROAD, any common road, military or royal. The ſame as *Grand Road.*

Military ROAD, a grand road appointed for the marching of armies, ſuch as were made by the *Romans* in *England*, as *Watling-ſtreet*, *Ermingage-ſtreet*, &c.

Double ROADS, ſuch as were made by the *Romans*, having two pavements or cauſeways; the one for thoſe going one way, and the other for thoſe returning; to prevent being ſtopped the one by the other. Theſe two were ſeparated from each other by a bank raiſed in the middle, and paved with bricks, for the conveniency of foot paſſengers, with borders, mounting ſtones from ſpace to ſpace, and military columns, to mark diſtances.

Subterraneous ROAD, one that is dug in rock with the chiſſel, *&c.* and left vaulted, as that at *Puzzuoli*, near *Naples*, which is near half a league long, fifteen foot broad, and as many high.

A ROAM, a ramble, a wandering. *Milton.*

A ROAM'ER (prob. of *Rome*, L. *q. d.* one that wanders to *Rome*, upon ſome religious pretence) one that rambles up and down.

ROAR'ING (ꝓaꝓung of ꝓaꝓan, *Sax.*) a making a noiſe like a lion, the ſea, *&c.*

To ROB (ꝓyppan, *Sax.* prob. of *rob*, L. *Barb.* a robe. Hence *rober* and *dereber*, F. *q. d.* to take off the robes or clothes) to take away clothes, money, *&c.* by force.

ROB (in *Pharmacy*) the juice of fruits purified and boiled to a conſumption of two thirds of their moiſture.

ROBBERY (*robberie*, O. F.) a violent and forcible taking away of another man's goods openly againſt his will, and putting him in bodily fear; ſo named, becauſe the perſon was deprived of ſome of his robes, or becauſe his money, *&c.* was taken out of ſome part of his robe.

ROBERVA'LIAN *Lines*, a name given to certain lines for the tranſformation of figures, ſo termed from *Mr. Roberval*, their inventor.

ROBI'GUS, or *Robigo*, a *Roman* deity to whom they obſerved a feſtival called *Robigalia*, on the calends of *May*, that mildew and blaſting might be kept from their corn and fruit, *L.*

ROBO'REAN } (*roboreus*, L.) of the
ROBO'REOUS } nature of, or pertaining to oak.

ROBOROʃSE (*roboroſus*, L.) ſtiff and hard like an oak.

ROBUST'NESS } (of *robuſtus*, L.)
ROBUST'OUSNESS } being like an oak; alſo ſtrong limbed, luſty.

ROCHETS, mantles worn on days of emony by the peers, fitting in the *Engliſh* liament.

ROCKET (in *Pyrotechny*) an artificial -work, being a cylindrical caſe of paper, ed with combuſtible ingredients, and which ng tied to a ſtick, mounts in the air to a ſiderable height, and there burſts.

ROCKINESS, a rocky nature or quality.

RODE (ꝓoꝺe, of ꝓiꝺan, *Sax.*) did ride.

ROGATIONS, a name given to thoſe blick prayers uſed by *Chriſtians* three days ore the feaſt of *Aſcenſion*. The cuſtom of oſe rogations was begun in the year 474, by *amertus*, biſhop of *Vienne* in *Dauphine*. The deſign of theſe devotions is ſaid to be, at earthquakes might ceaſe, and to pray at the people might be defended from wolves at were at that time very numerous, and l great miſchief in the country; and it is irmed, that theſe rogation prayers, together th faſting, did remove theſe judgments; d theſe devotions were annually kept up.

Afterwards the council of *Orleans*, held in 1, declared that theſe *Rogations* ſhould be ſtabliſed all over *France*, at the ſame time they ere at *Vienne*.

Theſe proceſſions have ſince been called the *llican* or *Little Litany*, to diſtinguiſh them om the *Great* or *Roman Litany*, introduced Pope *Gregory* the *Great*.

ROGUE, one who wanders from place to ace without a licence, who, for the firſt ence, is called a rogue of the firſt degree; d puniſhed by whipping and boring thro' the ſtle of the right ear with an hot iron, an ch in compaſs; and for the ſecond offence, called a rogue of the ſecond degree; and t to death as a felon, if he be above 18 ars of age.

Maſter-ROLL, a roll wherein are entered e ſoldiers of every troop, company, regient, *&c.*

Court-ROLL (in a *Manor*) is a roll where the names, rents, ſervices of each tenant e copied and enrolled.

Calves-head ROLL (in the two *Temples*) roll wherein every bencher is taxed annually 2*s.* every barriſter at 1*s.* 6*d.* every gentlean under the bar at 1*s.* to the cook and her officers of the houſe, in conſideration a dinner of calves-heads provided every after term.

Ragman's ROLL (for *Reginund's* roll) a gate in *Scotland*, who having cited before im all the people in that kingdom who held neſices, cauſed them to give in the value of eir eſtates upon oath, according to which ey were afterwards taxed in the court of ome.

The ROLLS, the office where the records *Chancery* are kept in *Chancery-Lane*; this ouſe or office was anciently built by king enry III. for converted *Jews*, and called omus *Converſorum*, but their irregularities and lewdneſs having provoked king *Edward* III. he expelled them, and cauſed the place to be appropriated for keeping the rolls or records of *Chancery*.

Maſter of the ROLLS, is the ſecond perſon in that court; and, in the abſence of the lord-chancellor, ſits as judge.

To ROLL (*rouler*, F. *rollen*, Dutch. from *rotulo* of *roto*, L.) 1. To move any thing by volutation; or ſucceſſive application of the different parts of the ſurface, to the ground.

Who ſhall *roll* us away the ſtone from the door of the ſepulchre? *Mark* xvii. 3.

2. To move any thing round upon its axis: 3. to move in a circle: 4. to pour in a ſtream or waves.

A ſmall Euphrates thro' the piece is *roll'd*,
And little eagles wave their wings in gold.
Pope.

To ROLL. 1. To be moved by the ſucceſſive application of all the parts of the ſurface to the ground.

Our nation is too great to be ruined by any but itſelf; and if the number and weight of it *roll* one way, upon the greateſt changes that can happen, yet *England* will be ſafe.
Temple.

2. To run on wheels.

He next eſſays to walk, but downward preſs'd,
On four feet imitates his brother beaſt;
By ſlow degrees he gathers from the ground
His legs, and to the *rolling* chair is bound.
Dryden.

3. To move with appearance of circular direction.

Thou light,
Reviſit'ſt not theſe eyes, which *roll* in vain,
To find the piercing ray, but find no dawn.
Milton.

ROMAN *Catholicks*, a name given to all ſuch Chriſtians who acknowledge the Pope's ſupremacy.

ROMAN *Language*, a mixture of *Gauliſh* and *Latins*, the *French* language ſo called by the *Walloons*; for the *Romans*, having ſubdued ſeveral provinces in *Gaul*, eſtabliſhed prætors or proconſuls, *&c.* to adminiſter juſtice in the *Latin* tongue; on this occaſion the natives were brought to apply themſelves to learn the language of the *Romans*, and ſo introduced abundance of *Latin* words into their own tongue.

A ROMANCE (*romanze*, Ital. prob. of *Roma*, *Rome*) a meer fiction or feigned ſtory; a fabulous relation of certain intrigues and adventures of love and gallantry, invented to entertain and inſtruct the readers.

ROMANS', a polite language formerly ſpoken at the court of *France*, in contradiſtinction to the *Walloon* language.

ROME (*Roma*, L. which ſome derive of Ῥώμη, Gr. ſtrength, power, *&c.* others of רוּם *Heb.* he was exalted, when רֹמְמָה *Heb.* height,

height, &c. but others of *Romulus*) a city of *Italy*.

ROME-*Scot*, was an annual tribute of a penny for every family paid to the ſee of *Rome*, at the feaſt of St. *Peter ad vincula*, i. e. on the firſt of *Auguſt*.

This was firſt granted by *Offa*, as ſome ſay, or by *Ina*, king of the *Weſt Saxons*, as others ſay; who being on a pilgrimage, and at *Rome*, *A. D.* 725, gave it as an alms. This tribute amounted to 300 marks and a noble a year. Our anceſtors did frequently complain of this mark of ſlavery to the church of *Rome*, as a burden and a ſcandal to the *Engliſh* nation. And in the time of king *Edward* III. it was forbidden to be paid, tho' the parliament had complained of it as a grievance, *A. D.* 1206, in the time of king *John*. King *Henry* VIII. abrogated it, but it was ſervilely reſtored by queen *Mary*; but at laſt utterly aboliſhed by queen *Elizabeth*.

ROMPEE (in *Heraldry*) ſo they call a chevron, when it is borne of this figure. He beareth *a chevron Rompee, between three mullets, Or, by the name of ſault*.

ROOD (of *Land*) a quantity equal to the fourth part of an acre, and containing 40 ſquare perches or poles,

To ROOK *one*, to wipe one of his money.

ROOKE'RY, a place where rooks haunt or reſide.

ROOM'INESS (of pumicy and nerre, *Sax.*) largeneſs of place.

A ROOT (*radix*, L. *roed*, Dan.) that part of a plant, &c. that extends itſelf downwards, that imbibes the juices of the earth, and tranſmits them to other parts for their nutrition; alſo the original of a thing or matter, or by which it naturally draws in its nouriſhment.

ROOT (in *Mathemat.*) a number or quantity which is multiply'd by itſelf, or conſidered as the baſis or foundation of a higher power.

ROOT *of an equation* (in *Algebra*) is the value of an unknown quantity in an equation.

To ROOT. 1. To fix deep in the earth.

When ocean, air, and earth at once engage,
And rooted foreſts fly before their rage,
At once the claſhing clouds to battle move.
Dryden.

Where the impetuous torrent ruſhing down
Huge craggy ſtones, and *rooted* trees had thrown,
They left their courſers.
Dryden's Æneis.

2. To impreſs deeply.

The great important end that God deſigns it for, the government of mankind, ſufficiently ſhews the neceſſity of its being deeply *rooted* in the heart, and put beyond the danger of being torn up by any extraordinary violence. *South.*

3. To turn up out of the ground, to radicate, to extirpate.

The royal huſbandman appear'd,
And plough'd, and ſow'd, and till'd;
The thorns he *rooted* out, the rubbiſh clear'd,
And bleſt th' obedient field.
Dryden.

4. To deſtroy, to baniſh.

Not to deſtroy, but *root* them out of heav'n.
Milton.

In vain we plant, we build, our ſtores increaſe,
If conſcience *roots* up all our inward peace.
Granville.

ROOTLINGS (in *Botany*) ſmall roots of plants.

Bolt-ROPE (with *Marin.*) a rope wherein the ſails are ſewed.

Buoy-ROPE, a rope tied to the buoy at one end, and to the anchor's flook at the other.

Cat-ROPE, a rope for haling in the cat.

Cheſt ROPE } a rope added to the beſt
Gueſt ROPE } rope, when towed at the ſhip's ſtern, to keep her from ſheering.

Entring-ROPE, a rope belonging to the entring ladder to hold by.

Fear ROPE, a piece of a hawſer, made faſt to the main-yard and fore-yard, cloſe to the ties, &c. to ſuccour the ties, by helping to hoiſe up the yards, &c. that, if the ties ſhould break, they may hold up the maſt.

Keel ROPE, a hair rope, which runs between the keelſon, and the keel of the ſhip, to clear the limber-holes, choaked up with ballaſt, &c.

Preventer ROPE, a rope over the ramhead, if one part of the tie ſhould break, to prevent the other part from running thro' the ramhead, and endangering the yard.

Running ROPES (in a *Ship*) are thoſe which run on blocks and ſhivers.

Standing ROPES (in a *Ship*) the ſhrouds and ſtays.

Top-ROPES, thoſe wherewith they ſet or ſtrike the main or fore-top maſts.

ROPE *Weed*, an herb.

ROPISHNESS (ſpoken of liquors) the thick, clammy quality.

RORA'TION, a falling of dew, *L.*

RORI'FEROUS *Ductus* (with *Anat.*) a veſſel ariſing about the kidney, on the left ſide, which aſcends along the cheſt, and ends at the ſubclavian vein, on the left ſide, the uſe of which is to convey the juices called *Chyle* and *Lympha*, from the lower parts to the heart, called alſo *Ductus Chiliferus*, L.

RORI'GENOUS (*rorigenus*, L.) produced of dew.

RORI'FLUOUS (*roriflua*, L.) flowing with due.

ROS (according to *Galen*) is a third ſort of moiſture, whereby the parts of animal bodies are nouriſhed, and is contained in all the parts of

of an animal, like a certain dew ſprinkled upon them.

ROSA'CEOUS (*roſaceus*, L.) of the roſe kind.

RO'SADE, a liquor made of pounded almonds, milk and ſugar.

ROSARY (in the church of *Rome*) an office compoſed of 5 or 15 tens of beads (each of the tens beginning with a *Pater noſter*) as a direction for the ſupplicants in ſaying ſo many *Ave Maria's*.

This number of *Ave Maria's*, is ſaid in commemoration of the 5 joyful, 5 afflicting, and 5 glorious myſteries, ſaid to be communicated to the Virgin *Mary*.

The 5 *joyful myſteries* are made to be the *Annunciation*; *her viſitation of Elizabeth*; *the birth of our Saviour*; *her purification*; and *our Saviour's diſputing with the doctors in the temple*.

The 5 *afflicting Myſteries* are, *our Saviour's agony in the garden*; *his being ſcourged*; *his being crowned with Thorns*; *his bearing the weight of the Croſs*; and *his Crucifixion*.

The 5 *glorious Myſteries* are, *our Saviour's Reſurrection*, *his Aſcenſion*, *the deſcent of the Holy Ghoſt*, *his glorification in Heaven*, and *the Aſſumption of the Virgin Mary*.

St. *Dominick* is ſaid to be the author of this devotion, who, as they pretend, was encouraged to it by an apparition of the Virgin *Mary* to him.

RO'SEATE (of *roſeus*, L.) ſcented with, or ſmelling of roſes.

ROSE (*Emblematically*) repreſents the momentary and fickle ſtate of man's life, the frailty and inconſtancy of which is ſuch, that we are no ſooner born into the world, but we preſently begin to leave it; and as the delectable beauty and redolence of ſmell of this flower does ſuddenly fade and periſh, ſo the life of man, his beauty, ſtrength and worldly eſtate, are ſo mutable, weak and momentary, that often the ſame day he flouriſhes moſt, he dies.

ROSE (in *Architecture*) the figure of a roſe in ſculpture, chiefly uſed in frizes, corniches, vaults of churches, and particularly in the middle of each face of the *Corinthian Abacus*, and alſo in the ſpaces between modillions, under the plafonds of corniches.

Under the ROSE (*ſub roſa*, L.) a phraſe made uſe of to denote ſecreſy, which is ſaid to have had this original. There is, among the ancients, a tradition that the *God of Love* made a very beautiful *Roſe*, the firſt that had been known to *Harpocrates*, the god of ſilence, and gave it him to engage him not to diſcover any of the intrigues of his mother *Venus*. Hence proceeded a cuſtom to place a *Roſe* in the rooms where they met for mirth and divertiſement, to intimate, that under the aſſurance thereof they might lay aſide all conſtraint and ſpeak what they pleaſed, and ſo the roſe became a ſymbol of ſilence.

ROSSEL'LY *Land*, light land.

ROS'TRA, a part of the *Roman Forum*, wherein orations, pleadings, and funeral harangues, *&c.* were delivered.

ROSY (*roſeus*, L.) reſembling a roſe in bloom, beauty, colour, or fragrance.

When the *roſy* fing'red morning fair,
Weary of aged Tithon's ſaffron bed,
Had ſpred her purple robe through dewy air.
Fairy Queen.

A ſmile that glow'd
Celeſtial *roſy* red, love's proper hue.
Milton.

Faireſt bloſſom! do not ſlight
That age, which you may know ſo ſoon;
The *roſy* morn reſigns her light,
And milder glory to the noon.
Waller.

The *roſy* fing'red morn appears,
And from her mantle ſhakes her tears,
In promiſe of a glorious day.
Dryden's Albion.

As Theſſalian ſeeds the race adorn,
So *roſy* colour'd Helen is the pride
Of Lacedemon, and of Greece beſide.
Dryden.

While blooming youth and gay delight
Sit on thy *roſy* cheeks conteſt,
Thou haſt, my dear, undoubted right,
To triumph o'er this deſtin'd breaſt.
Prior.

ROSYCRU'LIANS, *q. d.* brothers of the *Roſy Croſs*. Their chief was a *German* gentleman educated in a monaſtery, where having learned the languages, he travelled to the holy land, *Anno* 1378, and being at *Damaſcus*, and falling ſick, he had the converſation of ſome *Arabs* and other oriental philoſophers, by whom he is ſuppoſed to be initiated into this myſterious art. At his return into *Germany* he formed a ſociety, and communicated to them the ſecrets he had brought with him out of the *Eaſt*, and died *Anno* 1484.

A ſect or cabal of hermetical philoſophers; who bound themſelves together by a ſolemn ſecret, which they ſwore inviolably to obſerve, and obliged themſelves, at their admiſſion into the order, to a ſtrict obſervance of certain eſtabliſhed rules.

They pretended to know all ſciences, and eſpecially medicine, of which they publiſhed themſelves the reſtorers; they alſo pretended to be maſters of abundance of important ſecrets; and among others that of the Philoſopher's Stone; all which they affirmed they had received by tradition from the ancient *Egyptians*, *Chaldeans*, the *Magi* and *Gymnoſophiſts*.

They pretended to protract the period of human life by means of certain *noſtrums*, and even to reſtore youth.

They pretended to know all things; they are alſo called the *inviſible Brothers*, becauſe they have made no appearance, but have kept them-

themſelves *incog.* for ſeveral years.

This ſociety is frequently ſignified by the letters *F. R. C. Fratres Roris Cœli*, it being pretended that the matter of the Philoſophers Stone is dew, concocted and exhaled.

To ROT (ꝓotan, *Sax. rotten*, Dut.) to putriſy, to loſe the coheſion of its parts.

From hour to hour we ripe and ripe,
And then from hour to hour we *rot* and *rot*.
Shakeſ.

ROT-GUT, very ſmall beer, or poor ordinary liquor.

ROTA (in *Policy*) a court or juriſdiction at *Rome*, compoſed of 12 prelates, who judge by appeal all matters eccleſiaſtical and civil, ariſing between the clergy; it is compoſed of perſons of divers nations, whereof there are eight *Italians*, three *Romans*, one *Tuſcan*, one *Milaneſe*, one *Polander*, one *Ferareſe*, one *Venetian*, one *Frenchman*, two *Spaniards* and one *German*.

They are called *Auditors of the Rota*, they have great privileges, and wear a violet coloured robe, and a band of the ſame colour about their hats.

ROTA *Ariſtotelica* (*Ariſtotle*'s wheel, ſo called becauſe ſaid to be firſt taken notice of by *Ariſtotle*) a celebrated problem in mechanicks, founded on the motion of a wheel about its axis.

The difficulty is this; while a circle makes a revolution on its centre, advancing at the ſame time in a right line along a plane: it deſcribes on that plane, a right line equal to its circumference.

Now if this circle, which we may call the *deferent*, carry with it another ſmaller circle concentrick with it, and which has no motion, but what it receives from the deferent, which is the caſe of a nave of a coach wheel, carried along by the wheel; this little circle or nave will deſcribe a line in the time of revolution, equal not to its own circumference, but to that of the wheel, for that its centre advances in a right line, as faſt as that of the wheel does; as being in reality the ſame therewith.

The matter of fact is certain: but how it ſhould be ſeems a myſtery. It is obvious that the wheel advancing, during the revolution, muſt deſcribe a right line equal to its circumference; but how ſhould the nave, that revolves like the wheel, deſcribe a right line ſo much greater than the circumference.

This Problem has exerciſed the wits of many great mathematicians, who have given different ſolutions; but none of which are ſatisfactory.

ROTA'RY, of or pertaining to a wheel; whirling or turning round, as a rotary motion.

ROTATED (*rotatus*, L.) turned round like a wheel.

ROTA'TION (in *Geom.*) the circumvolution of a ſurface, round an immoveable line.

ROTATION (with *Anat.*) the action of the muſcles, call'd *rotatores*; or the motion they give to the parts to which they are affixed.

The ROTON'DA } in *Rome* (of *rotundus*, L. round) was
ROTUN'DO } anciently called the *Pantheon*, becauſe dedicated to all the gods. It is a great maſſy vault 140 feet high, and as many broad, having a hole open at the top of nine or ten feet diameter, which, at this day, ſtands a bold and firm piece of architecture, altho' it is open at the top, and hath not had for many years pillars to bear up its roof. There are now lying along on the ground, but on the outſide of this ſtructure, thirteen of its columns, each of them being all of one piece, ſix feet in diameter, and 53 feet in height. This fabrick *Pliny*, in his time, accounted one of the rareſt wonders then extant.

ROT'TENNESS (ꝓoteneſſe, of ꝓotan, *Sax.* or *rotten*, Du.) putrifiedneſs, or being infected with the rot.

ROT'ULA, *i. e.* a little wheel (in *Anatomy*) the bone of the knee-pan, *L.*

ROTULUS *Wintoniæ*, a roll containing an exact ſurvey of all *England*.

ROTUNDIFO'LIOUS (in *Botan. Writ.*) which has round leaves.

ROTUND'NESS (*rotunditas*, L. *rondité*, F.) roundneſs.

To ROVE (*roffver*, Daniſh, to range for plunder) to ramble; to range; to wander.

Thou'ſt years upon thee, and thou art too full
Of the wars ſurfeits, to go *rove* with one
That's yet unbruis'd.
Shakeſp. Coriolanus.

Faultleſs thou dropt from his unerring ſtill,
With the bare power to ſin, ſince free of will;
Yet charge not with thy guilt his bounteous love,
For who has power to walk, has power to *rove*.
Arbuthnot.

If we indulge the frequent riſe and *roving* of paſſions,
We thereby procure an unattentive habit.
Watts.

I view'd th' effects of that diſaſtrous flame,
Which kindled by th' imperious queen of love,
Conſtrain'd me from my native realm to *rove*.
Pope.

To ROVE, to wander over.

Roving the field, I chanc'd
A goodly tree far diſtant to behold,
Loaden with fruit of faireſt colours.
Milton.

Cloacina, as the town ſhe *rov'd*,
A mortal ſcavenger ſhe ſaw, ſhe lov'd.
Gay.

ROVER. 1. A wanderer; a ranger. 2. A fickle inconſtant man. 3. A robber;

s

te. 4. At *rovers*; without any parti-
ılm.

)UGH'NESS (hpuhneꝛꝛe, *Sax*) une-
ſs, is that which by the inequality of
ts is diſagreeable to the touch; hairineſs,
ıeſs, *&c.*

ROUND *a Horſe* (in *Horſemanſhip*) is a
l expreſſion for all ſorts of manage upon
ıs ſo that to round a horſe upon a trot,
, or otherwiſe, is to make him carry
ıulders and his haunches compactly or
ly, upon a greater or ſmaller circle,
ut traverſing or bearing to a ſide.

)UND'NESS (*rondeur*, F. *rotundias*, L.)
ıd form.

)UND'EL } a ſong beginning and end-
)UN'DO } ing with the ſame ſen-
, or one that turns back again to the
erſe, and then goes round.

ROUND (*arrondir*, F.) to go round.
n.

)UNDING, encompaſſing round.
ſ.

ROUND *in the Ear* (prob. of ꝓuman,
to mutter) to chide a perſon ſharply.

)UND *Top* (of a *Ship*) is a round frame
ards, lying upon the croſs trees, near
ead of the maſt, where the men may
to furl and looſe the top-ſails, *&c.*

)UND-*Splice* (with *Mariners*) is when
s end is ſo let into another, that they
e as firm as if they were but one rope.

)UT (in a *Law Senſe*) an aſſembly or
nation of three or more perſons going
y to commit an unlawful act, altho'
lo not perform it.

)UT *of an Army* (*deroute*, F.) the diſ-
ture.

ROUT *an Army*, is to diſcomfit or put
light.

ROW *a Boat* (of ꝓopan, *Sax.*) to pull
g by oars.

)W'EL (in a *Ship*) is a round piece of
or iron, wherein the whip goes, being
to turn about, that it may carry over
hip the eaſier from ſide to ſide.

)WT'Y, over-rank, or ſtrong, ſaid of
e graſs.

)Y'AL *Antler* (with *Hunters*) the third
a of the horn of a hart or buck, which
out from the rear or main horn, above
antler.

)YAL *Army*, is an army marching with
cannon, capable of beſieging a ſtrong,
fortified city.

ROYAL *Crown of England*, is clos'd by ſemicircles of gold, meeting at the monde or globe on which the croſs ſtands, and thoſe ſemicircles adorned with croſſes and flower *de Lis*, hole imbelliſh'd with precious ſtones.

)YAL *Fiſhes*, whales and ſturgeons, ich ſome add porpoiſes; which are the ', by his prerogative, when caſt on

ROY'ALNESS (*royauté*, F. *regalitas*, L.) royalty.

ROY'ALTIES, the royal rights or prerogatives of a king or queen; which the Civilians reckon to be ſix in number, *viz.* the power of judicature, the power of life and death, of war and peace, of levying taxes; the goods that have no owners, as waiſs, ſtrays, *&c.* and the coinage of money.

The Enſigns of ROY'ALTY (in *Great Britain*) are the crown, ſcepter, and dove, croſs, St. *Edward*'s ſtaff, four different ſorts of ſwords, the orb and croſs, *&c.* uſed at coronations.

To ROUZE *a Hart* (*Hunting Phraſe*) is to raiſe him from his harbour.

To ROUZE *a Hawſer*, *&c.* (*Sea Phraſe*) is to hale in that part of it which lies ſlack in the water.

To ROUZE (in *Falconry*) is ſaid of a hawk when he lifts up and ſhakes himſelf.

A ROUZ'ING *Lie*, a whiſking great one.

A RUB'BER (of *reiben*, Teut.) one that rubs, or a rubbing-bruſh.

RUBEO'LA (with *Phyſicians*) a ſort of ſmall pox or meaſles.

RU'BICAN *Colour* (of a *Horſe*) is a *Bay*, *Sorrel*, or *Black*, with a *light Grey* or *White* upon the flanks; but ſo, that the *Grey* or *White* is not predominant there.

RUBICUND'ITY (*rubicunditas*, L.) redneſs.

RU'BIED, tinctured of the colour of a ruby, red. *Milton.*

RUBIGINO'SE } (*rubiginoſus*, L.) ruſ-
RUBI'GINOUS } ty.

RUBI'GO (with *Botaniſts*) mildew, a diſeaſe that happens to plants, and proceeds from a dewy moiſture, which falling upon them, and not being drawn up by the heat of the ſun, by its ſharpneſs, gnaws and corrupts the inward ſubſtance of plants, *L.*

RU'BRICK (in the *Canon Law*) a title or article in the ancient law-books, ſo called, becauſe anciently written, as the titles of the chapters in our ancient bibles are, in red letters.

RU'BY (*rubis*, F. of *rubere*, L. to be red) the moſt valuable of precious ſtones, next to the diamond; and, when perfectly beautiful, nothing inferior.

RUBY (in *Heraldry*) being red, is uſed for gules, by thoſe who blazon the arms of the prime nobility by precious ſtones, inſtead of metals and colours.

RUCTA'TION (with *Phyſic.*) belching, a depraved motion of the ſtomach, cauſed by an effervescence there, by vapours and flatulent matter are ſent out of the mouth.

RUD'DER-*Rope*, a rope let through the ſtern-poſt, and the head of the rudder; ſo that both ends may be ſpliced or faſtened together. The uſe of this rope is to ſave the rudder, if it ſhould be torn off from the irons by any accident.

RUDDER-*Irons* (of a *Ship*) the cheeks of that iron, whereof the pintle is part, which is faſtened and nail'd down upon the rake of the rudder.

RUD'DINESS (ꝛuꝺunerꝛe, *Sax.*) freſh-colouredneſs.

RUDDY (ꝛuꝺu, *Sax.*) 1. Approaching to redneſs; pale red.

We may ſee the old man in a morning,
Luſty as health, come *ruddy* to the field,
And there purſue the chaſe, as if he meant
To o'ertake time, and bring back youth again. *Otway.*

New leaves on ev'ry bough were ſeen;
Some *ruddy* colour'd, ſome of lighter green. *Dryden.*

Ten wildings have I gather'd for my dear;
How *ruddy* like your lips their ſtreaks appear! *Dryden.*

Ceres, in her prime,
Seems fertile, and with *ruddieſt* freight bedeckt. *Philips.*

2. Yellow. Uſed, if to be uſed at all, only in poetry.

A crown of *ruddy* gold incloſ'd her brow,
Plain without pomp. *Dryden.*

RUDE (ꝛeꝺe, *Sax. rudis*, L.) 1. Rough, ſavage, coarſe of manners, uncivil, brutal.

Ruffian, let go that *rude*, uncivil touch;
Thou friend of an ill faſhion. *Shakeſ.*

You can with ſingle look inflame
The coldeſt breaſt, tha *rudeſt* tame. *Waller.*

RU'DERARY (*ruderarius*, L.) belonging to rubbiſh.

RU'DIMENTS (*rudiment*, F. of *rudimentum*, of *rudis*, L. ignorant) the firſt elements, principles or grounds of any art or ſcience; ſo called, becauſe thoſe that firſt come to be inſtructed, are ſuppoſed to be *Rudes*, i. e. altogether ignorant.

RUDEN'TURE (in *Architect.*) the figure of a rope or ſtaff, ſometimes plain, and ſometimes carved, wherewith the flutings of columns are frequently filled up.

RUDERA'TION (in *Architect.*) the laying of a pavement with pebbles or little ſtones, *L.*

RUE'FULNESS (of ꝛeoꝛꝛian, *Sax.*) ſorrowfulneſs, repentance.

RUEL'LE (of *rue*, F. a ſtreet) a little ſtreet. It is of late brought into uſe among us, to ſignify an *Alcove*, or other genteel apartment, where the ladies receive viſits either in bed or up.

RUFF, a bird, which in fighting raiſes up its feathers like a double ruff.

RUF'FLES, a ſort of ornaments of linnen or lace, worn on the arms of men and women.

RUG'GEDNESS (of hꝛuhȝe, *Sax.*) roughneſs, unevenneſs.

RU'GITUS (with *Phyſ.*) an effer of *Chyle*, and excrements in the blood, by wind and ſeveral other motions, in the guts, roll up and down the ent when there is no eaſy vent upwards o wards, *L.*

RUGOSE'NESS (of *rugoſus*, L.) neſs, fulneſs of wrinkles, plaits, or & *c.*

RUIN (*ruine*, F. *ruina*, L.) 1. or deſtruction of cities or edifices. remains of buidings demoliſhed.

The Veian and the Gabian tow'rs ſh
And one promiſcuous *ruin* cover all;
Nor, after length of years, a ſtone h
The place, where once the very *ruin*

Judah ſhall fall, oppreſs'd by grief an
And men ſhall from her *ruins* know h

Such a fool was never found,
Who pull'd a palace to the ground
Only to have the *ruins* made
Materials for a houſe decay'd.

3. Deſtruction; loſs of happineſs or overthrow.

Thoſe whom God to *ruin* has deſign'
He fits for fate, and firſt deſtroys th

To RUIN (*ruiner*, F.) 1. To to demoliſh.

A nation loving gold muſt rule this p
Our temples *ruin*, and our rites deſ

2. To deſtroy; to deprive of felicit tune.

Diſpoſe all honours of the ſword and
Grace with a nod, and *ruin* with a

To RU'INATE (*ruinatum*, L.) or bring to ruin.

RUINA'TION, deſtruction, ruin

RU'INOUSNESS (of *ruinoſus*, L. nous, or ruinating faculty or ſtate.

RULE (*regula*, L.) a certain canon, or precept, to be obſerved i or ſcience, law, or principle to go b tute or decree of a religious order command.

RUMB } (in *Navigation*)
RHUMB } of a ſhip, *i. e.* which ſhe makes in her ſailing with ridian of the place ſhe is in; alſo of the mariner's compaſs, or 11 d 14th, *viz.* the 32 part of the circu of the horizon.

RUMI'A } (among the
RUMIL'LA } deity invoked
RUMI'NA } care of their children, to whom they offered ſ milk and water, mix'd with honey.

RUMINA'TION, a chewing the

al motion of the ſtomach, &c. mu-
elieving one another, by which means
d that was eaten haſtily at firſt, is
d back to the mouth again, and there
and ſwallow'd down a ſecond time,
reat advantage of the creature.

UM'MAGE (in a *Figurative Senſe*)
ke into, or to ſearch narrowly.

U'MOUR, to tell abroad.

of a Ship (*Sea-Term*) is that part
hull under watet, which comes nar-
by degrees from the floor-timbers to
n-poſt.

RUN (*Sea-Term*) a ſhip is ſaid to
good run, when ſhe comes off hand-
by degrees, and her tuck lying not too

RUN (*Sea-Term*) is when a ſhip's
s too low, ſo that it hinders the paſ-
the water towards the rudder, ſo that
not ſteer well, nor make any good
ng' the ſea, but will ſtill be falling to
ward.

NG *Heads* (of a *Ship*) the heads of the
timbers, which are made a little bend-
where they begin to compaſs, and
eſt the mould or ſweep of the ſuttocks
val-timbers.

'NIC *Language*, that of the *Goths*,
and other ancient northern nations;
is is more frequently called *Sclavonic*.
imagine it was called *Runic*, as being
ous and ſcientifical, like the *Egyptian*
yphicks.

N'NET } the maw of a calf, or an
I'NET } acid juice found in the
s of calves, that have fed on nothing
lk; and are killed before the digeſtion
cted, commonly uſed in turning milk,
ade into cheeſe-curds.

'TURE-*Wort*, an herb.

RAL'ITY } (of *ruralis*, L.) coun-
RALNESS } try-likeneſs, clown-

RIC'OLIST (*ruricola*, L.) an huſband-

RI'GENOUS (*rurigena*, L.) born or
g in the country.

SH'INESS (of ɲiꝛc, *Sax.* a *ruſh*) a
ull of or having ruſhes.

SI'NA, a heathen deity, ſuppos'd to
ural or country goddeſs, who prefided
l the labours and all the divertiſements
country.

STI'CITY } (*ruſticitas*, L. *ruſ-*
S'TICALNESS } *ticité*, F.) clown-
violentneſs.

S'TICI (in *ant. Writs*) the clowns or
tenants, who held lands and cottages,
g the ſervice of ploughing, and other
as ſervices in huſbandry for their lord.

STICK *Gods*, thoſe who prefided over
ture; country deities.

STICK (in *Architect.*) a method of
g in imitation of nature, rather than
according to art; the columns are encom-
paſſed with frequent cinctures.

RUSTICK *Work* (*Architect.*) is where
ſtones of a building, inſtead of being ſmooth,
are hatched or picked with the point of a
hammer.

RUSTICK *Order*, (*Architecture*) an order
with ruſtick quoins, ruſtick work, &c.

RUST'INESS (ɲoꝛzigneꝛꝛe, *Sax.*) the
being ruſty.

RUST'LING (hɲiꝛelan, *Sax.*) making
a noiſe, as armour and new garments do.

RUST'Y (ɲoꝛtiȝ, *Sax.*) covered with
ruſt.

RU'SY, full of ſtratagems, and devices;
ſubtle, crafty.

RUSTRE' (in *Heraldry*) is
exactly the ſame ſquare figure
as the maſcle, only the ruſtre
is pierced round, whereas the
maſcle is pierced ſquare, as in
the figure.

RU'TA (in *Botany*) rue, *L.*

RUTHFUL (ɲuꝺꝺful, *Sax.*) pitiful, com-
paſſionate.

RUTH'FULNESS (ɲuꝺfulneꝛꝛe, *Sax.*)
compaſſionateneſs.

RUTTI'ER (*un vieux routier*, F.) an old
beaten ſoldier.

RUT'TING (with *Hunters*) ſignifies a hart
or buck going to couple or ingender.

RY, a ſhore, coaſt, ſtrand, or bank of the
ſea, *Brit.*

RY'AL, a piece of gold coin, which in
the time of king *Henry* VI. was current for
10*s.* under *Henry* VIII. for 11*s.* 3*d.* and in
queen *Elizabeth*'s time for 15*s.*

S

S ſ s, *Rom.* S ſ *ſ*, Ital. & ɣ, *Sax.* S ſ ȝ, *Old Engliſh*, Σ σ ς, Gr. are the eight-
teenth letters in order of the alphabet, ס the
firteenth, and ש the twenty firſt of the *He-
brew*.

S (*une eſſe*, or, S, F.) an iron bar like an
S.

S, is ſoft, and may be termed a liquid in
the words *Iſle*, *Iſland*, *Viſcount*. S ſounds
like z in *Chaiſe*, *Praiſe*, &c. and x like ſ in
raxe. A long ſ muſt never be placed at the
end of a word, as *maintainſ*, nor a ſhort s in
the middle of a word, as *conſpires*.

SS, in the title-pages of books, often ſtand
for *Socius*, L. a companion or member, or
Societatis, of the company.

S, among the ancients, was a numerical
letter, and ſignified 7.

S (in books of *Navigation*) ſtands for
ſouth.

SABAITES, an ancient heathenish ſect of
the ancient *Chaldeans*, of which the learned
Jewiſh Rabbi, *Maimonides*, gives us this ac-

[illegible] converter to *Christianity*, was [illegible] *Nicetius*. 2 *Nicetius* [illegible] introduce the [illegible] ceremonies among his [illegible] in that office.

[illegible]BATICALNESS or *sabbatique*, F. [illegible] (of *Heb.*) the being of [illegible] Sabbath.

[illegible] (in *Heraldry*) [illegible]

A BLE (in *Heraldry*) figures black, as in the escutcheon. If the virtues and [illegible] the soul, it denotes [illegible] wisdom, prudence, [illegible] of the planets, [illegible] the elements, the earth; of [illegible] precious stones, [illegible] give; of birds, [illegible] the ages of men, the [illegible]

[illegible] (*sabbatum*, L.) [illegible]

[illegible] by the *Babylonians*, [illegible] they [illegible] the Sabbath as the *Saxons* [illegible] and [illegible] slaves, and [illegible] to chuse a [illegible] to watch, and to allow [illegible] no [illegible] should be [illegible]

[illegible] in the Manage) a violent [illegible] gives his horse, by drawing [illegible] too [illegible] severity; a correction [illegible] such hours too heavy on [illegible]

A [illegible] a kind of linnen garment [illegible] with two crosses on [illegible] with suns and flames, [illegible] by the *Spanish* [illegible] when they go to execution.

[illegible] of sandals, [illegible] an ancient sect, [illegible] wearing of sackcloth [illegible] affecting a great deal of austerity [illegible]

[illegible] a little bag or purse, a satchel.

SACERDOTALNESS of *sacerdotal*, F. [illegible] priestliness, or likeness to a priest.

SACRAMENTARIUM, an ancient church book containing all the prayers and ceremonies practised at the celebration of the [illegible]

SACREDNESS (of *sacer*, L. *sainteté*, F. *sanctitas*, L.) holiness.

SACRICOLIST (*sacricola*, L.) a devout worshipper.

To SACRIFICE (*sacrificer*, F. *sacrifico*, L.) 1. To offer to heaven; to immolate.

Alarbus'

Alarbus' limbs are lopt,
And intrails feed the *ſacrificing* fire.
Shakeſ. Tit. Andron.

This blood, like *ſacrificing* Abel's, cries
To me for juſtice.
Shakeſpear's Richard III.

Men from the herd or flock
Of *ſacrificing* bullock, lamb, or kid.
Milton.

2. To deſtroy or give up for the ſake of ſomething elſe.

'Tis a ſad contemplation that we ſhould *ſacrifice* the peace of the church to a little vain curioſity. *Decay of Piety.*

The breach of this rule, to do as one would be done to, would be contrary to that intereſt men *ſacrifice* to when they break it.
Locke.

Syphax loves you, and would *ſacrifice* his life, nay more, his honour in your ſervice.
Addiſon

A great genius ſometimes *ſacrifices* ſound to ſenſe. *Broome.*

3. To deſtroy, to kill; 4. to devote with loſs.

Condemn'd to *ſacrifice* his childiſh years,
To babbling ign'rance, and to empty fears.
Prior.

SACRIFICE (*ſacrificium*, of *ſacra*, holy things, and *facio*, L. to perform) an offering made to God on an altar, by a regular miniſter, as the payment of homage, *&c.*

Writers ſay, that the devils being enemies to God and his glory, from the malignity of their natures, were not content with the offerings of the fruits of the earth, and of all manner of creatures that were uſually ſacrificed to them, but were ſo barbarous as to require human victims, *viz.* men and women, to be butcher'd and burnt alive upon their altars.

The *Romans* did ſometimes dedicate their young infants to the houſhold gods, the gods of the family. The *Scythians*, that inhabited about that part called *Taurica*, were wont to ſacrifice to their *Diana*, all ſtrangers that came into their hands. Many damſels were beaten to death with bundles of rods at an altar of *Bacchus* in *Arcadia*. The *Germans* and *Cimbri* were wont cruelly to torment men, and afterwards to ſacrifice them. The inhabitants of the moſt northern climates were wont to make a feaſt for their aged, and crown them with garlands, and afterwards caſt them down from an high rock into the ſea: and others threw them off the bridges into rivers; whence they were called *Senes Depontani*. And *Cæſar*, in his commentaries, relates, that the ancient *Gauls* uſed to dreſs up a huge ſtatue made of branches of ozier, having filled it with living perſons, to burn it to their idols. The *Egyptians*, and inhabitants of *Paleſtine* offered their own children to their gods; and the *Iſraelites* themſelves ſo far imitated their barbarities, as to cauſe their children to paſs between two fires till they were miſerably ſcorched; and they alſo ſhut them up in an hollow idol of braſs, called *Moloch*, made red hot, and while theſe innocent victims were in this manner tormented, they ſounded trumpets, beat drums, *&c.* to drown their outcries. Thence the place was named *Tophet*, *i. e.* a drum. And *Ahaz* and *Manaſſeh*, kings of *Judea*, were ſo wretched as to cauſe their own children to paſs thro' the fire to *Moloch*.

In ſacrifices to idols, a choice of animals was made according to the diſpoſitions of their gods: for *Mars* is ſuppoſed to have loved no creatures, but ſuch as were furious and warlike, as the bull, *&c.* and *Neptune* the bull and the horſe. The he-goat was dedicated to *Bacchus*, becauſe it is propenſe to ſpoil vineyards; *Ceres* and *Juno* had cows offered in honour of them; *Diana* ſhe-goats; and *Faunus* kids.

The ceremonies obſerved in their ſacrifices were theſe: they were carefully to obſerve if the victim had any blemiſh; if ſo, it was rejected, and another taken, and the prieſt took a lump of burnt corn and ſalt, and ſometimes meal mingled with ſalt, and threw it on the victim; and when they had killed the beaſt, they laid it on the fire, and thoſe that offered it held their hands upon it, and prayed with the prieſt, and then poured wine into the fire; if it were a *Holocauſt*, *i. e.* a whole burnt-offering, the whole was conſum'd in the flames: but if not, part of it was laid aſide for the prieſts, and thoſe that offered it.

Then they danced round the altar, ſinging hymns and ſongs in honour of the deity to whom it was offered. Theſe hymns conſiſted of three parts or ſtanza's; the firſt was ſung in turning from eaſt to weſt; the other in turning from weſt to eaſt; and the third part they ſung ſtanding before the altar.

The ſuperior gods had their altars in eminent places, and their temples built on ſuch high ground, that they might, without any impediment, receive the firſt rays of the riſing ſun. The prieſt wore a gown, either white or purple; and, before he approach'd the altar, waſh'd his hands in pure water, fancying that this waſhing cleans'd the ſoul, and rendered it acceptable to the gods. The prieſt then, having his head adorned with garlands and ribbons, led the beaſt, adorned in like manner, to the altar, being followed by a crowd of people, adorned with crowns made of ſuch trees as were ſuppoſed moſt acceptable to the god. The victim ſtood by the altar a ſmall time, while the prieſt offered a ſet form of prayer to *Janus* and *Veſta*, and then with a knife mark'd the beaſt from head to tail; and if it was any thing unruly, and willing to get away, they imagined it

was

was not acceptable to the god, and therefore procured another. After the performance of theſe and other ſuch like ceremonies, the prieſt laid on the head and back of the beaſt the *Moſa Salſa*, *i. e.* meal and ſalt mingled with frankincenſe, and after he and his aſſiſtants had taſted of a cup of wine, he poured the reſt between the horns of the beaſt, and pulling a few hairs from the place, threw them into the fire; then the beaſt was ſlain, either by knocking down or cutting his throat, and flead; then the ſouth-ſayer with a long knife, turned the bowels up and down, for it was unlawful to touch them with his hands; and having made his obſervations, and given his judgment of them, they were preſented to the deity on a launce, or if to a ſea-god thrown into the waves; then the prieſt threw frankincenſe into the fire with wine, and took a part of every member which his miniſters had cut out into a platter, and caſt them into the flames; and while they were burning, he and the offerers made prayers to the god, holding their hands upon the altar, and afterwards retired with the aſſiſtants to feaſt upon the remaining part of the beaſt, ſinging the praiſes of the deity. After they had eaten, they returned back to the altar, and caſt into the flames the morſels of meat that they had left, with the tongue and ſome wine, with thanks to the deity for the honour and advantage of ſharing with him in the victim offered to him.

To the ſuperior gods they prayed ſtanding, but to the infernal, ſitting.

The gods of the air were adored with muſical inſtruments, and melodious ſongs, more than the former.

The ſea gods were worſhipped near the ſea, and the blood of the victim was poured into the ſalt water.

The ſacrifices to the infernal deities were performed in the night. The beaſts were black, and offered in ſome cave or dark place, except it were to *Pluto*.

The nymphs and divinities of the field had milk, honey, and wine offered to them in their ſacrifice; the male deities had uſually male beaſts offered to them, and the goddeſſes females.

SACRIFI'CIALNESS (of *ſacrificialis*, L.) the being of the nature of a ſacrifice.

SACRILE'GIOUSNESS (of *ſacrilege*, F. of *ſacrilegium*, L.) ſacrilegious nature or quality, or the ſtealing of ſacred things.

SA'CRIST (*ſacriſtarius*, L.) a veſtry-keeper or ſexton.

SACRIS'TY, the veſtry, the place where the veſſels and ornaments of the church were kept.

To SAD'DLE (of *ſadel*, *Brit.* or Sa'blian, *Sax.*) to put on a ſaddle; alſo to embarraſs, as *to ſaddle a cauſe*; alſo to furniſh, as to *ſaddle a ſpit*.

SAD'LERS are a company of great antiquity; they were incorporated in the reign of king *Edward* I. and confirmed by ſeveral ſucceeding kings: they conſiſt of a maſter, three wardens, 22 aſſiſtants, 65 on the livery, *&c.* their livery fine is 10 *l.*

Their arms are, *Azure*, a chevron, between three ſaddles *Or*. Their ſupporters two horſes *Argent*, bridled *Gules*, bitted of the ſecond. The motto, *Our truſt is in God*. Their hall is near the weſt end of *Cheapſide*.

SADLY (from *ſad*, etym. not known.)

1. Sorrowfully; mournfully.

My father is gone wild into his grave;
For in his tomb lie my affections;
And with his ſpirit *ſadly* I ſurvive,
To mock the expectations of the world.
Shakeſp. H. IV.

He griv'd, he wept, the ſight an imag brought
Of his own filial love; a *ſadly* pleaſing thought. *Dryden.*

He *ſadly* ſuffers in their grief,
Out-weeps an hermit, and out-prays a ſaint. *Dryden.*

2. Calamitouſly; miſerably.

We may at preſent eaſily ſee, and one day *ſadly* feel. *South.*

SADNESS. 1. Sorrowfulneſs; mournfulneſs; dejection of mind.

The ſoul receives intelligence
By her genius of the body's end,
And ſo imparts a *ſadneſs* to the ſenſe.
Daniel's Civil War.

And let us not be wanting to ourſelves,
Leſt ſo ſevere and obſtinate a *ſadneſs*
Tempt a new vengeance.
Denham's Sophy.

If the ſubject be mournful, let ev'ry thing in it have a ſtroke of *ſadneſs*. *Dryden.*

SAD'DUCES (ſo called of צדק *Zadok*) they obſerved the law, that they might enjoy the temporal bleſſings that it promiſed, and to eſcape the puniſhments it threatened againſt its tranſgreſſors.

They rejected all the Jews traditions, and abſolutely denied fatality, aſſerting that it was impoſſible for God to do any evil, and that he did not regard what men did, concluding it was wholly in the will of man to do either good or evil. There was an irreconcileable hatred between them and the *Phariſees*.

SAD'DUCISM, the principles and doctrines of the *Sadducees*. They allowed no books of the ſcripture, but the five books of *Moſes*; they denied the being of angels and

and ſpirits, the immorality of the ſoul, and the reſurrection of the body.

SAFE-*Guard*, a ſort of duſt-gown, or upper riding-garment, worn by women.

SAFE'NESS (of *ſauve*, F. ſafe) ſafety, ſecurity.

SAFE'TY *and Preſervation* (in *Hieroglyph.*) were repreſented by the *Ichneumon*.

SAF'RON of *Mars* (with *Chymiſts*) ſaffron of ſteel, ſo called from its red colour.

SAGATHEE', a ſlight woollen ſtuff, being a kind of rateen or ſerge, ſometimes mixed with a little ſilk.

SAGA'CIOUSNESS (*ſagacitas*, L.) ſharpneſs of wit, quickneſs of apprehenſion, *&c.*

SAGA'CITY (*Hieroglyph.*) was repreſented by a dog's head.

SAG'DA (סגד *Chald.*) a kind of gem about the ſize of a bean, of a leek-green colour, which attracts wood, as amber does ſtraws, a load-ſtone, iron, *&c.*

SAGITTA'RIUS (whoſe characteriſtick is ♐) by aſtrologers called a maſculine, cholerick, and diurnal ſign, by nature hot and dry, of the fiery triplicity, and is repreſented on a celeſtial globe by the figure of an archer.

SAIL'ETTES (near *Dauphine* in *France*) a *Chartreux* convent of ladies of quality, the nuns of which make profeſſion of their rule, before the biſhop of *Grenoble*, and when they make their vow, they preſent themſelves before him; with wax tapers in their hands, adorned with the eſcutcheons of their families, and the biſhop puts a ring on their finger and a crown on their heads, like to that which is given to the daughters of *France*.

SAILS, the vane of windmills, or the arms; whereby the wind has its effect on them.

SAINT (*ſaint*, F. *ſanctus*, L.) a perſon eminent for piety and virtue.

By thy example kings are taught to ſway,
Heroes to fight, and *ſaints* may learn to pray. *Granville.*

So unaffected, ſo compos'd a mind;
So firm, yet ſoft, ſo ſtrong, yet ſo refin'd,
Heav'n, as its pureſt gold, by tortures try'd;
The *ſaint* ſuſtain'd it, but the woman dy'd. *Pope.*

To SAINT, to number among ſaints; to reckon among ſaints by a publick decree; to canonize.

Are not the principles of thoſe wretches ſtill owned, and their perſons *ſainted*, by a race of men of the ſame ſtamp? *South.*

Thy place is here, ſad ſiſter, come away:
Once, like thyſelf, I trembled, wept, and pray'd;
Love's victim then, though now a *ſainted* maid. *Pope.*

To SAINT, to act with a ſhew of piety.

Whether the charmer ſinner it, or *ſaint* it,
If folly grows romantick, I muſt *paint* it. *Pope.*

SAINTED. 1. Holy; pious; virtuous. 2. Holy; ſacred.

The crown virtue gives,
After this mortal change, to her true ſervants,
Amongſt the enthron'd gods on *ſainted* hills. *Milton.*

SAINT-LIKE. 1. Suiting a ſaint, becoming a ſaint.

If ſtill thou doſt retain
The ſame ill habits, the ſame follies too,
Gloſs'd over only with a *ſaint-like* ſhew,
Still thou art bound to vice. *Dryden's Perſ.*

2. Reſembling a ſaint.

The king, in whoſe time it paſſed, whom *Catholicks* count a *ſaint-like* and immaculate prince, was taken away in the flower of his age. *Bacon.*

SAINTLY, like a ſaint, becoming a ſaint.

I mention ſtill
Him whom thy wrongs, with *ſaintly* patience borne,
Made famous in a land and times obſcure. *Milt. Par. Loſt.*

SAINTSHIP, the character or qualities of a ſaint.

He that thinks his *ſaintſhip* licenſes him to cenſure, is to be looked upon not only as a rebel, but an uſurper. *Decay of piety.*

The divil was piqu'd ſuch *ſaintſhip* to behold,
And long'd to tempt him. *Pope.*

SAKE (rac, *Sax. ſaecke*, Dutch.) final cauſe, end, purpoſe.

Thou neither doſt perſuade me to ſeek wealth,
For emperor's *ſake*, nor empire to affect
For glory's *ſake*. *Milt. Par. Loſt.*

SA'KER (*ſacre*, Span.) a ſort of great gun, of which there are three ſizes.

SAKERET' (in *Falconry*) the male of a ſaker-hawk. This kind of hawks is eſteemed next after the falcon and gyr-falcon, but is differently to be managed.

SAL, ſalt, *L.*

SAL *volatile Oleoſum*, an aromatick volatile ſalt, of *Sal Armoniack*, diſtilled with ſalt of *Tartar*, dulcified with ſpirits of wine, a dram and half of ſome aromatick oil or eſſence, drawn from one or more ſweet-ſcented plants, being added to every ounce of it. The plants are ſuch as balm, roſemary, *&c.*

SALA'CIOUSNESS (*ſalacitas*, L.) ſalacity, lechery, luſtfulneſs.

SAL'AD, a kind of head-piece or armour worn by light horſemen.

SAL'ADINE, a tax impoſed in *England* and

and *France* in the year 1188, to raiſe a fund for the *Croiſade*, undertaken by *Richard* I. king of *England*, and *Philip Auguſtus*, king of *France*, againſt *Saladine*, ſultan of *Egypt*, then going to beſiege *Jeruſalem*.

SALAMAN'DER, a ſpotted creature; ſomething reſembling a lizard in ſhape, commonly, but erroneouſly, ſuppoſed to breed and ſubſiſt in the hotteſt fire, and to quench it.

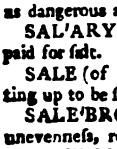
SALAMANDER (in *Hieroglyphicks*) was by the *Egyptian* prieſts put to repreſent a brave and generous courage, that the fire of affliction cannot overcome or conſume, becauſe it is related of this animal, that it will live in the flames without receiving the leaſt prejudice from the violence of the heat; for ſome authors ſay, it is of ſuch a moiſt and cold conſtitution, that the fire cannot quickly have a power to hurt it. *Pliny* ſays, that the ſalamander infects all fruits that it touches, leaving them ſome impreſſion of its cold nature, ſo that they become afterwards as dangerous as poiſon.

SAL'ARY (*old Law Books*) a toll or duty paid for ſalt.

SALE (of ſallan, *Sax.*) a ſelling, or putting up to be ſold.

SALE'BROUSNESS (of *ſalebroſus*, L.) unevenneſs, roughneſs, cragginess.

SALE'SMAN (of Sale, *Sax.*) one who ſells clothes or any commodity.



SA'LIENT (in *Heraldry*) is when the right-foot, anſwers to the dexter corner of the eſcutcheon, and the hindmoſt foot to the ſiniſter baſe point of it, being, as it were, in a readineſs to ſpring forward.

SALIA'RIA (among the *Romans*) a ſolemnity held in *March*, in honour of *Mars*, whoſe prieſts, at this feaſt, danced with targets in their hands.

SALI'I (among the *Romans*) prieſts of *Mars*, ſo called of *Saliendo*, dancing, whereof there were twelve inſtituted by *Numa*, who upon a great plague in *Rome*, having implored the divine aſſiſtance, had a ſmall braſs buckler, called *Ancile*, ſent him from Heaven; he was adviſed by the nymph *Egeria* and the *Muſes* to keep it carfully, the fate of the empire depending upon it, as being a ſure pledge of the protection of the gods, and their affection to the *Romans*; he therefore made eleven more ſo very like, that they could not be diſtinguiſhed, which were delivered to the keeping of the twelve *Salii*, prieſts choſen out of the nobleſt families, to be laid up in the temple of *Mars*; they were carried about the city with much ſolemnity, dancing, claſhing the bucklers, and ſinging hymns to the gods: they were anſwered by a chorus of virgins d eſt like themſelves, who were choſen to aſſiſt them upon that occaſion; the feſtival was ended with a ſumptuous feaſt. They were painted in parti-coloured garments, with round bonnets, with two corners ſtanding up on their heads; they went dancing along the ſtreets in their proceſſions.

SALINE'NESS } (of *ſalinoſus*, L.)
SALI'NOUSNESS } ſaltneſs, or ſalt quality.

SALINI'TROUS (of *Sal* and *nitrum*) compounded with ſalt or ſalt-petre.

SALINO-*Sulphureous*, of a ſaline and ſulphureous quality.

SARI'QUE *Law*, a celebrated body of laws made by the *Franks* when they entered into *Gaul*, which conſiſted of 24 articles or title, in which different matters and crimes are treated of: the 6th of which treating of *Alleuds* or *Free-holds*, imports, *that no part of the Salique land may paſs over or be left to females; but that the males muſt always ſucceed in the inheritance*; from whence it has been concluded, that the cuſtom of excluding the daughters from the crown of *France*, was founded on this article.

SALI'VA, *ſpittle*, L. a thin, pellucid humour, ſeparated by the glands, about the mouth and fauces, and conveyed by proper ſalival ducts into the mouth, for ſeveral uſes.

SAL'LY (in *Architecture*) is in *French* what the *Engliſh* call projecture.

A SALLY (*Figuratively*) a flaſh of wit, alſo a rant, a ſlight, a tranſport or ſudden fit of paſſion, heat, *&c.*

SALLY (with *Ringers*) a particular way of ringing a bell.

SALLOON' (*Architect.*) a ſtate-room for the reception of ambaſſadors, and other great viſitors. A very lofty ſpacious hall, vaulted at top, and ſometimes having two ſtories or ranges of windows. A grand room in the middle of a building or head of a gallery, *&c.*

SALPE'TROUS, of or pertaining to, or of the quality of ſalt-petre.

SAL'PROTIC. See *Pulvis fulminans*.

SALT (*Sal*, L.) an active ſubſtance, ſuppoſed by Naturaliſts to be that which gives conſiſtence to all bodies, and to preſerve them from corruption, and alſo that it is that from which proceeds the variety of taſtes, whereby we diſtinguiſh one edible or taſte from another, and give them names accordingly.

SALT (*Metaphorically*) is uſed in ſeveral ſenſes; ſometimes as a ſymbol of wiſdom, at others of perpetuity and incorruption; ſometimes again of ſterility and barrenneſs; at other times of hoſpitality and fidelity; by way of alluſion to the different qualities of it, according to its various application.

SALT MINES, are mines in upper *Hungary*, not far from *Epirus*, of which Dr. *Brown*, who ſaw them, has given us the following account.

From the firſt place of the deſcent to the bottom of it is about 180 fathoms deep, of which the miners firſt deſcend by the rope a good part of the way, and afterwards by ladders

to the loweſt parts: That the mine
he moſt part in an earthy and not a
ground; that the veins are large, in
which are found lumps of ſalt above
ounds weight.

it is hewed out in long ſquare pieces,
wo foot long and one thick, which
nd to a ſort of powder for uſe.

the water that is drawn out of this
hen boiled away, yields a blackiſh ſalt,
ne country people give to their cattle.

the ſtone ſalt, when dug, is of a
olour; but when ground, becomes as
if refined, conſiſting of pointed parts;
t all of one colour; that which is
re, and reſembles cryſtal, is tinctured
ers colours; ſo that ſome tranſparent
d yellow lumps, are carved into divers
as if they were chryſtal.

have been of late ſeveral ſuch mines
d in *England*, but the ſalt is not ſo
fine as that of *Hungary*.

, the obſervation *on the ſalling of*
oceeds from a particular nomination
ne ancients, who, upon the notion of
ing incorruptible, made it the ſymbol
ſhip; and if it fell caſually, they
their friendſhip would not be of long

SALT (in *Chym.*) is made by cal-
r reducing the matter to aſhes, and
ling it in a good quantity of water,
rwards ſtraining the liquor, and eva-
all the moiſture; which being done,
will remain in a dry form at the bot-
he veſſel.

of Sulphur (with *Chymiſts*) the ſalt
al Polychreſtum, ſoaked with ſpirit of
and then reduced to an acid ſalt, by
ng all the moiſture: in either of
erations much water is to be poured
) make a lye; and after that the
uſt be ſtrained and evaporated in a
t, till the fixed ſalt remains at the
f the veſſel.

ERS, were incorporated by king
Henry VIII. They conſiſt
of a maſter, 3 wardens,
28 aſſiſtants, 140 on the
livery, beſides yeomanry.
The livery fine is 20*l.* they
are the 9th of the 12
companies, and there have
been 10 of it lord mayors.

armorial enſigns are; per chevron
nd *Gules*, three covered ſalts, *Or*,
ſalt proper. On a helmet and torſe,
et of a cloud *Agent*, a ſiniſter arm
holding a ſalt, as the former. Sup-
wo otters *argent*, platee gorg'd with
ronets, thereto a chain affixed and
over their loins, *Or*. The motto *ſal*
ia. Their hall is in *Swithin's Lane*.

'IRE (in *Heraldry*) is an ordinary
ſiſts of a four-fold line, two of which
are drawn from the dexter chief
towards the ſiniſter-baſe corners,
and the other from the ſiniſter-
chief towards the dexter baſe
points, meeting about the mid-
dle by couples in acute angles,
as in the eſcutcheon.

SALT'ISHNESS, having a ſaltiſh reliſh.

SAL'VABLENESS (of *ſalvus*, L. ſafe) capableneſs of being ſaved.

SALVATEL'LA (of *ſalus*, L. health) a famous branch of the cephalick vein, paſſing over the *Metacarpus*, between the ring-finger and the little finger: So called, becauſe it has been a received opinion, that the opening that vein was a cure for melancholy.

SALU'BRIOUSNESS (of *ſalubritas*, L. *ſalubrité*, F.) wholeſomneſs, healthfulneſs.

To SALVE (*ſalvare*, L.) to accommodate a difference.

SALUTA'TION, a ſaluting, a greeting; the formal act of ſhewing reſpect or civility, either in words, or by the carriage or geſture of the body.

SAL'UTARY (*ſalutarius*, L.) healthful, wholeſome.

SAL'UTARINESS, wholeſomneſs, healthfulneſs.

To SA'LUTE (in *Military Affairs*) is to diſcharge cannon, or to bow down the colours to the ground, and lay them as it were at the feet of kings, princes, generals, colonels, *&c.*

To SALUTE (*ſaltuo*, L. *ſaluer*, F.)

1. To greet, to hail.

The Golden ſun *ſalutes* the morn,
And, having gilt the ocean with his beams,
Gallops the zodiack in his gliſt'ring coach.
Shakeſp. Tit. Andron.

2. To pleaſe, to gratify.

Would I had no being,
If this *ſalute* my blood a jot: it faints me,
To think what follows.
Shakeſp. H. VIII.

3. To kiſs.

SALUTE. 1. Salutation, greeting.

The cuſtom of praying for thoſe that ſneeze, is more ancient than theſe opinions hereof: ſo that not any one diſeaſe has been the occaſion of this *ſalute* and deprecation.
Brown.

O, what avails me now that honour high
To have conceiv'd of God, or that *ſalute*,
Hail highly favour'd, among women bleſt.
Parad. Reg.

Continual *ſalutes* and addreſſes entertaining him all the way, kept him from ſaving ſo great a life, but with one glance of his eye upon the paper, till he came to the fatal place where he was ſtabbed.
South's Sermons.

SALU'TE } (in *Marine Aff.*) is
SALUTA'TION } the civility and ſub-

miſſion that one ſhip pays to another, or to a fort, when they ſail by it or come into it; which is done by ſtriking the colours, firing a certain number of guns, &c. and it is a maxim at ſea, that he that returns the ſalute, fires one gun leſs than he that payed it; which method is obſerved between the ſhips of princes of equal dignity.

But the *Swedes* and *Danes* return the compliment without regarding how many guns were fired to them; the *Swedes* always giving two guns, and the *Danes* three.

It is never expected that the ſalute ſhould exceed ſeven guns, it is accounted an exceſs to diſcharge more; but ſtriking ſail is more than manners, and is a token of ſubmiſſion, and it is never returned.

Merchantmen lower their mainyard; but men of war ſtrike only their top-ſails.

The *Engliſh* claim the right of being ſaluted firſt in all places, as being ſovereigns of the ſeas. The *Venetians* claim this honour within their gulph.

In rivers and boats, they do not ſalute each other, only on the *Rhine* in *Germany*, where the ground on each ſide belongs to 30 different princes; all the ceremony is, that the boats that go up the ſtream, put by to make way for the boats that go down the ſtream, and are carried forcibly by the current.

SA.LUTIF'EROUSNESS (*ſalutifer*, L.) an health bringing quality.

SAM'BUCUS, an ancient muſical inſtrument of the wind kind, and reſembling a flute; ſo called, becauſe probably made of the *Sambucus* or elder-tree.

SA'MIAN *Earth*, a medicinal earth, brought from *Samos* in the *Indian* ſea.

SAMOSETA'NIANS (ſo called of *Samoſetanus*, biſhop of *Antioch*) an ancient ſect of *Anti-trinitarians*.

SAMPSÆ'IANS, a ſect properly neither *Jews*, *Chriſtians* nor *Gentiles*; they allow of one God and are ſtiff Unitarians.

SA'NABLENESS (of *ſanabilis*, L.) capableneſs of being healed.

SANATIVENESS (of *ſanare*, L.) an healing quality.

SANCTIMO'NIAL (*ſanctimonialis*, L.) of or pertaining to holineſs.

SANCTIMO'NIOUS (of *ſanctimonia*, L.) holy, devout.

SANC'TION, the authority given to any judicial decree or act, whereby it becomes legal or current.

SANCTITUDE (from *ſactus*, L.) holineſs, goodneſs, ſaintlineſs.

In their looks divine
The image of their glorious maker ſhone,
Truth, wiſdom, *ſanctitude*, ſerene and pure.
Milton.

SANCTITY (*ſanctitas*, L.) 1. Holineſs; the ſtate of being holy.

At his touch,
Such *ſanctity* hath heaven given his hand,
They preſently amend.
Shakeſpear.

God attributes to place
No *ſanctity*, if none be thither brought
By men who there frequent.
Milton.

2. Goodneſs, the quality of being good, purity, godlineſs.

This youth
I reliv'd with ſuch *ſanctity* of love,
And to his image, which methought did promiſe
Moſt venerable worth, did I devotion.
Shakeſpear.

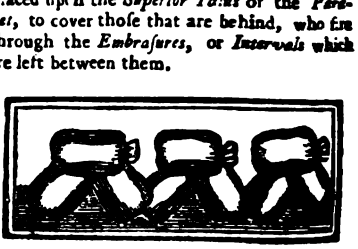
It was an obſervation of the ancient *Romans*, that their empire had not more encreaſed by the ſtrength of their arms, than the *ſanctity* of their manners. *Addiſon.*

3. Saint, holy being.

About them all the *ſanctities* of heav'n
Stood thick as ſtars, and from his ſight receiv'd
Beatitude paſt utt'rance. *Milton.*

SANCTUARY (*ſanctuarium*, L.) in ancient times, was a place privileged by a prince, for the ſafe-guard of the lives of men who were capital offenders. Traitors, murderers, &c. were protected in theſe ſanctuaries, if they acknowledged their fault in forty days, and conſented to baniſhment; but after forty days no man might relieve them. Of theſe ſanctuaries there were many in *England*.

SAND-*Bags*, are bags containing about a cubical foot of earth, they are uſed for raſing parapets in haſte, or to repair what is beaten down; they are of uſe when the ground is rocky, and affords no earth to carry on their approaches, becauſe they can be eaſily brought from afar off, and removed at will. The ſmaller *Sand-Bags* hold about half a cubical foot of earth, and ſerve to be placed upon the *Superior Talus* of the *Parapet*, to cover thoſe that are behind, who fire through the *Embraſures*, or *Intervals* which are left between them.



SAND-*Heat* (with *Chymiſts*) one of the chymiſts heats, conſiſting of hot ſand, wherein herbs, flowers, &c. are infuſed in a cucurbit, in order to a digeſtion.

SAN'DY (ſandig, *Sax.*) having ſand or made of ſand.

SAND-

NDINESS (of *yanbineyye*, *Sax.*) fulſand.

N'DARACK, a white gum oozing out juniper-tree.

NDARACK, a mineral, it is either or *artificial*; the *natural* is found in of gold and ſilver; the *artificial* is f orpiment, put into an earthen pot, topped, and baked five hours in a e.

N'DERS, a precious kind of *Indian* of which there are three ſorts, red, and white.

N'DISH, ſomewhat ſandy, or like ſand.

NDYX, a red or purple colour, made s and *Ruddle*, burnt together; red k; alſo a ſhrub bearing a flower of a colour.

E'NESS (*ſanitas*, L.) ſoundneſs of

GUIFICA'TION (with *Phyſic.*) the ion or turning of *Chyle* into blood, s performed (not as the ancients ima- in ſome peculiar parts of the body, eart, liver, &c. but in all parts of it.

GUIF'LUOUS (*ſanguiſluus*, L.) with blood.

'GUINARINESS, blood-thirſtineſs,

GUINE-*Stone*, a blood-ſtone; a kind er, brought from *New-Spain*, of a wn colour, mark'd with ſpots of a d, uſed for ſtopping blood.

SANGUINE (in *Heral.*) is expreſſed in engraving by lines hatched a croſs one another diagonally, both dexter and ſiniſter, as in the figure.

GUIS (in our *ancient Cuſtoms*) a right r, which the chief lord of the fee determine in cauſes where blood l.

'HEDRIM (סנהדרים *Heb. con-* r.) an aſſembly, as thoſe of parlia- nd ſovereign courts, where many nd counſellors meet together, to con- nd determine great affairs. *Jews* call by the name of *Sanhedrim* e of judgment, which is a council of tors, who aſſembled in an apartment emple of *Jeruſalem*, and there de- the moſt important affairs of their

hief of this aſſembly was called *Naſi*, ice; his deputy was called *Ab-beth-* father of the houſe of judgment, ub-deputy was called *Chacam*, that is e, the reſt were called elders or

room they met in was a *Rotunda*, which was built without the temple, within; that is, there was one ſemi the room within the compaſs of ple, and as it was never allowed to ſit the temple, they tell us, this part was for thoſe who ſtood up; the other half or ſemi-circle, extended itſelf without the holy place, and it was here the judges ſat.

SANIO'DES } (of *σανίς*, Gen. of
SANIDO'DES } *σανίς*, Gr. a table) a diſeaſe, when the breaſt is ſtraitened and flattened like a table.

SAN'ITAS, a heathen goddeſs, whoſe worſhip, as *Pauſanius* relates, was very common in *Greece*, and that there was an alter for *Jaſon*, *Venus*, *Panacea*, *Sanitas* or *Health*, and *Minerva* in the temple of *Amphiarus*. She had likewiſe a temple at *Rome* in the ſixth ward of the city; and *Domitian* alſo built a little temple for her, with this inſcription, *Saluti Auguſti*.

SANT'ALUM, a hard, heavy, odoriferous, medicinal wood, brought from the *Eaſt-Indies*, the wood of the tree ſaunders, *L.*

A SAP } (*ſape*, F.) a digging with
A SAPE } pick-axes, ſhovels, and ſuch other tools, at the foot of a wall, or any building, to undermine and overthrow it. Or,

A SAP, is the digging deep under the earth, in ſinking lower by degrees, to paſs under *Glacis*, and open a way to come under cover to the paſſage of the *Moat*. After they have overcome all the obſtacles which the beſieged have oppoſed, to hinder the advancement of their approaches, and that, notwithſtanding their frequent ſallies, they are at laſt got near the foot of the *Glacis*, the *Trench* is carried directly forwards, the workmen covering themſelves the beſt way they can, with *Blinds*, *Wool-packs*, *Sand-Bags*, or *Mantelets* upon wheels; when they are got to the foot of the *Glacis*, they make *Epaulments* or *Traverſes* on each ſide, to lodge a good body of men. The *Sap* is made five or ſix fathom from the *ſaliant angle* of the *Glacis*, where the men are only covered ſide-ways; wherefore they lay planks over-head, with hurdles, and earth above them. Having by this means obliged the enemy to quit the *Covert-way*, the *Pioneers*, with *Mantelets*, *Wool-packs*, or *Sand-Bags*, make immediately a *Lodgement*, covering themſelves the moſt advantageouſly they can from the fire of the oppoſite baſtion.

SAP'IDNESS (of *ſapidus*, L.) ſavourineſs.

SAPIENCE (*ſapience*, F. *ſapientia*, L.) wiſdom, Geneſis, knowledge.

By *ſapience*, I mean what the ancients did by philoſophy; the habit or diſpoſition of mind which importeth the love of wiſdom. *Grew.*

Ne only they that dwell in lowly duſt,
The ſons of darkneſs and of ignorance;
But they whom thou, great Jove, by doom unjuſt,
Did'ſt to the top of honour earſt advance;
They now, puff'd up with's deigniful inſolence,
Deſpiſe the breed of bleſſed *ſapience*.
Spenſer.

Becauſe enterpriſes guided by ill counſels have equal ſucceſs to thoſe by the beſt judgment conducted, therefore had violence the ſame external figure with *ſapience*. *Raleigh.*

Sapience and love
Immenſe, and all his father ſhone in him.
Milton.

O ſovereign, virtuous, precious of all trees
In paradiſe! of operation bleſt
To *Sapience*. *Milton.*

Many a wretch in Bedlam,
Though perhaps among the rout
He wildly flings his filth about,
Still has gratitude and *Sapience*
To ſpare the folk that give him ha'pence.
Swift.

SAPIEN'TIAL, an epithet uſed of certain books of ſcripture, calculated for our inſtruction and improvement in prudence or moral wiſdom, as *Proverbs*, *Canticles*, *Eccleſiaſtes*, the *Pſalms* and book of *Job*.

SAP'LESS (of pæpeleſ, *Sax.*) without ſap.

SAP'LESNESS, the having no ſap, wanting ſap.

SAPONACEOUS (of *ſapo*, L. ſoap) ſoapy, like or pertaining to ſoap.

SAPO-SAPIENTIÆ (with *Chym.*) *i. e.* the ſoap of wiſdom, *i. e.* common ſalt, L.

SA'PORATED (*ſaporatus*, L.) made ſavoury.

SAPORIF'EROUS (*ſaporifer*, L.) cauſing a ſavour.

SAPORIF'ICKNESS (*ſaporificus*, L.) a taſte cauſing quality.

SA'POROUSNESS (of *ſaporus*, L.) ſavouriness.

SAP'PHIRE (in *Heraldry*) the blue colour in the coats of noblemen, anſwering to the *Jupiter* in the coats of ſovereign princes, and *Azure* in thoſe of the gentry.

SAP'PHIRE *Rubies*, are certain precious ſtones, between blue and red, which in effect are nothing but rubies, whoſe colour is not perfectly form'd.

SAP'PHIC (in *Poetry*) a kind of *Greek* and *Latin* verſe; ſo called of *Sappho*, a famous poeteſs of *Myteléne*, the inventreſs of it, conſiſting of eleven ſyllables or five feet, of which the firſt, fourth and fifth, are *Trochees*, the ſecond a *Spondee*, and the third a *Dactyl*. *As Sedibus gaudens variis doliſque.*

SAP'PINESS (pæpeneyy'e, *Sax.*) the having ſap.

SAP'PING (of *ſaper*, F.) undermining.

SAPING (in *Milit. Art*) a working under ground, to gain the deſcent of a ditch, counterſcarp, *&c.* and the attacking of a place. It is performed by digging a deep ditch, deſcending by ſteps from top to bottom, under a corridor, carrying it as far as the bottom of the ditch, when that is dry, or the ſurface of the water, when wet.

SAP'PY (*Sapic*, *Sax.*) having ſap.

SAR'ABAND (*ſarabande*, F.) a muſical compoſition always in triple time, and is in reality no more than a minuet, the motions of which are ſlow and ſerious.

SARABAND, a dance to the ſame meaſure, which uſually terminates when the hand riſes, whereby it is diſtinguiſhed from a courant, which uſually ends when the hand that beats time falls, and is otherwiſe much the ſame as a minuet.

SAR'CASM (*ſarcaſmus*, L. *σαρκασμὸς*, Gr.) a keen irony, whereby the orator ſcoffs and inſults his adverſary.

SARCAS'TICALNESS (of *ſarcaſticus*, L. of *σαρκασμὸς*, Gr.) ſcoffingneſs, ſatyricalneſs.

SARCOL'OGY (*σαρκολογία*, Gr.) a diſcourſe on the fleſh, or the ſoft parts of a human body.

SAR'COMA (*σάρκωμα*, Gr.) a fleſhy excreſcence, or lump, growing in any part of the body, eſpecially in the noſtrils.

SARCOPHA'GUS } (*σαρκοφάγος*, of
SARCOPHA'GUM } *σάρξ* and *φάγω*, Gr. to eat) a tomb-ſtone or coffin, made of a ſtone, ſo called, becauſe it would conſume a dead body in 40 days, and therefore the ancients laid in them thoſe bodies they had not a mind to burn.

SAA'DOIN, the *Lapis Sardius*.

SATAN'ICALNESS (of *Satan*) deviliſhneſs.

SATEL'LITE *Guard*, a perſon who attends on another, either for his ſafety, or to be ready to execute his pleaſure.

SATEL'LITES (with *Aſtron.*) certain ſecondary planets moving round the other planets, as the moon does round the earth, thus named, becauſe they are always found attending them from riſing to ſetting, and making the tour of the ſun together with them.

To SATIATE (*ſatio*, L.) 1. To ſatisfy, to fill.

Thoſe ſmells are the moſt grateful where the degree of heat is ſmall, or the ſtrength of the ſmell allay'd; for theſe rather woo the ſenſe than *ſatiate* it. *Bacon.*

The looſen'd winds
Hurl'd high above the clouds; till all their force
Conſum'd, her rav'nous jaws th' earth *ſatiate* cloſ'd. *Philips.*

2. To glut, to pall, to fill beyond natural deſire.

They *ſatiate* and ſoon fill,
Though pleaſant.

Whatever novelty preſents, children are preſently eager to have a taſte, and are as ſoon *ſatiated* with it. *Locke.*

He may be *ſatiated*, but not ſatisfy'd. *Norris.*

3. To gratify deſire.

it ſurvive the malice of my enemies, hey ſhould be *ſatiated* with my blood.
K. Charles.

ATE, glutted, full to ſatiety.

ETY (*ſatietas*, L. *ſatieté*, F.) fulneſs eſire or pleaſure; more than enough, nneſs of plenty, ſtate of being palled d.

They ſatiate and ſoon fill,
pleaſant; but thy words, with grace ivine
bring to their ſweetneſs no *ſatiety*.
Milton.

TINET, a ſlight, thin ſattin.

JRATE (in *Botan. Writ.*) deeply, our, *L.*

URN (*Saturnus*, L. or *Saturn*, of wn, becauſe he is ſuppoſed to preſide culture, according to *Varro*) accordie poets, was the ſon of *Cœlus* and which *Cœlus*, having caſt his ſons, *pt*, into hell, *Saturn*, in revenge, with e, cut off his privities, and deprived the power of begetting. What he n from him, he caſt into the ſea, by a continual agitation of the waves, a favourable womb among the froth, ice the goddeſs *Venus* was produced.

had an elder brother, named *Titan*, the kingdom of the world did of ong; but he, by the perſuaſion of his *Veſta*, and his ſiſter *Cybele*, reſigned re to *Saturn* for his life, upon conat he ſhould not ſuffer any of the ldren to live, that the empire of the ight devolve to his poſterity after the *Saturn*.

is reaſon *Saturn* is ſaid to have deis male children, but his wife *Cybele piter* and *Juno*, by conveying them id *Neptune* and *Pluto*, who were priſ nriſhed by their mother, and ſent him rapped in ſwaddling clouts, inſtead d, which he greedily devoured in the ut *Apollodorus* ſays, that he did ſwal*tune* and *Pluto*, and that, when *Ju*of age, he married *Metis*, the daugh*eanus*, who gave a drink to *Saturn* e him vomit them up; whereupon eing his expectations fruſtrated, made *Saturn*, with the aſſiſtance of his having vanquiſhed him, clapped him riſon, and there kept him, till his *ter* became of age, and delivered him

But *Saturn* having learned by ſome hat one of his ſons ſhould take his id kingdom from him, reſolved to to deſtroy his ſon *Jupiter*; but he, ms againſt his father, caſt him out kingdom and empire of Heaven; on *Saturn* retired to *Italy* to hide which was thence called *Latium a Bochartus* applies this ſtory to *Nim*pation of the ſupreme power.) *Janus*, the king of *Italy*, is ſaid to have received *Saturn* with all civility and reſpect.

Saturn is ſaid to have brought upon the earth the *Golden Age*, when the ground yielded all ſorts of fruits without labour and tillage, when *Aſtræa* or juſtice managed the affairs of men, and they lived together in a perfect love and amity. The four ages mentioned by the poets, were the *Golden* under *Saturn* or *Noah*; the *Silver* under *Jupiter*, or the poſterity of *Noah*; the *Brazen* under *Nimrod*; and the *Iron*, which yet continues.

The learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the fables of him are delineations of his true hiſtory; the three ſons of *Saturn*, that divided the empire between them, are equal to the three ſons of *Noah*; the youngeſt *Ham*, he proves to be *Jupiter*, *Japhet* to be *Neptune*, and *Shem* to be *Pluto*; and that their different governments have a relation to the places they have inhabited. And that *Ham*, going into *Egypt* and *Lybia*, being hot places, is ſaid to have poſſeſſed Heaven; and that *Japhet*, going into *Europe* and the *Iſlands*, they feigned him god of the ſea, or *Neptune*; and that *Shem*, being remarkable for his piety, his profane brethren, by way of deriſion, made him the god of Hell, or *Pluto*.

Gualtruchius ſays, that *Saturn*, or time, is repreſented as an old ſenior, with wings upon his ſhoulders, and a ſcythe in his hand, as cutting down all before him; and that he is repreſented as ſwallowing his own children with hard ſtones, becauſe time eats and conſumes the moſt durable ſubſtances.

The ancients painted *Saturn* with ſix wings, to imitate the ſwiftneſs of time, and feet of wool; or, as others ſay, with the gout, holding in his hand a ſerpent biting his tail, with a ſickle and an old garment hanging upon him.

The *Romans* depoſited under his protection, and in his temple, their treaſure, becauſe in his reign, *i. e.* in the golden age, there was no theft or robbery committed; and there they laid up the rolls of the names of the *Roman* people, which were made of the ſkins of elephants.

SATURN (with *Aſtron.*) is the higheſt of all the planets, but the ſloweſt in motion; ſome reckon it 71, others 91 times bigger than the earth.

SATURN (with *Alchymiſts*) lead.

SATURNA'LIA, were feſtival days obſerved in *December*, in honour of *Saturn*; and, as *Bochartus* is of opinion, took their original from *Noah*'s drunkenneſs. Theſe were times of all debauchery and licentiouſneſs, ſervants taking upon them to command their maſters, and ſlaves to be unruly, without fear of puniſhment.

The prieſts of *Saturn* were initiated in ſcarlet robes, to expreſs their bloody-mindedneſs, and offered to him young infants in ſacrifice,

for

for which inhumanity they were all crucified under *Tiberius Cæſar*. And the *Carthaginians* likewiſe did every year offer to him human ſacrifices, which was the ſubject of an embaſſy from *Rome*; for tho' the *Romans* did mightily honour and eſteem *Saturn*, yet they did not approve that men ſhould be offered to him. But they ſhewed him this particular reſpect, that they cauſed torches and tapers to be burning continually upon his altars.

Saturn is ſuppoſed to be the ſame with *Moloch* of the *Iſraelites*. It is derived of מלך a king. And kings, and powerful men, were called *Saturni* by the Heathens.

SATURNINI'ANS (of *Saturnus*, a diſciple of *Menander*) a ſect, a ſort of *Gnoſticks*.

A SATURN'INE *Perſon*, one of a ſullen, melancholly complexion, ſuppoſed to be under the predominancy of *Saturn*.

SATURNIN'NESS (of *Saturn*) dulneſs, ſlowneſs.

SA'TIRE (*ſatyra*, L. *ſatyre* or *ſatire*, F. σάτυρος, Gr.) an invective poem, that inveighs ſharply againſt vice and vicious perſons; all manner of diſcourſe, wherein any perſon is comprehended: but commonly taken for a poem that ſharply and wittily rebukes vice, and reflects on vicious perſons: a lampoon. That ſatyr be juſt, it ought to be general; or if it be of general uſe, it ought to be true, or elſe it will be a libel, and accountable to the law; and it ought to be ſtrong, to ſtrike powerfully, and the ſtile and manner muſt be manly and ſmooth.

Proper *Satyr* is diſtinguiſhed by the generality of the reflections, from a *lampoon* which is aimed againſt a particular perſon; but they are too frequently confounded.

He dares to ſing thy praiſes in a clime
Where vice triumphs, and virtue is a crime:
Where ev'n to draw the picture of thy mind,
Is *ſatyr* on the moſt of human kind.
Dryden.

SATIRICAL } 1. Belonging to ſatyr,
SATYRICK } employed in writing of invective.

You muſt not think, that a *ſatyrick* ſtyle
Allows of ſcandalous and brutiſh words.
Roſcommon.

What human kind deſires, and what they ſhun,
Rage, paſſions, pleaſures, impotence of will,
Shall this *ſatirical* collection fill.
Dryden's Juvenal.

2. Cenſorious, ſevere in language.

He that hath a *ſatirical* vein, as he maketh others afraid of his wit, ſo he had need be afraid of others memory. *Bacon.*

On me when dunces are *ſatirick*,
I take it for a panegyrick.
Swift.

SATYRIST } one who writes ſatyrs.
SATIRIST }

Yet ſoft his nature, tho' ſevere his lay;
His anger moral, and his wiſdom gay:
Bleſt *ſatyriſt!* who touch'd the mean ſo true,
As ſhow'd vice had his hate and pity too.
Pope.

SA'TYRS (σάτυροι, Gr.) fabulous demigods, who with the *Fauns* and *Sylvans* were ſuppoſed to preſide over groves, under the direction of *Pan*. They are repreſented in painting as half beaſts, half men, having horns on their heads, and feet like goats.

SATYRIASIS (σατυριασις, Gr.) the luſtleſs extenſion of the yard; alſo the immoderate deſire of venery; it is alſo ſometimes taken for the leproſy, becauſe that diſeaſe makes the ſkin rough, like that of a ſatyr; alſo a ſwelling of the glandules behind the ears.

SATYRIAS'MUS, the ſame as *ſatyriaſis*, L.

SATYR'ICALNESS, bitingneſs in ſpeech, invectiveneſs.

SA'TYRS, what was the original of *Satyrs*, when and where they firſt began to appear in the world, or for what reaſon they came to be deified, is neither delivered down to us, nor explained by any ancient writer of authority.

They are repreſented as very ſwift four-footed animals, having human faces, crooked hands, ſhort horns on their foreheads, and their lower parts like goats, inhabiting the mountains of *Judea*.

It is related, that *Euphemus*, being forced by ſtorm, landing in a deſart iſland, called *Satyrida*, found inhabitants with yellow hair, that had tails much leſs than horſes, that they did not ſpeak, but ran directly to the women, and if not prevented, would have laid violent hands on them.

When ſuch monſters appeared to mankind, that which was ſo terrible and admirable, was thought to have ſomething of divinity in it; and whereas thoſe ſatyrs were ſuppoſed to inhabit the woods, the ignorant ſhepherds worſhipped them, that they might ſpare their flocks when they met them.

The cuſtom was to offer all ſorts of fruit, but more eſpecially grapes and apples, to the ſatyrs.

They are ſaid to be conſtant companions of *Bacchus*; and to have delighted in ſuch diſcourſe and converſation as was reproachful; tho' others ſay, that at firſt it was only pleaſant, lively, moral, and full of variety; as they grew old they came to have the name of *Sileni*.

A SAVAGE (*un ſauvage*, F.) a wild *Indian*.

SAVA'GERY, ſavage nature, *&c.*

SAV'AGES, wild, barbarous people, who keep no fixed habitation, have no religion, law, or policy.

SAV'AGENESS (*naturel ſauvage*, F.) wildneſs, cruelty.

SAUCE *Box*, a ſaucy perſon.

NESS (prob. of *ſawn*, Brit. ſalt) ineſs, preſumptuouſneſs, *&c.*

SONS (in *Milit. Art.*) faggots or ide of large boughs of trees bound they are commonly uſed to cover make equalments, traverſes or ks in ditches full of water, to ren- ay firm for carriages, and for other

VE (*ſauver*, F. *ſalvo*, L.) 1. To om danger or deſtruction.

A wond'rous ark,
imſelf and houſhold from amidſt
evote to univerſal wreck.
Milton.

y be confident whatever he does is or our good, and whatever we in- erwiſe we can get nothing by re- r *ſave* any thing by reſiſting.
Temple.

ſerve finally from eternal death.

not of them who draw back unto but of them that believe, to the the ſoul. *Heb.* x. 39.

ſpend: to hinder from being ſpent.

r coſt you terminate the cauſe,
the expence of long litigious laws,
its are travers'd, and ſo little won,
who conquers is but laſt undone.
Dryden.

re, to excuſe.

ews are not ſo much unſtrung,
when my maſter ſhould be ſerv'd;
they are, then will ſteal to death,
d unobſerv'd, to *ſave* his tears
Dryd. Don Sebaſt.

e, to reconcile.

VG (*qui ſauve*, F.) preſerving, ſpar-

JN'TER (prob. of *ſancta terra*, L. oly land, becauſe in ancient times, re were frequent expeditions to the , many idle perſons ſauntred about to place, under pretence that they the croſs upon them, or intended nd go thither) to wander or rove ern.

URINESS (of *ſavoureux*, F. of *ſa-* reliſhableneſs, *&c.*

(*ſage*, Teut. ſaga, *Sax.*) old grave roverbs, maxims.

NS (Seaxum, *Sax.*) a warlike peo- into *Britain* by king *Vortigern*, ei- ſend him againſt the *Scots* and *Picts*, re him in the command he had ver the *Britains*. They began to heir *Heptarchy* about the year of . As to the original of their names, ffer. *Iſidore* derives the name *Saxon* *um*, L. a ſtone, they being a hardy ke nation. But the name *Saxon*, to the northern antiquities, is older even than the *Latin* tongue itſelf. *Krantzius* derives it from *Aſchanez*, the ſon of *Gomer*; but he does not ſupport his by ſufficient authority. *Goropius Becanus* fetches it from *Sacae*, a people about *Armenia*; but this ſeems to be without any foundation. But it is moſt probable they were called *Saxons*, from the ſhort ſwords they commonly wore, called *Saxen* or *Seaxen*; and *Tacitus* ſays, the northern *Germans* were diſtinguiſhable by a round ſhield, and a ſhort ſword, that they wore. And, as *Pontanus* obſerves, the arms of *Saxony* at this day are two ſhort ſwords a-croſs.

SCAB'BED (*ſcabioſus*, L.) having ſcabs.

SCAB'BEDNESS } (*ſcabitudo*, L.) the
SCAB'BINESS } being ſcabby.

SCABEL'LUM (in the *ant. Archit.*) *i. e.* a foot-ſtool; a kind of pedeſtal, uſually ſquare, ſometimes polygonous, very high and ſlender, commonly terminating in a kind of ſheath or ſcabbard; or profiled in manner of a baluſter.

SCA'BROUSNESS (of *ſcabroſus*, L. *ſcabreux*, F.) ruggedneſs, roughneſs.

SCAF'FOLDING (*échaufaudage*, F.) poles and boards erected for the conveniency of building.

SCA'LA, a ladder, *L.*

SCALA (with *Surgeons*) a certain inſtrument to reduce a diſlocation, *L.*

SCALA (in *Anat.*) the canal or cochlea, that is divided by a *Septum* into two canals, called *Scala*, L.

SCALE (*eſcaille*, F. *ſcaglia*, Ital:) of a fiſh, a bone, *&c.*

Plain SCALE, and diagonal, ſerve to repreſent any numbers or meaſures, whoſe parts are equal one to another.

SCALENI (of σκαλὸς, Gr.) three muſcles of the cheſt, ſo called from their figure, having three unequal ſides, *L.* of *Gr.*

SCALE'NUM (with *Geom.*) a triangle that has its three ſides unequal to one another. See the figure.

SCALE'NUS *primus* (in *Anat.*) a muſcle ariſing from the fore-part of the ſecond, third, and fourth tranſverſe proceſſes of the *Vertebræ* of the neck, and let into the firſt rib; the office of which is to draw the upper rib, together with the other, upwards, in fetching breath, *L.*

SCALENUS *ſecundus*, a muſcle taking its riſe from the ſecond, third, fourth, and fifth tranſverſe proceſſes of the *Vertebræ* of the neck ſide-ways, and paſſing over the firſt rib to its inſertion in the ſecond, and ſometimes to the third, *L.*

SCALENUS *tertius*, a muſcle that takes its riſe near the *Scalenus ſecundus*, from the ſame tranſverſe proceſſes of the *Vertebræ* of the neck, and alſo from the ſixth of thoſe proceſſes, and is inſerted to the firſt rib, *L.*

SCA'LINESS (of *ecaillé*, F.) the being covered with ſcales.

SCA'LY

SCA'LY (of *scaillé*, F.) covered with ſcales.

SCAL'PEL (in *Anat.*) a knife uſed in diſſections; and alſo in many chirurgical operations.

To SCAM'PER (*eſcamper*, F.) to run away in a hurry.

SCAN'DAL (in the *vulgar ſenſe*) is ſome action or opinion contrary to good manners, or to the general ſenſe of the people; alſo a diſadvantageous rumour to report, or an action whereby any one is affronted in publick.

SCANDAL (*ſcandalum*, L. σκάνδαλον, Gr.) in a ſcripture ſenſe, is any thing that may draw perſons aſide, or ſollicit them to ſin.

Active SCANDAL, is a real induction to ſin.

Paſſive SCANDAL, the impreſſion an active ſcandal makes on the perſon that is induced to ſin.

SCAN'DALOUSNESS (of *ſcandaleux*, F.) reproachfulneſs, infamouſneſs.

SCAN'DENT-*Stalk* (with *Botaniſts*) *i. e.* climbing ſtalk, is one which climbs by the help of tendrils, as the vine, &c.

SCAN'NING (in *Poetry*) the meaſuring of a verſe, to ſee the number of feet and ſyllables it contains, and whether or no the quantities, that is, the long and ſhort ſyllables be duly obſerv'd.

SCANT'INESS (prob. of *echantillon*, F. or *wantingneſs*, Eng.) being leſs than is requiſite.

SCANT'LING (*eſchantillon*, F.) the meaſure, whereby the dimenſions of things are to be determined.

SCA'PHISM (of σκάφη, of σκάπτω, Gr. to make hollow) among the ancient *Perſians*, a kind of puniſhment executed by locking the criminal cloſe up in the trunk of a tree, bored thro' to the dimenſions of his body, only with five holes for his head, arms, and legs to come thro', in which he was expoſed to the ſun, and the appearing parts were anointed with milk and honey to invite the waſps. The criminal was forced to eat abundantly, till his excrements, cloſe pent up in the wood, rotted his body. Some write, that ſome perſons have lived there forty days.

SCARCE'NESS } (probably of *carus*, L.
SCAR'CITY } dear, or *ſcears*, Du. ſparing) difficultneſs to be come at, uncommonneſs, not plenty.

SCARIFICA'TION (with *Surgeons*) an operation whereby ſeveral inciſions are made in the ſkin, with an inſtrument proper for that purpoſe, uſually practiſed in cupping, *L.*

SCARIFRICA'TOR, an inſtrument made in form of a box, with twelve or more lancets, all perfectly in the ſame plane; which being, as it were, cock'd, by means of a ſpring, are all diſcharged, at the ſame time, by pulling a kind of trigger, and the points of the lancets are at once equally driven within the ſkin

SCAR'LET-*Grain*, a matter uſed in dying a ſcarlet colour. It is uſually taken for the grain of a plant growing on a kind of holm, in ſome parts of *France*, *Spain*, and *Portugal*. The *Arabs* call it *Kermes*.

SCARP (*eſcarpe*, F.) the foot of a rampart-wall; or the ſloping of a wall from the bottom of a work to the *Cordon* on the lip of the moat.

SCARP (in *Heral.*) is the ſcarf which military commanders wear for ornament, as he bears *Argent*, a ſcarpe *Azure*. See the figure annexed.

SCAR'RY (of ſcap, *Sax.* *eſcharre*, F. of ὀσχάρα, Gr.) having the mark or ſeam of a ſore or wound.

The SCAVANS', the learned, of *ſçavant*, learned, *F.*

SCEL'ETON } (of σκιλλω, Gr. to dry
SCEL'ETUS } up) a proper connection of all the bones of a body, after they are dry'd.

SCENE (*ſcæna*, L. σκηνὴ, Gr. *ſcene*, F.) 1. The ſtage, the theatre of dramatick poetry.

Cedar and pine, and fir, and branching palm,
A Sylvan *ſcene*, and as the ranks aſcend,
Shade above ſhade, a woody theatre,
Of ſtateſieſt view. *Milton.*

2. The general appearance of any action, the whole contexture of objects, a diſplay, a ſeries, a regular diſpoſition.

A mute *ſcene* of ſorrow, mixt with fear,
Still on the table lay the unfiniſhed cheer.
Dryden.

A larger *ſcene* of action is diſplay'd,
And, riſing hence, a greater work is weigh'd
Dryden.

Ev'ry ſeveral place muſt be
A *ſcene* of triumph and revenge to me.
Dryden.

When riſing ſpring adorns the mead,
A charming *ſcene* of nature is diſplay'd.
Dryden.

Eternity! thou pleaſing, dreadful thought!
Through what variety of untry'd beings,
Through what new *ſcenes* and changes muſt
we paſs. *Addiſon.*

Say, ſhepherd, ſay, are theſe reflections true?
Or was it but the woman's fear that drew
This cruel *ſcene*, unjuſt to love and you?
Prior.

SCE'NE, in the ancient *Drama*, in its general ſenſe, was the theatre wherein dramatick pieces, and other publick ſhows, were repreſented; alſo the place where the action is conceived to have paſſed, as the *Scene of War*; alſo the diviſion or part of a dramatick poem determined by a new actor's entering.

The SCENOGRAPHICK *Appearance*, is different from an orthographick one, in that the latter ſhews the ſide of a figure, body, or

building, as it is ſeen when the plane of glaſs ſtands directly to that ſide; whereas *nography* repreſents it as it ſeems thro' a ſs not parallel to that ſide.

SCENOG'RAPHY (*ſcenographia*, L. σκηνογραφία, Gr.) is the repreſentation of a build-, &c. as it is repreſented in proſpective, with dimenſions and ſhadows, or ſuch as it apers to the eye.

A SCEP'TER (*Hieroglyphically*) having the top a ſtork's head, and ſupported on the hoof of a river-horſe, was put to imate, that piety was to be preferred to piety, and religion before atheiſm and conpt of civil power: for the ſtork is an blem of piety, which the ſcepter ſhould intain and ſupport above the reach of proeneſs, intimated by the hoof of the riverſe, which is an animal cruel and rapacious, it hath no regard to its parents, but cruelmurders them in its rage.

A *ſcepter* with an eye upon it, was uſed as hieroglyphick of God.

SCEP'TICALNESS (of σκέπτεσθαι, Gr. to ntemplate) ſcepticiſm, or a doubting or ſuſding the judgment of things.

SCEP'TICISM, the doctrine and opinions the Sceptick. It conſiſted in doubting every thing, and affirming nothing at all, l in keeping the judgment in ſuſpenſe to ry thing.

SCHEL'LING, a *Dutch* coin, containing groots or 6 ſtivers, in value 6*d*. ½ of *Eng*money; 33 of which and 4*d*. make 20*s*. rling.

SCHE'RIF (among the *Mahometans*) one high birth and dignity, who is a deſcenit from their falſe prophet *Mahomet*, by ſon-in-law *Hali*, and daughter *Fatima*.

There were ſeveral of theſe *Scherifs*, who ted Dynaſties in *Africa*, the *Edreſſites* re *Scherifs*, and the race of princes who w reigned in *Fez* and *Morocco*, do alſo bear e title of *Scherif*.

SCIO'RA (of σκίερον, or σκιάδειον, Gr.) *henian* feſtivals dedicated to *Minerva*, which ok their name from that umbrella or fan, ried about with them in proceſſion, to ſkreen ſons from the heat of the ſun.

SCHISM (*ſchiſma*, L. χίσμα, Gr. a diviin or ſeparation) it is chiefly uſed of a ſepaion, happening through diverſity of opiins, among people of the ſame religion and th.

SCHIRE'MOTE (*ſcipnemot*, *Sax.*) was, ancient times, a ſolemn meeting of all the e tenants and knights in a county, to do alty to the king, and elect an annual ſheF.

SCHITES, an ancient *Mahometan* ſect, hich was oppoſed by the whole *Ottoman* em re as the moſt heretical of all others; beuſe they prefer *Ali* to *Mahomet* in the proetical office, and confine the gift of proheſy to the natural lineal ſtrived from *Hali*, and that none deſerved the title of a prophet that was guilty of ſin; ſome of theſe affirm that God appeared in the form of *Ali*, and with his tongue proclaimed the moſt hidden myſteries of religion; and ſome have gone ſo far as to aſcribe divine honours to him, and to expect his return in the clouds, and have fixed that belief as an article of their faith, and therefore they keep a fine horſe ready ſaddled, &c. for him in the moſque of *Cuſa*.

Others believe that he is concealed in a grotto near *Cuſa*, where he will continue till the day of judgment, and then come forth to convert all people to the *Alcoran*.

And there are ſome among them, who look for the return of *Mahomet* the ſon of *Haniſe*, who they ſay is ſtill living on the mountain of *Radua*, from whence he is to come to fill the earth with piety and juſtice.

Others of them look for the coming of *Mahomet*, who is to be their laſt king, according to this prediction of their prophet.

The world will laſt until there be a king of my family and name over the Arabians.

SCHOLAR (*ſcholaris*, L. *ecolier*, F.) 1. One who learns of a maſter, a diſciple.

Many times that which deſerveth approbation would hardly find favour, if they which propoſe it were not to profeſs themſelves *ſcholars*, and followers of the ancients. *Hooker.*

The *ſcholars* of the ſtagyrite,
Who for the old opinion fight,
Would make their modern friends confeſs,
The diff'rence but from more to leſs.
Prior.

2. A man of letters.

This ſame *ſcholar*'s fate, *res auguſta domi*, hinders the promoting of learning.
Wilkin's Math. Magic.

To watch occaſions to correct others in their diſcourſe, and not ſlip any opportunity of ſhowing their talents, *ſcholars* are moſt blamed for. *Locke.*

3. A pedant, a man of books.

To ſpend too much time in ſtudies is ſloth; to make judgment wholly by their rules, is the humour of a *ſcholar*; they perfect nature, and are perfected by experience.
Bacon.

SCHOLARSHIP, learning, literature, knowledge.

It pitied my very heart to think that a man of my maſter's underſtanding, and great *ſcholarſhip*, who had a book of his own in print, ſhould talk ſo outragiouſly. *Pope.*

SCHOLAS'TIC (of *ſcholaſticus*, L. of σχολαστικὸς, Gr.) of, like, or pertaining to a ſcholar or ſchool.

SCHOLAS'TICKNESS, a being qualified with ſchool learning.

SCHO'LIUM (with *Mathemat.*) a remark by the by, as after the demonſtrating of a propoſition, it is pointed out how it might be done ſome other way; ſome advice is given,

or precaution, to prevent miſtakes, or ſome particular uſe or application thereof.

SCHOLIUM (*σχόλιον*, Gr.) a note, annotation, or remark, made on ſome paſſage, propoſition, *&c.* a gloſs, a brief expoſition, a ſhort comment.

SCI'ENCE, as oppoſed to art, is a formed ſyſtem of any branch of knowledge, comprehending the doctrine, reaſon or theory of the thing, without any immediate application of it to any uſes or offices of life.

SCIENCE *in God* (by *Divines*) is diſtinguiſhed into three kinds.

1. *The* SCIENCE *of mere Knowledge*, whereby he knows himſelf and all things poſſible.

2. SCIENCE *of Viſion*, whereby he knows all things he has reſolved to do or to permit, in the ſame order in which he has reſolved to do and to permit them.

3. *An intermediate* SCIENCE, whereby he knows what angels and man will do in certain caſes and certain circumſtances, i. he reſolves to bring them about.

SCIEN'TIAL, of or pertaining to ſcience.

SCINTILLO'SE (*ſcintilloſus*, L.) full of ſparks.

SCIM'ETER, a ſort of broad, crooked ſword.

SCIOG'RAPHY (*σκιογραφί*, Gr.) the profile or ſection of a building, to ſhew the inſide thereof.

SCIOGRAPHY (with *Aſtron*) the art of finding the hour of the day or night by the ſhadow of the ſun, moon, ſtars, *&c.*

SCI'OMANCY (*σκιομαντία*, of *σκία*, and *μαντία*, Gr. divination) a divination by ſhadows, or the art of raiſing and calling up the *Manes*, or ſouls of deceaſed perſons, to give the knowledge of things to come.

SCIR'RHOUS, of or belonging to a *ſcirrus*.

SCIRRHO'MA } (*σκιῤῥόμα*, of *σκιῤῥόω*,
SCIRRHO'SIS } Gr. to harden) an induration or hardening of the glands, cauſed by gritty and obſtructed matter, as it happens frequently to the liver in the jaundice.

SCIR'RHUS (*σκιῤῥός*, Gr.) a hard immoveable ſwelling, that reſiſts the touch, but is without pain.

SCLAVON'IC *Language*, is held to be the moſt extenſive language in the world, next to the *Arabick*, being ſpoken from the *Adriatick* to the *North ſea*, and from the *Caſpian* to *Saxony*, by many nations, *viz.* the *Poles*, *Muſcovites*, *Bulgarians*, *Bohemians*, *Hungarians*, *Carinthians*, *Pruſſians* and *Suabians*, all which are deſcendants of the ancient *Sclavi*, or *Sclavonians*, and *Sclavonick* is their mother tongue, tho' they have different dialects.

SCLEROPHTHAL'MY (*σκληροφθαλμία*, of *σκληρὸς*, hard, and *ὀφθαλμία*, a diſeaſe in the eye, Gr.) a diſeaſe, wherein the eye is dry, hard, red, and painful, and the eyebrows alſo, ſo as, by their exceſſive dryneſs, not to be opened after ſleep, without great pain.

SCLEROSAR'COMA (of *σκληρὸς*, and *σὰρξ*, Gr. fleſh) an hard tumour with an ulceration in the gums.

SCLEROT'ICA (in *Anat.*) one of the common membranes of the eye, ſituated between the *Adnata* and the *Uvea*.

SCOF'FER (of *ſcoppen*, Dut. of *σκώπτω*, Gr.) a derider.

SCOL'DING *Women* (according to our *ancient Laws*) were to be ſet in a tre-bucket, commonly called a *ducking-ſtool*, commonly ſet over ſome deep water, into which they were to be let down or plunged twice under water, to cool their heat and choler.

SCOLECOI'DES *Proceſſes* (of *σκώληξ*, a worm, and *εἶδος*, Gr. form) the worm-like proceſs of the *Cerebellum*.

SCOL'LOP-*Shell* (in *Heraldry*) is often put into the coat armour of military perſons.

SCOLOPEN'DRA (of *σκολόπενδρα*, *Gr.*) a ſort of worm engendered of a melancholy humour, which makes the gums become ſwelled and ulcerated, and the teeth looſe.

To build a SCONCE, to run a ſcore at an ale-houſe or tavern, *&c.* ſo as to be afraid to go there, for fear of being dunned.

To SCOOP (*ſchoepen*, Dut.) 1. To lade out.

As by the brook he ſtood,
He *ſcoop'd* the water from the cryſtal flood.
Dryden's Æn.

2. To empty by lading.

If ſome penurious ſource by chance appear'd,
Scanty of waters, when you *ſcoop'd* it dry,
And offered the full helmet up to *Cato*,
Did he not daſh th' untaſted moiſture from him. *Addiſon.*

3. To cut hollow, or deep.

To his ſingle eye, that in his forehead glar'd
Like a full moon, or a broad burniſh'd ſhield,
A forky ſtaff we dext'rouſly apply'd,
Which in the ſpacious ſocket turning round,
Scoop out the big round gelly from its orb.
Addiſon.

It much conduces how to ſcare,
The little race of birds, that hop
From ſpray to ſpray, *ſcooping* the coſtlieſt fruit,
Inſatiate, undiſturbed.
Philips.

The genius of the place
Or helps th' ambitious hill the heav'n to ſcale,
Or *ſcoops* in circling theatres the vale,
Pope.

SCOOPER, a water fowl, ſo named from its crooked beak, reſembling a ſcoop.

SCOPE (*ſcopus*, L.) aim, intention, drift.

Your

ſcope is as mine own,
force or qualify the laws,
our ſoul ſeems good.
Shakeſ. Meaſ. for Meaſ.

OLOUS (*ſcopuloſus*, L.) rocky, full

JLOUSNESS (*ſcopuloſitas*, L.) a or being full of rocks.

3U'TICKNESS } (of *ſcorbutus*,
3U'TICALNESS } L.) a being rith the ſcurvy.

E (in *Muſick*) partition, or the ori- ight of the whole compoſition, he ſeveral parts, *viz.* treble, ſecond ſs, *&c.* are diſtinctly ſcored and

'FULNESS, contemptuouſneſs.

PIO (whoſe characteriſtick is ♏) the twelve ſigns of the zodiack, aſtrologers a feminine, nocturnal, phlegmatick northern ſign, of the plicity, and is repreſented, on the obe, by the form of a ſcorpion, *L.*

PION (*σκορπίος*, Gr.) a venomous a blackiſh colour, having eight feet t in its tail.

'ION-*Graſs* } an herb good a-
'ION-*Wort* } gainſt the poiſon ns.

RPION (in *Hieroglyphicks*) repre- ce and wicked ſubtlety, becauſe it to be cunning, in watching an op- o wound an inconſiderate paſſenger.

COTCH *Language*, is a corrupt mixed with *German*, *Low Dutch*).

OUR (*ſkurer*, Dan. *ſcheuren*, Du.) b hard with any thing rough, in ean the ſurface.

ſword his crown he ſhall encreaſe,
his armour from the ruſt of peace.
Dryden's Æn.

ſhe ruſty ſhields with ſeam, and part
the blunted ax, and point the dart.
Dryden.

ns, long with learned ſpleen devour'd,
no pleaſure, ſince his ſhield was
d. *Pope.*

e violently. 3. To range in order to ive away ſomething; to clear away.

y guards thou *ſcour'ſt* the ſtreets by ht,
in murders, rapes, and ſpoils de- rt,
thyſelf the flatt'ring crowd to hear, ne ſtuff. *Dryden's Perſ.*

ſwiftly over.

he number in their ſeats are found,
d ſteeds lie grov'ling on the ground;
of ſpears are ſtuck within the ſhield,
without their riders *ſcour* the field,
its unhors'd. *Dryden.*

When Ajax ſtrives ſome vaſt rock's weight to throw,
The line too labours, and the words move ſlow;
Not ſo when ſwift Camilla *ſcours* the plain,
Flies o'er th' unbending corn, and ſkims along the main.
Pope's Eſſay on Criticiſm.

To SCOUR *away*, to ſcamper or run away.

A SCOUT (*eſcoute*, F. *ſchout*, Du.) a ſpy ſent to bring tidings of the army of an enemy, or to diſcover their deſigns; alſo a judge or magiſtrate in *Holland*.

SCRAG'GEDNESS (prob. of *craig*, &c. lean) leanneſs.

A SCRAPE (of ſcpeop, *Sax.*) as a meer ſcrape, a ſaving induſtrious perſon.

A SCRAPE-*Good* } a nigard, a cove-
A SCRAPE-*Penny* } tous perſon.

SCRA'PINGNESS, ſavingneſs, parſimony, over ſedulouſneſs in getting.

SCREAK'ING (prob. of *ſkriger*, Da.) a ſhrill noiſe like that of ruſty hinges.

SCREA'M'ING, a crying out loudly, ſhrilly, and violently.

To SCREECH (prob. of *ſkriger*, Dan.) to hoot or howl like a ſcreech-owl.

SCREECH *Owl*, (prob. of *ſcricciola*, Ital.) an owl that makes a ſhrieking or hooting in the night.

A SCREW (*eſcroüe*, F.) one of the five mechanick powers: chiefly uſed in preſſing or ſqueezing bodies cloſe: and alſo in raiſing weighty things.

SCRI'BING (with *Joiners*) a term uſed when one piece of ſtuff is to be fitted to the ſide of another, which is irregular, to make the two join cloſe together all the way; this is done by marking it with the point of a pair of compaſſes.

SCRIV'ENERS, were incorporated *Anno* 1616, and are a maſter, two wardens, 24 aſſiſtants, and 38 on the livery, *&c.*

The arms are *Azure*, an eagle with wings expanded, holding in his mouth a penner and ink-horn, ſtanding on a book, all *Or*. Their hall is on the eaſt ſide of *Noble Street*.

SCRO'BY (prob. of *ſcrobs*, L. a ditch, *q. d.* deſerving to be thrown into a ditch) ſorry, pitiful.

SCROFU'LOUSNESS (of *ſcropuloſus*, L.) being afflicted with the king's-evil.

SCROLL (prob. of *roll*) a ſlip or roll of parchment; alſo the ſame as *Voluta* in architecture.

SCRUBBA'DO, the itch, a diſtemper; alſo ſlovenly, mean habited.

SCRU'PLE (with *Chronologers*) a ſmall part of time uſed by ſeveral eaſtern nations, among the *Chaldeans*, a $\frac{1}{1080}$th part of an hour.

To SCRIPPLE [illegible], L. [illegible] do [illegible] a com[illegible]ation or cut.

SCRUPLES (with *Aſtron.*) as ſcruples eclipſed, are that part of the diameter of the moon, which enters the ſhadow, expreſſed in the ſame meaſure wherein the apparent diameter of the moon is expreſſed. See *Digit.*

SCRUPLES *of half Duration* (*Aſtron.*) are an arch of the orbit of the moon; which is deſcribed by her centre, from the beginning of the eclipſe to the middle.

SCRUPLES *of Immerſion* or *Incidence*, (*Aſtron.*) is an arch of the orbit of the moon, which is deſcribed by her center, from the beginning of the eclipſe till the time when its center falls into the ſhadow.

SCRUPLES *of Emerſion* (*Aſtron.*) are an arch of the orbit of the moon, which is deſcribed by her center, in the time from the firſt emerſion of the moon's limb to the end of the eclipſe.

SCRUTINY (in the *Canon Law*) a ticket, or ſmall paper billet, in which the electors write their notes privately at elections, ſo that it may not be known for whom they vote.

To SCUF'FLE (*q. d.* to ſhuffle, and that *Veſſius* derives from *ευχλαζειν*, Gr. to handle roughly) to ſtrive together in a fray or fighting.

SCULPSIT, he carved or engraved, *L.*

SCULPTURE (*ſculptura*, L.) the art of cutting or carving wood, ſtone or other matter, to form various figures for repreſentations; ſculpture includes both engraving and working in *Relievo*.

SCURRILOUSNESS (*ſcurrilitas*, L. *ſcurrilité*, F.) ſcandalous language, ſaucy drollery, buffoonry.

SCURVINESS, badneſs, naughtineſs, ſorrineſs.

SCUTIFORM (*ſcutiformis*, L.) in the form of a ſhield or buckler.

SCYLLA, a rock in the ſea between *Sicily* and *Italy*, over againſt the gulf *Charybdis*, ſo that the paſſage there is dangerous for ſhips; whence the *Latin* proverb, *Incidit in Scylam cupiens vitare Charybdim*, to avoid *Scylla*, he falls into *Charybdis*, i. e. to leap out of the frying-pan into the fire.

The poets tell us, that *Scylla* was the daughter of *Phorcus* and *Hecate*, who having been familiar with *Neptune*, *Amphitrite*, provoked with jealouſy, caſt a certain priſon into the fountain that *Scylla* uſed to bathe in, which made her run mad, and leaping into the ſea, was metamorphoſed into a ſea-monſter.

Others ſay 'twas *Glaucus* ſhe had to do with, and that *Circe* was the jealous rival that poiſoned the fountain; that *Scylla*, ſeeing her lower parts going in to dogs, ſnakes and dolphins tails, drowned herſelf in deſpair.

Some again ſay, that ſhe was the daughter of *Nyſus*, king of *Megara*, which being beſieged by *Minos*, ſhe carrying him from the [illegible] was enamoured with him, and betrayed her father to him, by cutting off a purple lock of his hair, which the oracle had pronounced he ſhould be immortal as long as he wore, and that *Minos* deteſting her treachery, ſlighted her, whereupon ſhe finding herſelf deſpiſed by him, threw herſelf into the ſea, and that the gods joined dogs to be her tormenters.

Charybdis is alſo ſaid to be a rapacious woman that ſtole *Hercules*'s oxen, that he had taken from *Geryon*, and was thunder-ſtruck by *Jupiter*, and transformed into a ſea-monſter.

Hiſtorians ſay, that *Scylla* and *Charybdis* were rocks and eddies in the ſtreights, between *Italy* and *Sicily*, thro' which *Hercules* paſſed with much danger and loſs; but he afterwards, by engines of his own invention, cleared the ſeas ſo effectually, and rendered them ſo navigable, that ſince that time there has been nothing heard of them.

SCYPHUS (with *Anat.*) thoſe paſſages that convey the *Saliva*, from the *Os Cribriformis* or ſieve-like bone to the palate.

SCYTALA (in *Mechanicks*) a kind of radius or ſpoke, ſtanding out of the axis of a machine, as a handle or lever, to turn it round or work it by, *L.*

SCYTALA *Laconica* (with the *Lacedemonians*) a little round ſtaff; an invention for the ſecret writing of letters to correſpondents, by means of two rollers or cylinders exactly alike, one being kept by each of the correſpondents.

SEA (ſæa, *Sax. ſee* or *zee*, Dutch) 1. The ocean; the water oppoſed to the land.

Will all great Neptune's ocean waſh this blood
Clean from my hand? No, this my hand will rather
Thy multitudinous *ſea* incarnardine,
Making the green one red.
Shakeſp. Macbeth.

Some Leviathan,
Haply ſlumb'ring on the Norway foam,
The pilot of ſome ſmall night-founder'd ſkiff
Deeming ſome iſland, oft as ſeamen tell,
With fixed anchor in his ſcaly rind,
Moors by his ſide under the lee, while night
Inveſts the *ſea*. *Milton.*

But like a rock unmov'd, a rock that braves
The raging tempeſt, and the riſing waves,
Propp'd on himſelf he ſtands: his ſolid face
Waſh off the *ſea* weeds, and the foaming tides. *Milton.*

So when the firſt bold veſſel dar'd the *ſeas*,
High on the ſtern the Thracian rais'd his ſtrain,
While Argo ſaw her kindred trees,
Deſcend from pelion to the main.
Pope.

2. A collection of water; a lake.

Jeſus walking by the *ſea* of Galilee, ſaw two brethren. *Matth.* iv. 18.

3. Pro-

g. Proverbially for any large quantity.

That *ſea* of blood which hath in Ireland been barbarouſly ſhed, is enough to drown in eternal infamy and miſery the malicious author and inſtigator of its effuſion.

King Charles.

SEA'FARING (of Sæ and ȝaȝian, *Sax.* to go) employed or living at ſea.

SEA PORT (of Sæ, *Sax.* and *portus*, L.) ȝe *d.* a gate or door of the ſea.

SEA *Naval-wrot*, an herb.

SEAL'ING (in *Archit.*) is the fixing a piece of wood or iron in a wall, with plaiſter, mortar, cement, lead, or other ſolid bindings.

To ſew a SEAM (ȝeamian, *Sax.*) to ſew a length with a needle.

SEAM'LESS (ȝeamleȝ ȝe, *Sax.*) without a ſeam.

SEA'SONABLENESS (of *ſaiſon*, F.) opportuneneſs.

To SEAT (of ȝitzan, *Sax.*) to place upon a ſeat, to cauſe to ſit.

SEAT'ER was an idol of our *Saxon* anceſtors, and was repreſented in the form of the figure annexed. Firſt, on a pillar was plac'd a pearch, on the ſharp, prickled back of which this idol ſtood. He was repreſented of a lean viſage, with long hair and a long beard, bare headed and bare-footed. In his left hand he held up a wheel, and in his right hand he carried a pail of water, wherein were flowers and fruits. His long garment is girded with a towel of white linen.

His ſtanding on the ſharp fins of a fiſh was to ſignify that the *Saxons*, for their ſerving him, ſhould paſs ſtedfaſtly and without harm in dangerous and difficult places; by the wheel was intimated the ſtrict unity and conjoint concord of the *Saxons*, and their concurring together to run one courſe; by the girdle which the wind ſtreamed from him was ſignified the *Saxons* freedom; by the pail with flowers and fruits was intimated, that with kindly rains, he would nouriſh the earth to bring forth fruits and flowers; and from him our *Saturday* takes its name.

Some ſuppoſe *Seater* to have been the ſame with the *Saturn* of the *Romans*.

SEAT'ETH, is a term us'd of a hare when it takes to its reſting place.

SEB'ARAI (סְבָרָא *Heb.* opinion) a name given to ſuch rabbies as liv'd and taught after the finiſhing of the *Talmud*.

SEBES'TENS, a fruit reſembling a little plumb, uſed in medicine.

SE'CANT (in *Geom.*) a line that cuts another, or divides it into two parts.

SECES'SION, withdrawing, a departing from a ſide, *L.*

SECOND (of *Time*) the 60th part of a minute, either in the diviſion of a circle, or the meaſure of time. A degree, or an hour, is each divided into 60 minutes, marked thus (′): a minute is divided into 60 ſeconds, marked thus (″): a ſecond into 60 thirds, marked thus (‴), *&c.*

SECOND (in *Muſick*) one of the muſical intervals, being only the diſtance between any ſound and the next neareſt ſound, whether higher or lower.

SECOND *Terms* (in *Algebra*) thoſe where the unknown quantity has a degree leſs than it has in the term where it is raiſed to the higheſt.

SECOND *Sight*, an odd qualification that many of the inhabitants of the weſtern iſlands of *Scotland* are ſaid to have; which is a faculty of ſeeing things to come, or at a great diſtance, repreſented to the imagination, as if actually viſible and preſant. Thus, if a man be about to die, or dying, his image ſhall appear diſtinctly it its natural ſhape in a ſhroud, or other funeral *Apparatus*, to a *ſecond ſighted* perſon, who, perhaps, never had ſeen his perſon; after which, the perſon, ſo ſeen, immediately dies.

SECOND-*Sightedneſs*, the faculty aforementioned, which is a quality not hereditary, and the perſon who has it cannot exert it at pleaſure, nor can he prevent it, or communicate it to others. This quality is held in diſcredit among the people, ſo that none will counterfeit it, and many conceal and diſſemble it. This, tho' ſtrange, has been well atteſted, and that by authors of credit; and

ſaſt by *Mr. Martin*, a fellow of the royal ſociety, in his natural hiſtory of theſe iſlands.

SECONDARY (*ſecundarius*, L.) 1. Not primary, not of the firſt intention, not of the firſt rate, next to the firſt.

Whereſoever there is moral right on the one hand, no *ſecondary* right can diſcharge it. *L'Eſtrange.*

Gravitation is the powerful cement that holds together this magnificent ſtructure of the world, which ſtretcheth the north over the empty ſpace, and hangeth the earth upon nothing, to transfer the words of Job from the firſt and real cauſe to the *ſecondary*. *Bentley.*

2. Acting by tranſmiſſion or deputation.

That we were form'd then, ſay'ſt thou? and the work
Of *ſecondary* hands, by taſk transfer'd
From father to his ſon? *Milt. Par. Loſt*, b. v.

As in a watch's fine machine,
Though many artful ſprings are ſeen,
The added movements which declare
How full the moon, how old the year,
Derive their *ſecondary* pow'r
From that which ſimply points the hour. *Prior.*

SEC'ONDARY *Fever* (with *Phyſic*) is that which ariſes after a criſis or diſcharge of ſome morbid matter: as after the declenſion of the ſmall pox or meaſles.

SECONDARY, a delegate, a deputy.

SECONDLY, in the ſecond place.

Firſt ſhe hath diſobeyed the law, and *ſecondly* treſpaſſed againſt her huſband. *Eccleſ.* xxiii. 23.

To SECRET (of *ſecretum*, L.) to hide or conceal by putting out of the way.

Animal SECRETION (in *Phyſic*) is the ſeparation of one fluid from another, in the body of an animal or vegetable, by means of glands, or ſomething of the like nature.

SEC'ULAR *Games* (*ludi ſeculares*, of *ſeculum*, an age, *L.*) theſe plays were ſo named, becauſe they happened but once in an age or an hundred years, at the proclaiming of which the crier ſaid, *Come to theſe Plays, which no Man now living hath ever ſeen, nor ſhall be ſee again.* At theſe plays, beſides the contention of the charioteers, the *Theſſalian* horſemen hunted wild bulls, and, when they had wearied them, would leap on their backs, and by the horns, force them down to the earth.

At the celebration of one of theſe plays, there were given to be kill'd by *Philip*, the emperor, after the *Perſian* expedition, thirty-two *Elephants*, twenty two *Tigers*, ſixty *Lions*, one hundred *Hyenae's*, one *Rhinoceros*, ten *Arcbeleontes*, ten *Cameleopards*, forty *Wild Horſes*, thirty *Leopards*, beſides a thouſand pair of fencers or ſword players, which were to delight the people with their blood and wounds.

SECULARIZA'TION, the act of converting a regular perſon, place, or benefice to a ſecular one.

SEC'ULARIZ'D (*ſecuriſé*, F.) made ſecular, *i. e.* a lay-man of a clergyman.

SEC'ULARNESS (*ſeculariſ*, L.) worldlineſs, addictedneſs to the things of this world.

SEC'ULARS (of *ſeculum*, L. an age) a title given to pariſh prieſts in oppoſition to regulars, *i. e* to ſuch as lead a monaſtick life.

SECUN'DA *Aqua* (with *Chym.*) *Second Water*, is *Aqua fortis*, which has been already uſed to diſſolve ſome metal, *&c*

SECUN'DI *Generis* (with *Anat.*) thoſe lacteal veſſels that carry the chyle from the glands, after it has been diluted there with the *Lympha*, into the common veſſels; whereas the lacteals of the *Primi Generis* carry it from the inteſtines into the glands, *L.*

SECURE (*ſecurus*, L.) 1. Free from fear, exempt from terror, eaſy, aſſured.

Confidence then bore thee on *ſecure*
To meet no danger. *Milton.*

One maid ſhe had, belov'd above the reſt;
Secure of her, the ſecret ſhe confeſs'd. *Dryden.*

In Lethe's lake ſouls long oblivion taſte;
Of future life *ſecure*, forgetful of the paſt. *Dryden.*

But thou, *ſecure* of ſoul, unbent with woes;
The more thy fortune frowns, the more oppoſe. *Dryden.*

We live and act as if we were perfectly *ſecure* of the final event of things, however we may behave ourſelves. *Atterbury.*

It concerns the moſt *ſecure* of his ſtrength, to pray to God not to expoſe him to an enemy. *Rogers.*

2. Careleſs, wanting caution, wanting vigilance: 3. free from danger, ſafe.

Let us not then ſuſpect our happy ſtate,
As not *ſecure* to ſingle or combin'd. *Milton.*

Meſſapus next,
Secure of ſteel, and fated from the fire,
In pomp appears. *Dryden.*

SECURE'NESS (*ſecuritas*, L. *ſecurité*, F.) ſecurity, ſafety.

SECU'RITAS *de bona Geſtu* (*Law Term*) ſurety of the peace, *L.*

SECU'RITY, is painted like a lady leaning againſt a pillar before an altar, with a ſcepter in her hand.

SEDITION (*Hieroglyphically*) was repreſented by two lobſters fighting with one another.

SEDI'TIOUSNESS (of *ſeditioſus*, L. *ſedicieux*, F.) a ſeditious humour or quality.

SEDU-

OUSNESS (*ſedulitas*, L.) careful-
nce.
with *Botaniſts*) is defined to be a
ſted by the mutual operation of
containing the molimen of a plant
e nature of that from which it was

G, ſince that, foraſmuch as, *&c.*
3) is a ſenſation which proceeds
S from a due and various mo-
e optick nerve, which is made in
of the eye, by the rays of light
m an object, and thence conveyed
in; by means of which, the ſoul
e thing illuminated, together with
r, quality, and modification. Tho'
has its beginning in the eye, yet it
d in the brain, where the ſoul is
ith the impreſſions of viſible ob-

L (with *Sailors*) is when a ſhip
is to the windward, in which there
leſt ſhe come over too ſhort or ſud-
d ſo ſhould founder by the ſea's
ight into her, or elſe have ſome of
works carried away; but if ſhe rol.s
ard, there is no danger, becauſe the
eſently right her.
NG (*ſpoken of Horſes*) who are ſaid
hen white hairs, about the breadth
ng, mixed with thoſe of his natural
ow upon his eyebrows; which is a
ld age, for they never feel before
14.
NGNESS (of *niemen*, Teut.) ap-

TIA) (among the *Romans*) a god-
TA S deſs who, as they imagined,
of the corn, and all other fruits of
and one of thoſe deities they cal-
rs.
ENTATED *ſegmentatus*, L.) made
pieces of divers colours.
ENT (in *Geometry*) when a line or
f any plain triangle is any way cut
more parts, either by a perpendi-
let fall upon it, or otherwiſe, thoſe
uſually called ſegments; and ſo
one of theſe parts is longer than
is called the difference of the ſeg-

OI'DAL *Valves* (in *Anat.*) are lit-
of the pulmonary artery, thus
m their reſemblance to the ſegments
; the ſame as *ſemilunar* valves.
(with the *Romans*) a goddeſs wor-
der the notion of her having the
ſeed ſown; ſhe had a ſtatue erect-
Circus, and ſhe was one of thoſe
led *Salutares*, and which they in-
the time of common diſtreſs or dan-

IC'TION, a putting aſunder.
H (סלה *Heb.*) an *Hebrew* word which occurs frequently in the pſalms, the meaning of which is variouſly conjectured; ſome ſuppoſing it was a pauſe or ſtop to the fingers to raiſe their voices; and others that it directs the change of tune or perſon; but others think it was a direction to change the whole chorus, for ſometimes the chorus broke off in the middle of a pſalm, and another ſet of vocal muſick went on with it; others ſay that it ſignified *Amen*, and others *for ever*.

SEL'DOMNESS (Selꝺomneſſe, *Sax.*) the not happening often.

SELECT'NESS (of *ſelectus*, L.) choſenneſs, choiceneſs.

SELE'NE (in the *Pagan Theogony*) the daughter of *Cœlus* and *Veſta* and ſiſter of *Helios*, i. e. the ſun.

SELENI'TES (σελενίτης λίθος, Gr.) the *Moon-ſtone*, which has this remarkable property, that it increaſes and decreaſes as the moon waxes and wanes, ſaid to be found in *Perſia*; alſo *Muſcovy glaſs*, to which the aforeſaid properties have been aſcribed.

SELENOG'RAPHIST (of σελήνη, the moon, and γράφω, to deſcribe, Gr.) a deſcriber of the moon.

SELEUCIA'NI, Hereticks in the fourth century, ſo called from *Seleucus* and *Hermias*; ſome of their tenets were, that God was corporeal, matter and eternal, that the elementary matter was coeternal with him; that the human ſoul was formed by angles of fire and air; that *Jeſus Chriſt* did not ſit at the right hand of God; but had quitted that right, and had removed his throne into the ſun, and ſtigmatized thoſe they baptized in the forehead with a red hot iron.

Æra of the SELEUCIDES, a computation of time commencing from the eſtabliſhment of the *Seleucidæ*, a race of *Greek* kings, who reigned as ſucceſſors of *Alexander the Great* in *Syria*.

SELF-*ended*, for one's own advantage.

SELF-*dependent*, independent, not depending on another.

SELF-*evident*, needing no proof or demonſtration.

SELF-*intereſted* (*intereſſé*, F.) ſelfiſh.

SELF-*intereſtedneſs*, a love of one's ſelf.

SELF-*originated*, owing its original or riſe to its ſelf.

SELLS (in *Architecture*) are of two kinds, *viz. Groundſels*, which are the loweſt pieces of timber in a timber-building, on which the whole ſuperſtructure is erected; and *Window ſells* (ſometimes called *Window ſoils*) which are the bottom pieces in a window-frame.

SEM'BLANS, an ancient ſect of Hereticks, ſo called of *Semblanus*, their leader, who condemned all uſe of wine as evil in itſelf; that the vine was the production of Satan and the earth; and denied the reſurrection.

SEM'BLABLY (*ſemblablement*, F.) ſeemingly, likely.

SEM-

SEM'BLABLENESS (of *semblable*, F.) likelineſs.

SEM'BLANCE, likeneſs, appearance, *F.*

SEMBRADO'RE, an engine invented by *Don Joſeph de Lucateila* for the even ſowing of ſeeds.

SEMI-ARIANS, a party of the *Arians*, thoſe who refuſed to receive the word *conſubſtantial*, yet acknowledged the ſon of God, Ὁμοιούσιος, of a like ſubſtance or eſſence with the Father.

SEMICIR'CULARNESS (of *ſemicircularis*, L.) half circularneſs.

SEMICYLIN'DRICAL, in the form of a half cylinder.

SEMIDIATES'SARON (in *Muſick*) a defective fourth.

SEMI-*Double* (in the *Roman Breviary*) ſuch offices and feaſts as are celebrated with leſs ſolemnity than the double ones; but yet with more than the ſi gle ones.

SEMIDIAPHA'NOUS, half diaphanous, or tranſparent.

A SEMIFLO'RET (with *Floriſts*) an half-flouriſh, is tubulous at the beginning like a floret, and afterwards expanded in the form of a tongue.

SEMIFLOS'CULOUS (in *Botan. Writ.*) a ſemifloret, *L.*

SEMIMET'ALS, are foſſil bodies not malleable, yet fixed in ſome meaſure in the fire; conſiſting of a metallick part and ſome other matter of another kind connected therewith; as *Antimony*, *Cinnabar*, *Marcaſite*, *Biſmuth*, *Calamine*, *Cobalt*, *Vitriol*, *Armenian Stone*, *Lapis Hæmatitis*, *Loadſtone*, &c.

SEMINERVO'SUS (in *Anat.*) a muſcle of the thigh, ſo called from its being half tendinous and nerve like. It has its riſe from the outward part of the knob of the *Os Iſchium*, and is inſerted to the *Tibia*. L.

SEMINA'TION, the act of ſowing, or ſhedding ſeeds, particularly that of vegetables, *L.*

SEMINA'TION, the emiſſion of the male ſeed into the womb by coition.

SEMIOR'DINATES (in *Geom.*) the halves of the ordinates or applicates.

SEMIPE'DAL, conſiſting of a foot and an half in meaſure.

SEMIPROOF', the proof of a ſingle evidence.

SEMI-TENDINO'SUS (with *Anat.*) a muſcle of the thigh, ariſing from the outward part of the *Os Iſchium*, and is inſerted to the *Tibia* immediately below the end of the muſcle called *Gracilis*, *L.*

SEMI-VOWELS (with *Grammarians*) *i. e.* half vowels, are the letters f, l, m, n, r, ſ, x, z, which are ſo called, becauſe, tho' they are conſonants, they are not expreſſed without the aſſiſtance or ſound of the vowel *e*, and are diſtinguiſhed into *Solids* and *Liquids*.

SEMIO'NES (q. *Semi Homines*, L. *i. e.* half men) a ſort of *Demi-gods* among the Heathens, who were not of the number of celeſtial deities.

SEMPER-PERSPICU'OUS, always perſpicuous or viſible.

SEMPERLEN'ITY (*ſemperlenitas*, L.) continual lenity.

SENSE (*ſenſus*, L.) a faculty of the ſoul, whereby it perceives external objects, by means of ſome action or impreſſion made on certain parts of the body, called the *Organs of Senſe*, and by them propagated to the ſenſory.

External SENSES, are powers of perceiving ideas, upon the preſence of external objects.

Internal SENSES, are powers or determinations of the mind to be pleaſed with certain forms of the mind, which occur to our obſervation in objects perceived by the *external Senſes*.

Moral SENSE, is a determination of the mind to be pleaſed with the contemplation of thoſe affections, actions, or character of rational agents, which we call *virtuous*.

SENSIBLE (*ſenſible*, F. *ſenſibilis*, L.) 1. Having the powor of perceiving by the *ſenſes*.

Theſe be thoſe diſcourſes of God, whoſe effects thoſe that live witneſs in themſelves; the *ſenſible* in their *ſenſible* natures, the reaſonable in their reaſonable ſouls. *Raleigh.*

A blind man conceives not colours, but under the notion of ſome other *ſenſible* faculty. *Glanv. Scepſ.*

2. Perceptible by the ſenſes.

By reaſon man attaineth unto the knowledge of things that are and are not *ſenſible*; it reſteth, therefore, to ſearch how man attaineth unto the knowledge of ſuch things unſenſible as are to be known. *Hooker.*

Is this a dagger which I ſee before me,
The handle tow'rd my hand? come, let
me clutch thee.
I have thee not, and yet I ſee thee ſtill:
Art thou not, fatal viſion, *ſenſible*
To feeling as to ſight?
Shakeſpear's Macbeth.

It is manifeſt that the heavens are void of all *ſenſible* reſiſtance, and by conſequence of all *ſenſible* matter. *Newton.*

The far greater part of men are no otherwiſe moved than by ſenſe, and have neither leiſure nor ability ſo far to improve their power of reflections, as to be capable of conceiving the divine perfections, without the aſſiſtance of *ſenſible* objects. *Roger's Sermons.*

SENS'IBLE *Quantities* (with *Log.*) are ſuch as hardneſs, ſoftneſs, weight, heat, cold, colours, ſounds, ſmells, taſtes, &c.

SENS'IBLENESS (*ſenſibilitas*, L. *ſenſibilité*, F. the ſenſible faculty.

SEN'NIGHT, *ſeven-nights*, *q. d.* ſeven nights time.

SENS'ITIVE *Soul*, the ſoul of brutes, or the *ſenſible Soul*, which man is ſuppoſed to have in common with brutes.

SEN'-

ITIVENESS (of *ſenſitivus*, L.) the
f perceiving, *&c.*
E'LESS (of *ſenſus*, L. *ſens*, F. and
x.) void of ſenſe.
E'LESNESS, want, or voidneſs of

ORY (*ſenſorium*, L.) the organ or
nt of ſenſe; the place to which the
f ſenſible things are carried through
es and brain, that they may be there
by their immediate preſence to the

N'SUALIZE (*rendre ſenſuel*, F.) to
nſual.
TENCE (in *Poetry*) a ſhort, pithy
or reflection, containing ſome ſenti-
uſe in the conduct of life.
'ENCE (in *Grammar*) a period or ſet
, comprehending ſome perfect ſenſe
ent of the mind.
TIMENT, thought, mind, opinion,
n, paſſion, *F.*
TIMENTS (in *Poetry*, *Tragedy*, *&c.*)
thoughts which the poet makes his
xp eſs.
'INUS (of *ſentire*, to feel or perceive,
eathen deity, believ'd to be the giver
aculty of feeling to children, in their
womb.
ARABLENESS (of *ſeparabilis*, L.)
eſs of being ſeparated.
ARATENESS (*ſeparatus*, L.) a be-
ate from.
RATION, a divorce, or parting of
l wife, *F.* of *L.*
'ANGULARNESS (of *ſeptem* and
, L.) the having ſeven angles.
'EMBER (of *ſeptem*, L. ſo call'd as
e 7th month, beginning at *March*)
d, *&c.* in a purple robe, with a chear-
, crowned with a coronet of white
ple grapes, holding in his right hand
opia of pomegranates and other ſum-
its, and a balance, and in his left
handful of oats.
'ENTRIONAL'ITY (of *ſeptentrio-*
.) northernlineſs.
'IZONE (of *ſeptizonium*, of *ſeptem*,
nd *Zonæ*, girdles) a building girt with
ws of columns.
'UAGINT (of *ſeptuaginta*, L. *i. e.*
ame given to a *Greek* tranſlation of
Teſtament, at the command of *Pto-*
iladelphus, king of *Egypt*, about 300
efore *Chriſt*, which interpreters were
the high prieſt *Eleazar*, who choſe
every tribe 6 of the moſt learned in
ek and *Hebrew* tongues.
ue ſays, that they tranſlated only the
of *Moſes*: and *Joſephus* and the *Tal-*
are of the ſame mind; but moſt of
ient fathers are of opinion, that the
illated the whole bible, and affirm,
e king ſhut up theſe interpreters, in
t apartments, to ſee how much their
tranſlations differed; which upon examination were all found to agree.

And *Juſtin* martyr adds, that he himſelf did ſee at *Alexandria* the ruins of the buildings that contained all theſe little cells or apartments.

This tranſlation contributed very much to the converſion of the *Gentiles*, which *Euſebius* of *Cæſarea* obſerves as a ſingular providence, alledging that the *Jews* would not have ſuffered any tranſlations after the coming of our Saviour, or at leaſt would have impos'd corrupt tranſlations on the world.

SEPTU'PLE (of *ſeptuplex*, L.) ſeven-fold.

SEPUL'CHRE (*ſepulchrum*, L.) a tomb or monument, or a place deſtinated for the interment of the dead; the term is uſed in a more eſpecial manner for the burying places of the Ancients; but thoſe of the Moderns are more uſually called tombs. Beſides, the Ancients had a ſort of ſepulchre, which they called *Cenotaphium*, which was an empty ſepulchre erected in honour of one who had no burial at all; as well as for thoſe whoſe bodies or aſhes, being burnt, were there repoſited.

SE'QUENT (*ſequens*, L.) following.

Voluntary SEQUESTRA'TION (in *Common Law*) is that which is done by the conſent of both parties.

Neceſſary SEQUESTRATION (in *Common Law*) is that which the judge doth by his authority, whether the parties will or not.

SEQUESTRATOR, an officer in the time of the civil wars, who received the rent of the eſtates of delinquents.

SERAG'LIO, the palace of the Grand Seignior, at *Conſtantinople*, where he keeps his court, and where his concubines are lodged, and where the youth are trained up for the chief poſts of the empire; alſo the palace of a prince or lord; alſo the place of reſidence of a foreign ambaſſador is there called a *Seraglio*.

SE'RAPH } (שרף *Heb.* to inflame)
SE'RAPHIM } a ſpirit of the firſt or higheſt rank in the Hierarchy of angels, or one of that claſs, ſuppoſed to be moſt inflamed with divine love, by reaſon of their nearer and more immediate attendance upon the throne, and to communicate ardour to the inferior or remoter orders of angels.

SE'RAPIS (as ſome think, of שרף a ſeraphim, or שר a prince, *Heb.* and *Apis*) was a god of the *Egyptians*, marked in an extraordinary manner, becauſe they did believe that *Oſiris*, one of their kings, the ſon of *Jupiter*, had been, after his death, metamorphoſed into an ox. And hence proceeded the *Iſraelites* worſhipping the golden calves. The ox called *Serapis* was to live a certain number of years, and then the prieſts drowned him in the river *Nile*, and all the people of the land mourned and lamented for his death, till another was found with the ſame marks upon

upon him; upon which there was an univerſal rejoicing over the country, expreſſed by banquetting and all manner of ſports.

SE'RAPIS (*Hieroglyphically*) in its temple in *Alexandria* in *Egypt* (being an idol made of all ſorts of metals, of ſuch a prodigious ſize, as that it filled the temple, reaching the roof with its head and both the ſides with its hands) repreſented the world; the golden head of the idol ſignified the heavens, the ſhoulders and ſtomach the air, the belly the ſea, and the feet the earth, as it is repreſented ſpeaking of itſelf.

Εἰμι Σὲρ τοῖς, δεμας οἷς μεγὰ εἶπω,
Οὐρανὸς κοσμος κεφαλὴ, γιςης δὲ Θάλασσα
Ταια δὲ μοί ποδὲς εἰσι τάδ' ἠδ' ἐν αἰθέρι κεῖται
Ὄμματα τηλαυγὲς λαμπρῷ φάος Ἠλίοιο.

SEREIN', a dampiſh and unwholeſome vapour, that in hot countries falls after ſunſet; a kind of mildew, *F.*

To SERENA'DE (*donner de ſenerades*, F.) to play or ſing to a lady or miſtreſs, under her door or window, in the night or early in the morning. *Ital.*

SEREN'ITUDE (*ſerenitudo*, L.) ſerenity, clearneſs of the ſky, calmneſs of the mind.

SER'GEANT *at Law* } a learned law-
SER'GEANT *of the Coif* } yer of the higheſt degree in the common law, as a doctor is in the civil. The court of common pleas is their peculiar, tho' they may plead in other courts. They are called brothers by the judges, who ſhew them great reſpect.

SER'GEANT *at Arms*, an officer appointed to attend the perſon of the king; and alſo to arreſt traitors and perſons of quality, and to attend the lord high ſteward, when he ſits in judgment upon a traitor, *&c.*

SE'RIOUSLY (*ſerió*, L.) with ſeriouſneſs.

SERIOUSNESS, ſobriety, gravity, intentneſs of mind.

SERMOL'OGIES (of *Sermo* and λογος, Gr.) books or homilies of popes or other perſons of eminence and ſanctity, antiently read at the *Feaſts of the Confeſſors*, *the Purification*, *All-Saints*, and every day from *Chriſtmas* to the octave of the *Epiphany*.

SERMOUNTAIN, a ſort of herb.

SE'ROUS (*ſeroſus*, L.) of or pertaining to the humour called *Serum*, wateriſh.

SE'ROUSNESS } (*ſeroſité*, F. of *ſeroſus*,
SEROS'ITY } of *ſerum*, L.) wheyiſhneſs, properly of the blood, being an aqueous liquor mixed with the blood and other humours, or being ſerous.

SER'PENT, a reptile, to whom the Heathens paid divine adoration. They kept ſerpents in baſkets made of bulruſhes and oſier twigs, which they conſecrated to *Bacchus*, *Ceres*, and *Proſerpina*.

The *Egyptians* kept a ſerpent in their temples in a cheſt, and worſhipped and kiſſed it, and eſpecially in the temple of *Serapis* and *Iſis*.

Epiphanius makes mention of a ſort of Hereticks called *Ophitæ*, who kept a ſerpent in a cheſt, worſhipped and kiſſed it, and fed it with bread.

Æſculapius, the god of phyſick, was worſhipped under the form of a ſerpent.

SERPENT, a kind of muſical inſtrument, ſerving as a baſs to the cornet or ſmall *Shawm*, to ſuſtain a chorus of ſingers in a large veſſel.

SERPENTA'RIUS (in *Aſtronomy*) a conſtellation in the northern hemiſphere, *L.*

SERPENTI'GENOUS (*ſerpentigena*, L.) ingendered or bred of a ſerpent.

SERPENTI'GEROUS (*ſerpentiger*, L.) bearing or carrying ſerpents.

SERPENTINE *Marble*, a kind of marble, ſo called, becauſe ſpeckled like a ſerpent's ſkin.

SERPENTS (in *Hieroglyphicks*) were uſed to repreſent Hereticks.

SER'RATED-*Leaf* (with *Botaniſts*) is an indented leaf, or a leaf which is ſnipped about the edges into ſeveral acute ſegments, reſembling the teeth of a ſaw, as *Dog's Mercury*.

To SERVE (*ſervir*, F. *ſervio*, L.) 1. To attend at command.

Becauſe thou art my brother, ſhouldſt thou therefore *ſerve* me for nought?
Gen. xxix. 15.

A Goddeſs among Gods ador'd, and *ſerv'd*
By angels numberleſs, thy daily train.
Milton.

2. To obey ſervilely or meanly.

When wealthy, ſhew thy wiſdom not to be
To wealth a ſervant, but make wealth ſerve thee.
Denham.

3. To ſupply with food ceremoniouſly.

Others, pamper'd in their ſhameleſs pride,
Are *ſerv'd* in plate, and in their chariots ride.
Dryden.

4. To bring as a menial attendant.

Some part he roaſts; then *ſerves* it up ſo dreſs,
And bids me welcome to this humble feaſt:
Mov'd with diſdain,
I with avenging flames the palace burn'd.
Dryden.

5. To be ſufficient to.

If any ſubject, intereſt, or fancy has recommended, their reaſoning is after their faſhion, it *ſerves* their turn. *Locke.*

6. To be of uſe, to aſſiſt.

When a ſtorm of a ſad miſchance beats upon our ſpirits, turn it unto ſome advantage, by obſerving where it can ſerve another end, either of religion or prudence. *Taylor.*

SERVE'TISTS, the diſciples and followers of *Michael Servet*, who, being an Antitrinitarian, was burnt at *Geneva* 1553.

SERVI'TES, an order of religious, denominated from their peculiar attachment to the ſervice of the Virgin *Mary*.

SES'QUI-*duplicate Ratio* (in *Geometry*, &c.) is when, of two terms, the greater contains the leſs twice, with half another over, as 50 and 20.

SESQUIAL'TERAL *Ratio* } (with
SESQUIAL'TERAL *Proportion* } *Geometricians*, &c.) is a *Ratio* between two lines, two numbers, *&c.* where one of them contains the other once, with the addition of one half, as 6 and 9.

SESQUIDI'TONUS (in *Muſick*) a concord reſulting from the ſound of two ſtrings, whoſe vibrations, in equal times are to each other in the *Ratio* of 5 to 6.

SESQUITER'TIAL *Proportion* (in *Mathem.*) is when one number contains another once, and a third part of it more, as 6, 8, 12, 16, 21, 28.

SETO'SE (*ſetoſus*, L.) full of briſtles.

SETOS'ITY (*ſetoſitas*, L.) fulneſs of briſtles.

Acronical SETTING (with *Aſtron.*) is when a ſtar ſets when the ſun riſes.

Coſmical SETTING, is when a ſtar ſets with the ſun.

Heliacal SETTING, is when a ſtar is immerged and hid in the ſun's rays.

SETTLEDNESS (of ꝑetl, *Sax.*) a fixedneſs, of being ſettled in place, mind, *&c.*

SEV'EN (ꝑeopan, *Sax.*) the number 7 is remarkable, and has been uſed by moſt nations as a period of time, as 7 days in the week, 7 years of ſervice, 7 times 7 the diſtance of the year of *Jubilee*. It is called critical by phyſicians, who on the ſeventh day were wont to give their judgment, as to life or death of the ſick; and alſo for the climacterial year, 7 times 7, or 49, or 9 times 7, *i. e.* 63. It is alſo named male and female, becauſe a compound of numbers even and odd, as 3 and 4, and comprehending the 3 and 4 is a number wholy perfect.

SEV'EN-*fold* (Seoꝑon-ꝑealb, *Sax.*) 7 times as much.

SEVENTEEN' (Seoꝑonꝛine, *Sax.*) 17.

SEV'ENTY (Seoꝑonꝛic, *Sax.*) 70.

SEVERE'NESS } (of *ſeverus*, L.) roughSEVER'ITY } neſs, ſternneſs, *&c.* alſo harſhneſs, gravity, ſtrictneſs, cruelty, *&c.*

SEW'ERS, commonly called ſhoars, are conduits or conveyances for the water, ſuillage or filth of a houſe, ſtreet, city, *&c.*

SEXAGES'IMAL (*Arithmetick*) is that which proceeds by 60's, as the diviſion of circles, *&c.* into 60 degrees, the degrees each into 60 minutes, and every minute into 60 ſeconds.

SEXAGES'IMALS, are fractions whoſe denominators proceed in a ſexacuple proportion, *i. e.* the firſt minute $= \frac{1}{60}$ to a ſecond $\frac{1}{3600}$ a third $\frac{1}{216000}$ and ſo on.

SEX-*Angled* (with *Geom.*) having ſix angles, as in the figure.

SGRA'FIT (of *ſgrafficiata*, Ital. ſcratch-work, probably of γεάφω, Gr. to write) a method of painting in black and white only, not in *freſco*, yet ſuch as will bear the weather.

To SHAB *off*, to go away ſneakingly.

SHAB, a ſhabby fellow.

SHAB'BINESS (prob. *q. d. ſcabbineſs*) raggedneſs, meanneſs of habit.

SHACK'LED (of Scacul, *Sax.* a fetter) wearing ſhackles or fetters, *&c.*

To SHADE (of ꝑcabꝺan, *Sax.*) to cover with the ſhadow.

SHADOW (in *Opticks*) a privation of light, by the interpoſition of an opake body.

SHAGGEDNESS (of Sceacgeꝺ, *Sax.*) the having long, rough hair.

SHAL'LOWNESS, want of depth of water, judgment. *&c.*

SHAPE'LESS (of Sceaplea ꝑ, *Sax.*) without ſhape, deformed.

SHARK (*Figuratively*) is uſed for a ſharping fellow, who lives by taking perſons at a diſadvantage, and tricking and cheating them.

SHARP (in *Muſick*) a kind of artificial note or character ſo formed (♯)

SHATTER-PA'TED, ſcarce *compos mentis*, crazy-headed, hare-brain'd, confuſed, acting without thought, *&c.*

SHAVE'LING, one that has his head ſhaved, as monks, *&c.*

SHA'VER, as a cunning ſhaver, *i. e.* a crafty fellow.

To SHEAF (Sceapian, *Sax.*) to bind corn into ſheaves.

SAEAR'ING (in the *Woollen Manufacture*) is the cutting with large ſheers the too long and ſuperfluous nap or ſhag on cloths, ſtuff, *&c.*

To SHED (of Sceaꝺan, *Sax.*) to ſpill, to pour out, as *to ſhed Tears, the Teeth, Hair, Horns.*

SHEEP' (*Hieroglyphically*) repreſented a fool or ſilly perſon, becauſe no beaſt is more ſimple than a ſheep; but a ram repreſents a good governor.

SHEEP'ISHNESS (of Sceap, and ꝑelienerꝛe, *Sax.*) faint-heartedneſs, ſimpleneſs, *&c.*

SHEEP-*Cote*, } { Sceap-cote, }
SHEEP-*Fold*, } { Sceap-ꝑalꝺe, } *Sax.* a place to put ſheep in.

SHE'EP-*Hook* (Sceap-hoce, *Sax.*) a ſhepherd's ſtaff or crook.

A SHEEP'S-*Head* (*Metaphorically*) a mere blockhead, a ſtupid, dull fellow.

To SHEER *a ſhore* } an anchor (among
To SHEER *Home* } *Sailors*) ſignifies to draw it home.

SHEER, clear, tranſparent, thin, ſpoken of muſlin; quite or altogether got off or away.

SHEER *over*, quite over. *Milton.*

To SHEER. See *Shear*.

SHEER'MAN (Sceapeman, *Sax.*) that ſheers cloths, woollen ſtuffs, *&c.*

SHELF (with *Miners*) that hard ſurface or coat of the earth, which lies under the mould, uſually about a foot deep.

SHEL'TERER (prob. of Sceala, *Sax.* a ſhell) one who ſhelters; alſo is ſheltered.

SHEL'TERLESS, having no place of ſhelter.

SHEL'VING (prob. of *ſchelſh*, Teut. crooked) ſlanting.

SHEL'VINGNESS, the ſinking or riſing gradually like a ſhelve or ſand in the ſea.

SHEL'VY (of *ſchelh*, Teut.) full of ſhelves or ſand-heaps, as the ſea.

SHEP'HERDESS (Sceapa, hyrdeſ, *Sax.*) a ſhe keeper of ſheep.

SHER'IFFWICK (Scyr-zepeccpic, *Sax.*) a ſheriff's juriſdiction.

SHIN-*Bone* (Scina ban, *Sax.*) a bone between the leg and foot.

SHIELD (in *Heraldry*) in coat armour is ſometimes repreſented as in the figure, tho' they were of a different ſhape and ſize; the uſe of them was to defend the body againſt the weapons of enemies.

SHING'LES (in *Carpentry*) are ſmall pieces of wood or quartered oaken boards, ſaw'd to a certain ſcantling; but they are more uſually cleft to about an inch thick at one end, and made like wedges, about four or five inches broad, and eight or nine (and in ſome places twelve) inches long. They are us'd to cover houſes with; but more commonly churches or ſteeples, inſtead of tiles or ſlates.

SHI'NING (of Scinan, *Sax.*) caſting a luſtre, looking bright.

SHI'NINGNESS (Scinanbenerre, *Sax.*) luſtre, brightneſs.

SHIP'PING (of *ſkip*, Dan. Scip, *Sax.*) ſhips.

SHI'P-*ſhapen* (with *Sailors*) unſightly, ſpoken of a ſhip that is built ſtrait up after ſhe comes to her bearings, the ſame that is termed *Wale reared*.

SHIP'WRIGHTS, were conſtituted in the reign of king *James* I. They are a maſter, two wardens, and 16 aſſiſtants. Their arms are a *Noah*'s ark on a chief, the croſs of St. *George* charg'd with a lion of *England*; the creſt is the ſaid ark and the dove volant, with an olive branch in its mouth proper.

SHIRK (*q. d.* a ſhark) a ſharping fellow that lies upon the catch, as the ſhark fiſh.

SHIRK'ING, ſharping, lying upon the catch.

SHOAD (with *Tin Miners*) ſuch fragments of ore, which by rains, currents of water, *&c.* are torn off from the load or veins of ore.

SHOCK'ING (of *ſhocken*, Du.) putting into a commotion of mind.

SHOD'DEN (of Sceoð, *Sax.*) having ſhoes on.

A SHOE-*Maker* (of Sceo and macan, *Sax.* to make) a maker of ſhoes.

SHO'LINESS (q. d. *Shallowneſs*) fulneſs of flats in the ſea, *&c.*

SHO'LY (q. d. *ſhallow*) full of flats.

SHON, did ſhine. *Milton.*

SHORN (of Sceapan, *Sax.*) ſheared or clipped off.

SHORT (Sceopt, *Sax.*) 1. Not long; commonly not long enough.

Weak though I am of limb, and ſhort of ſight,
Far from a Lynx, and not a giant quite,
I'll do what Mead and Cheſelden adviſe,
To keep theſe limbs, and to preſerve theſe eyes. *Pope.*

2. Not long in ſpace or extent.

Though *ſhort* my ſtature, yet my name extends
To heav'n itſelf, and earth's remoteſt ends. *Pope.*

3. Not long in time or duration.

Nor love thy life, or hate, but what thou liv'ſt,
Live well, how long or *ſhort* permit to heav'n. *Milton.*

4. Not attaining an end; not reaching the purpoſed point; not adequate; not equal.

To attain
The height and depth of thy eternal ways,
All human thoughts come *ſhort*, ſupreme of things. *Milton.*

O glorious trial of exceeding love,
Engaging me to emulate! but *ſhort*
Of thy perfection, how ſhall I attain. *Milton.*

As in many things the knowledge of philoſophers was *ſhort* of the truth, ſo almoſt in all things their practice fell *ſhort* of their knowledge: the principles by which they walked were as much below thoſe by which they judged, as their feet were below their head. *South's Sermons.*

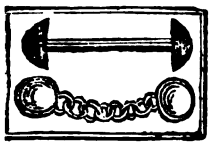
SHORT-*Sails* (in a *Ship of War*) are the ſame as fighting ſails, and are the fore-ſail, main-ſail, and fore top-ſail, which are all the ſails uſed in a fight, leſt the reſt ſhould be fired or ſpoiled.

SHORT-*Sightedneſs*, a fault in the conformation of the eye, in which the cryſtalline, *&c.* being too convex, the rays reflected from diſtant objects are refracted too much, and cauſed to converge too faſt, ſo as to unite together, before they reach to the *Retina*, by which means the viſion *is render'd both dim and confuſed*.

SHORT'NESS (Scopcnyrre, *Sax.*) brevity, deficiency in length.

Chains

Chain-SHOT, is two whole or half bullets joined together, either by a bar or chain of iron, which allows them some liberty asunder, so that they cut and destroy whatever happens in their way, and are very serviceable in a sea-battle. to cut the enemy's sails.



Round SHOT (in *Gunnery*) are round bullets fitted in proportion to the gun.

Cross-bar SHOT, are round shot, with a long spike of iron cast in each, as if it went through the middle of it.

Case SHOT, is either small bullets, nails, bits of old iron, or the like, put into a case, to shoot out of ordnance.

Langrel SHOT, runs with a shackle to be shortened when it is put into the gun, having half a bullet either of lead or iron, which spreads itself when it flies out.

Trundle-SHOT, is a belt of iron of 16 or 18 inches in length, having sharp points at both ends, and a round broad bowl of lead cast upon it, about a hand's breadth from each end, and fitted to the bore of the gun.

SHOT *of a Cable* (with *Sailors*) is the fastening of two cables together, that a ship may ride more safely.

SHOT (of Sceotan, *Sax.*) hit or wounded with a bullet, arrow, *&c.*

To SHOUL'DER (of Scu'ðan, *Sax.*) to lay on the shoulder; also to justle with the shoulder.

SHOULDER-*Blade*, a bone of the shoulder, of a triangular figure, covering the hind part of the ribs, called also *Scapula*.

A SHOUT, a loud halloo or huzza.

SHOW'ERINESS (Scuphicgneſſe, *Sax.*) raininess, inclinableness to be showery.

SHOW'ERY (of Scuphig, *Sax.*) rainy, apt or inclinable to produce showers.

SHRANK (of Scrincan, *Sax.*) shrunk up, lessened in length, breadth, *&c.*

SHREAD'INGS (in *Carpentry*) the making good of the rafter-feet in the cornice; that is, when rafters are cut with a knee, these shreadings (otherwise call'd *furrings*) go strait along with the rafter from the top of the knee to the cornice.

SHREWD'NESS, cunningness, smartness, sagacity.

SHRIL'NESS, sharpness of sound.

SHRIN'D, *inshrin'd*, seated or placed in a shrine. *Milton.*

SHROWD (Scrud, *Sax.*) a garment for a dead corps.

SHROWD'ING *of Trees* (in *Husbandry*) the cutting or lopping off the top branches of them; which is only done to trees not fit for timber; and designed either for some present use, or for fuel.

SHRUB (Scrube, *Sax.*) a small or low tree.

SHRUB (with *Botanists*) a plant with many woody perennial stalks or trunks from the same root, as a briar, *&c.*

SHRUB'BINESS (Scrybicneſſe, *Sax.*) fulness of shrubs.

SHRUB'BY (of Scrybig, *Sax.*) full of shrubs.

SHRUNK (of Scrincan, *Sax.*) contracted.

SHUT'TERS (of Scittan, *Sax.* to lock, *schutten*, Du. to include) for windows, *&c.*

SIBY'LLS (σιβύλλαι, q. σὶς, of Διὸς βέλη, Gr. *i. e.* the council of God) of these, in all, are reckoned nine or ten, as the *Sibylla Persica*; *Lybica*, *Delphica*, *Cumana*, *Erythræa*, *Samia*, *Tyburtina*, *Hellespontica*, *Phrygia*, and *Cumæa*, whose writings seem to have prophesied of *Christ* so plainly, that there is ground to suspect the *Greek* verses, that bear their name, were written after our Saviour's death.

The *Sybilla Cumana*, was a virgin who lived an innocent life in a cave, near *Cuma* in *Italy*, far from all acquaintance and society of men. She composed nine books of things to come, and brought them to *Tarquinius Priscus* to be sold, demanding about 300 pounds for them; which he refusing to give, she burnt three of them, and required the same price for the rest; but, the king refusing to give it, she went away, and having burnt three more, ...d returning, demanded the same money for the remaining three, for which the king, by the advice of his soothsayers, gave her the money. The *Duumviri sacrorum* or *Pontifex Maximus*, kept these books in their custody; and, on all difficult occasions, these books were consulted by order of the senate. There are yet remaining some fragments of this *Sibyl*, preserved in several writers.

SIBYL'LA *Agrippa*, was painted in the form of an old woman in a roseal garment.

SIBYLLA *Delphica*, like a young woman in a black garment, with a horn in her hand.

SIBYLLA *Europea*, like a comely young woman, but with a red face, clothed with a fine veil on her head, and a fine garment of golden work.

SIBYLLA *Herophila*, young and fair, in a purple garment, and having her head covered with a veil of lawn.

SIBYLLA *Lybita*, like an old woman clad in a purple garment, and crowned with a garland of flowers.

SIBYLLA *Phrygia*, with an old ill favoured face, clad in a red garment.

SIBYLLA *Perjica*, clad in a golden garment, and a white veil.

SIB'YLS. A certain author has endeavoured to prove, that there never was more than one *Sibyl* that was a propheteſs, and that she was a *Greecian*, whose name was *Hierophyle*, born at *Erythræa*; and that the diversity of her names was occasioned by her travels, or by the spirit's transporting her from one

place

p'lace to another; and that ſhe died at *Cuma* in *Italy*. *Voſſius* tells us, that the ancient books of the *Sibyls* at *Rome* were altogether profane; but that thoſe brought from *Greece* by *Craſſus*, contained ſome prophecies that had been given by certain *Jews* for Sibylline oracles: which is the reaſon of thoſe prophecies of the coming of the Meſſiah, that are found among them.

SIBYLLI'NE (*ſibyllinus*, L.) of the *Sybils*.

SICCIFICK (*ficcificus*, L.) cauſing dryneſs.

SICK'LINESS (of ſeoclineſſe, *Sax.*) unhealthfulneſs, aptneſs to be ſick.

SICK'NESS (Seocneſſe, *Sax.*) indiſpoſition of body, *&c.*

A SIC'KLE (Sicol, *Sax. ſikel*, Du. prob. of *ſecare*, L. to cut) a hook for reaping corn.

SIDE'LING, ſide-ways, on one ſide, awry. *Milton*.

SIDE'LINGS (old *Lat. Writ.*) balks between, or on the ſides of the ridges of plow'd lands.

SI'DER. See *Cyder*.

SIDE'ROMANCY (σιδηρομαντία, of σίδηρος, iron or ſteel, and μαντία, Gr. divination) a divination performed by a red hot iron, upon which they laid an odd number of ſtraws, and obſerved what figures, bendings, ſparklings, *&c.* they made in burning.

SIEGE (of *ſiege*, F. a ſeat) going to ſtool, voiding of excements.

SIGA'LEON (among the *Egyptians*) an idol worſhipped in the temple of *Iſis* and *Serapis*, in the form of a young man, keeping his mouth ſhut with his finger, as an emblem of *Silence*, and accordingly was accounted as the god of *Secreſy* and *Silence*. It is generally agreed among authors that *Sigaleon* was the ſame as *Harpocrates*, and that the *Egyptians* uſed both theſe names to ſignify the god of *Silence*.

SIGHTS (in *Mathematicks*) two thin pieces of braſs on the extreme of an *Alidade* or *Index* of a *Theodolite*, &c. for the juſt direction of the *Index* to the line of the object.

SIGILLA'RIA, a feſtival among the *Romans*, wherein they ſent preſents of ſeals, and other ſuch things, one to the other, L.

SIGN (in *Phyſick*) ſome appearance of the body diſtinguiſhable by the ſenſes, whence the preſence, nature and ſtate of a diſeaſe, or health, or death, may be inferred.

SIGNA, marks or characters, ſhort-hand, initial or beginning letters, which by way of abbreviation are put for whole words, as *D. D. D.* for *donum Deo dedit*, L.

SIGNA (among the *Romans*) enſigns or banners, of which there were ſeveral ſorts; on ſome of them was a hand expended, as a ſymbol of concord; ſome had a ſilver eagle; others the image of the emperor; others a dragon with a ſilver head, and the reſt of the body taffety,

SIG'NALS, ſigns made by ſea or land by the admiral, commander, *&c.* as of any ſquadron of ſhips, either for ſailing, fighting, marching, *&c.*

SIGNIFICANTNESS (of *ſignificantia*, L.) ſignificancy.

SI'LENCE (in *Hieroglyph.*) was repreſented by a wolf, becauſe it is ſaid to make men dumb at its firſt ſight.

Seaſonable SILENCE (*Hieroglyph.*) was repreſented by a wild gooſe; becauſe *Ammianus* relates, that when theſe birds fly over the mountains, where great numbers of eagles make their abode, knowing their inability of keeping ſilence, they take a ſtone in their bills, which hinders them from making a noiſe, and when they are out of danger they let it fall.

SILE'NI (according to the *Poets*) were ſatyrs, ſo called when they were grown old, who are feigned to be great tipplers of wine.

SILENI, were as numerous as the *Fauni*. They were thought to be mortal, becauſe there were ſeveral of their ſepulchres in the region about *Pergamus*; but the *Fauni*, the *Satyrs*, the *Sileni* and the *Bacchi*, the *Tytiri* and the *Panes*, being all of a like nature, were reputed to be *Dæmons*, and the miniſters of the other gods; they were called by the name of *Incubi*, being accounted to be amorous of women, and deſirous of their embraces; and indeed it is not to be queſtioned but there were many ill things done under their names in ſuch lonely places, and thoſe crimes which were perpetrated by mortals, were attributed to demi-gods.

SILE'NUS. Hiſtorians tell us, that *Silenus* was the firſt of all the kings that reigned at *Nyſa*, who lived in the reign of *Midas*, and that the ſhepherds having caught him, by putting wine into the fountain he uſed to drink of, brought him to *Midas*, who gave him long ears. It is probable, that he was one of the princes of *Caria*, who was famous for his wiſdom and learning. And the fable of *Midas*'s lending him long ears, only ſignified the great knowledge he had in all things. *Silenus* being ſeized, purchaſed his liberty with this remarkable ſentence: *That it was beſt not to be born, but the next degree of happineſs was to die quickly*. *Virgil* makes *Silenus* deliver a very excellent and ſerious diſcourſe concerning the creation of the world, when he was ſcarce recovered out of his fit of drunkenneſs, which makes it appear, that the drunkenneſs *Silenus* is charged with, had ſomething in it myſterious, and that approached to inſpiration. He is deſcribed as an old man, bald-headed, with a flat noſe and large forehead, which denotes the phiſiognomy of one that is inſolent and given to wine; large ears, a ſhort fat body, with a great belly; being generally thought to be drunk; he rides upon a ſaddle-backed aſs, or ſupports his reeling ſteps with a ſtaff, ſometimes he has a *Cantharus* or

eat cane in his hand, with the handle of it uch worn by the frequent uſe he makes of it.

SI'LENTNESS (*ſilentium*, L.) ſilence, ſtilneſs,

SILK-GLASS (of *Virginia*) a curious plant hat has very thin and fibrous leaves, of which ſort of fine ſtuff is made, with a gloſs like lk, and cordage much better than that of emp or flax, both for ſtrength and continuance.

SILK THROWERS, were incorporated *Anno* 1629, and are a maſter, two wardens, 19 aſſiſtants, no livery. The aſſiſtants fine is 8 *l.* and ſtewards 20. Their arms are *Argent*, 3 bundles of ſilk *Sable*, on a chief a ſilk thrower's ill.

SIL'LINESS (prob. of Sillic, *Sax.* wonerfully) ſimpleneſs, fooliſhneſs.

SIL'VER (Silɒn, *Sax.*) a metal, next value to gold, in weight it comes next to hat of lead, being to that of gold as 10 to 9, and to that of water, as 10 to 1; as to xedneſs in the fire, it goes beyond all boies except gold; having been found by r. *Halley* to loſe but one twelfth of its eight, having been kept in fuſion in the ocus of a furnace for two months; it is alſo e moſt ductile and malleable of all bodies ter gold; again, as to its fuſibility, it eaſily ſſolves by fire, much more eaſily than copr or iron; but more difficultly than gold lead, and runs before it ignites. Its chaacter with chymiſts is ☽, *Teut.* and *Dut.*

SILVER, *adj.* (Solɒɒene, *Sax.*) of or rtaining to ſilver.

SILVER *Weed*, the herb *White Tanſey*.

SIL'VERED (of Sylɒne, *Sax.*) done over ith ſilver.

SIL'VERING, the covering any work ith leaf ſilver, *&c.*

SI'MA (in *Architect.*) a *Cymatium*.

SIMA'TIUM } (in *Architecture.*) See
SIMAISE' } *Cymatium*.

SIM'ILAR *Diſeaſe*, a diſeaſe of ſome ſimle ſolid part of the body; as of a fibre, in gard to its tenſion or flaccidity, a membrane, *&c.*

SIM'ILAR *right-lin'd Figures* (in *Geom.*) e ſuch figures as have equal angles, and the les about thoſe angles proportional.

SIMILAR *Sections* (in *Conicks*) are ſuch, hoſe diameters make equal angles with eir ordinates.

SIM'ILARNRSS (of *ſimilaris*, L. *ſimilaire*,) likeneſs, the being of the ſame nature.

A **SIM'ILE,** a ſimilitude, a compariſon two things, which, tho' different in other ſpects, yet agree in ſome one; alſo a paraɛ, *L.*

SIMO'NIANS, ſo called of *Simon Magus*, who pretended to be the great virtue and power of God ſent from Heaven to earth: among the *Samaritans* he pretended to be God the Father, and among the *Jews* he made himſelf paſs for the Son. He patched up a kind of medley ſyſtem out of the philoſophy of *Plato*, the religious fables of the Heathens and Chriſtianity; from *Plato* he borrowed many things as to the worſhip of angels, which he perverted to magical uſes, pretending there was no ſalvation to be had but by the invocation of angels, who were the mediators between God and man.

SIM'PLE (in *Muſick*) is chiefly uſed in oppoſition to double; ſometimes to a compound of ſeveral parts or figures of different values.

SIMPLE *Leaf* (with *Botaniſts*) is that which is divided to the middle in ſeveral parts, each reſembling a leaf itſelf, as in a *Dock*.

SIMPLE *Nouns* (with *Gram.*) are the ſame as primitive nouns.

SIMPLE *Wound* (with *Surgeons*) is that which only opens the fleſh, and has no other circumſtances attending it.

SIM'PLEFYING (in *Eccleſiaſtical Affairs*) is the taking away the cure of ſouls from a benefice, and diſpenſing the beneficiary from his reſidence.

SIM'PLE *tenaille* } (in *Fortif.*) a work
SIN'GLE *tenaille* } whoſe head or front conſiſts of two faces, which make one re-entering angle.

SIMPLES (in *Botan.*) all herbs or plants, as having its particular virtue, whereby it becomes a ſimple remedy.

SIMPLI'CITY (in *God*) is an incommunicable attribute, and is a freedom from all kind of compoſition or mixture, either of principles or parts.

SIMPLICITY (in *Metaphyſicks*) is an indiviſible unity, and is either abſolute or limited.

SIMPLICITY *abſolute*, is when a thing is indiviſible independently, which is the property of God himſelf.

SIMPLICITY *limited*, is when any thing is really indiviſible, but yet that depends upon ſome external being.

SIMPLUDA'RIA (of *ſimplex* and *ludus*, L.) a kind of funeral honour paid to the deceaſed, by dancing and leaping.

SIN-*born*, born of, ſprung from, or owing its being or original to ſin. *Milton*.

SIN-EATERS. It has been a cuſtom in *Herefordſhire*, to hire poor people at funerals to take upon them the ſins of the deceaſed, and theſe they called *Sin-Eaters*. And in ſome parts of *Lancaſhire* and *Cheſhire* they have a cuſtom to ſet on a table-board a high heap of *Soul Cakes*, of which every viſitant takes one.

SINCERE (*Sincerus*, L. *Sincere*, F.) 1. Unhurt; uninjured,

Ha

He'd a touch with chaſte fear;
Th' invoc. bleſſed powers.
Dryden.

2. Pure, unmingled.

Pardon my tears, 'tis joy which bids them flow:
A joy which never was *ſincere* till now;
That which my conqueſt gave, I could not prize,
Or 'twas imperfect, till I ſaw your eyes.
Dryden.

The pleaſures of ſenſe beaſts taſte *ſincere* and pure always, without mixture or allay, without being diſtracted in the purſuit, or diſquieted in the uſe of them.
Atterbury.

Animal ſubſtances differ from vegetable, in that being reduced to aſhes, they are perfectly inſipid, and in that there is no *ſincere* acid in any animal juice.
Arbuthnot on Aliments.

3. Honeſt, undiſſembling, uncorrupt.

Nor troubled at theſe tidings from the earth,
Which your *ſincereſt* care could not prevent;
Foretold ſo lately what would come to paſs,
When firſt this tempter croſs'd the gulf from hell.
Milton.

SINCERELY, honeſtly, without hypocriſy, with purity of heart.

SINCERE'NESS (*ſinceritas*, L. *ſincerité*, F.) uprightneſs, plain-heartedneſs.

SINCERITY (in *Ethicks*) is defined to be that virtue, act, or power of the mind, by which the will is determined to follow and perform that which the intellect determines to be beſt, and to do it, becauſe it is ſo.

SINEWINESS (of Sinehz, of Sinu, *Sax.*) nervouſneſs.

SINEW (Synpe, *Sax.*) a nerve.

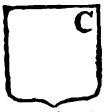
SINEWY (Sinpealz, *Sax.*) nervous.

SINGLE *Eccentricity* (with *Aſtron.*) is the diſtance between the center of the ellipſis and the focus, or between the ſun and the center of the excentrick.

SINGLE *Ten*, a ſilly perſon.

SINGULARNESS (*ſingularitas*, L. *ſingularité*, F.) the being ſingular; uncommonneſs; alſo excellency; alſo a particular way of behaviour, *&c.* affectedneſs.

SINISTER-*Baſe* (in *Heraldry*) is the left angle of the baſe repreſented by the letter I in the eſcutcheon.



SINISTER *Chief* (in *Heraldry*) the left angle of the chief, repreſented by the letter C in the eſcutcheon.

SINISTERNESS (*ſiniſteritas*, L.) unfairneſs, ſelf-intereſtedneſs, awkwardneſs, *&c.*

SINISTER *Side of an Eſcutcheon*, the left ſide.

SINISTRI, a ſect of ancient Heretiks, ſo called, becauſe they held (*ſiniſtram*) their left hand in abhorrence, and made it a point of religion not to receive any thing with it.

SINKING (of Sincan, *Sax.*) falling or ſettling to the bottom or under water, falling or fainting.

A SINUATED *Leaf* (with *Botan.*) is that which is cut about the edges into ſeveral long ſegments, as in oak leaves.

SINUOUSNESS (of *ſinueſitas*, L. *ſinueſité*, F.) fulneſs of turnings and windings, or a ſeries of bends and turns in arches.

To SI'RENIZE (of *ſiren*, L.) to allure perſons to their deſtruction.

SI'RENS (either of *σειρα*, or *σειρω*, to draw or allure, of *σειρων*, to deceive, *&c.*) ſea monſters, famous in the writings of the poets, ſaid to be the daughters of the river *Achelous*, and of one of the nine muſes; ſome ſay *Melpomene*; others *Calliope*, or *Terpſichore*, or *Sterope*: in ſhort they are not agreed in their mothers names or their own. They were in number three, ſome call them *Aglaope*, *Piſinoe*, *Thelxiopia*; and others *Thelxiope Molpe*, *Aglaopheme*; others again *Leucoſie*, *Ligia*, *Parthenope*.

Their dwelling was upon the coaſt of the *Sicilian* ſea, where they are fabled to have ſung ſo harmoniouſly, that the mariners who paſs'd that way were in danger of being ſhipwreck'd, by approaching too near the ſhore, in ſtopping to hear them.

They are repreſented on the upper parts as fine women, but having wings and feet like birds.

The poets tells us, that when the *Argonauts* paſſed that way, the *Sirens* did what they could to charm them; but *Orpheus* taking his harp, made their ſongs and other attempts uſeleſs: whereupon the *Sirens* in deſpair at being overcome, threw themſelves into the ſea, and became rocks.

Others ſay, they were precipitated into the ſea, and became ſea monſters, having half the body of a woman, and the other half of a fiſh; and that this happened to them after *Ulyſſes* had diſappointed their expectation, by ſtopping his companions ears with wax, and making himſelf to be laſh'd faſt with ropes to the maſt of his ſhip.

It is related that in 1672, they caught a *Siren* at *Malta*: *Cornelius a Lapide* ſpeaks of a *Siren* taken in *Friezland*, which, they ſay, liv'd long enough to learn to ſpin.

Between the iſland *Ceylon* and the point of *Indus*, it is related that there were taken nine *Sirens* and ſeven *Tritons*; and that upon the coaſt of *Martinico*, near a promontory called the *Diamond*, was ſeen a ſea monſter, who upwards from his middle had the ſhape of a man, and the reſt was like a fiſh.

In the *Philippine* iſlands, it is ſaid, that they catch

t of fiſh like *Sirens*, and alſo that hem are ſeen in the province of They are found to be male and fe- ng eight feet long, and four in heir arms are very ſhort, but their lon̄, their head and eyes are oval, head high, noſe flat, with a large ut they have hardly any chin or

they are killing they cry out as ould do, that expected to be mur-

S (*σίριος*, Gr.) the dog-ſtar, a of the firſt magnitude in the mouth ſtellation, called *Canis major*.

R-*Hood* (Sur-zen, *Sax.* or *ſuſter* Dan. a termination added to rela- ſociety of ſiſters.

'TION (with *Logicians*) is the the categories, as *ſitting*, *ſtanding*, *ind*, *to the right*, *to the left*.

N (in *Milit. Affairs*) an ancient attle for ſix battalions, which, ſup- m to be all in a line, is formed he ſecond and fifth battalions ad- l make the *Van*. The firſt and into the rear, leaving the third and rm the main body. Each battalion have a ſquadron on its right, and n its left. Any number of batta- duced of the number ſix, may be by this order; ſo twelve battalions ut into two *Sixains*, and eighteen *Sixains*.

OLD (Six-fealde, *Sax.*) ſix times

a glewiſh matter, which painters ers mix with their colours; alſo a paſte uſed by ſhoemakers; alſo a lly uſed by plaiſterers, &c.

ABLENESS (of *aiſieux*, Fr. &c.) of a fit ſize.

IG (at the *Tin-Works*) a curious f dreſſing the tin ore, after it comes launder of the ſtamping mill; which ing it through an hair ſieve, and ick that which remains in the ſieve ails, to be trampled over again.

KEW, to go ſideling along, to

FUL (according to *Minſheu*, of *ſcio-* nd full, *Sax.*) knowing, experienc-

'NERS, were incorporated *Anno* 1325; they conſiſt of a maſter, 4 wardens, 68 aſſiſtants, and 170 on the livery; the fine for which is 16*l*. 16*s*. 8*d*. This is the ſixth company of the twelve, of which there have been 29 lord mayors. mpany has been honoured by having fraternity ſix kings, five queens, one nine dukes, two earls, and a baron.

Their armorial enſigns are *Ermine* on a chief *Gules*, three crowns *Or*, with caps of the firſt. The creſt, a leopard *Proper*, gorg'd with a chaplet of bays *Or*. The ſupporters, a lucern and a wolf, both *Proper*. The motto, *To God only be all Glory*. Their hall is on *Dow-gate-Hill*.

SKINK-*Pottage*, a ſort of *Scotch* pottage, made of the ſinews of a leg of beef.

A SKIR'MISH (*eſcaramuza*, Span.) a combat in preſence of two armies, between two parties, who advance from the bodies for that purpoſe, and introduce and invite to a general regular fight.

SKIRT'ING *Boards* (in *Carpentry*) are the narrow boards fitted round the under ſide of wainſcot againſt the floor.

SKIT'TISHNESS (prob. of Scyttan, *Sax.* to ſhoot) wantonneſs, friſkineſs.

SKULL (prob. of *ſchell*, Teut. a ſhell, or *ſchedel*, Teut. the head) is the uppermoſt bone of the head, faſhioned in the form of a globe, and diſtinguiſh'd with its orders of ſmall holes and ſeams, and outwardly covered with ſkin and thin fleſh, leſt it ſhould be over-burthened with too much weight. Theſe are full of pores, for the more convenient evaporation of the groſs humours of the brain, and certain excrements of it, whereof hairs are produced. The ſkull is inwardly hollow, that the brain, which is the ſeat of all the ſenſes, may be the more commodiouſly placed in it. It is diſtributed into three parts, the fore-part (called *Sincipus*) and conjoineth into the forehead; the hinder part (call'd *Occiput*); and the middle or crown (call'd *Vertex*) ſeated between the fore and hinder-parts. In theſe three partitions are placed three ſenſible faculties; in the fore-part is the *ſenſus communis*, or fancy, *i. e.* the judgment of the ſenſes, or univerſal notion of things; in the middle, the imagination; in the hinder-part of the head, the memory.

SLAB'BINESS (of *ſlabben*, Du.) ſloppineſs, fulneſs of plaſhes.

SLACK'NESS (*laxitas*, L.) looſeneſs.

To SLAKE, to mix lime with water.

SLAN'DEROUSNESS, reproachfulneſs.

SLATCH *of Fair Weather* (*Sea Phraſe*) is when there comes an interval of fair weather, after long foul weather.

SLAT'TERNLY (of *ſlorken*, Du.) negligent and careleſs, as to neatneſs in dreſs and houſewifery.

SLA'VERY (*eſclavage*, F.) perpetual ſervitude, drudgery.

SLA'VISHNESS (*eſclavage*, F.) hard ſervice, drudgery.

To SLAUGH'TER (of Slæan, *Sax.* *ſchlagen*, Teut.) to kill or ſlay, to butcher.

SLEA'ZINESS (of *Cloth*) ſlightneſs of workmanſhip.

About SLEDGE (with *Smiths*) one that is uſed for battering or drawing out the largeſt work, and is held by the handle with both

hands; which they ſwing round over their head, to ſtrike as hard a blow as they can.

Up-hand SLEDGE (with *Smiths*) is uſed by under workmen; it is uſed with both the hands before, and is ſeldom raiſed higher than the head, and is for work that is not of the largeſt ſize.

SLEEK } (Sliꝺ, *Sax.*) ſmooth, even,
SLICK } glib, made ſo by often rubing with the ſlick-ſtone.

SLEE'KNESS (Sliꝺneſſe, *Sax.*) ſmoothneſs.

SLEEP (S'læp, *Sax.*) is that ſtate wherein the body appearing perfectly at reſt, external objects move the objects of ſenſe as uſually, without exciting the uſual ſenſations. Sleep is ſaid to conſiſt in a ſcarcity of ſpirits; which occaſions that the orifices or pores of the nerves of the brain, whereby the ſpirits us'd to flow into the nerves, being no longer kept open by the frequency of the ſpirits, ſhut up of themſelves.

SLEEP'ER (in *Carpentry*) is the oblique rafter that lies in a gutter.

SLEET'Y, betwixt rainy and ſnowy.

SLEIGHT (prob. of *ſchlaew*, Teut. cunning) dexterity.

SLI'DING (in *Mechan.*) a motion when the ſame point of a body, moving along a ſurface, deſcribes a line on that ſurface.

SLI'MINESS (of Sliminꝛne, ꝛe, *Sax.*) a muddy ſoftneſs, clamminеſs.

SLIP'PER (in *Architecture*) the ſame as *Plinth*.

SLIP'PING (with *Gardeners*) is the pulling off a ſprig from a branch, or a branch from an arm of a tree.

SLOPE'NESS } ſlantingneſs, a going
SLO'PINGNESS } diagonally.

SLOTH (*Hieroglyph.*) was repreſented by a tortoiſe, becauſe it is of a nature very lazy, and ſlow in its match.

SLOTH (prob. of Slaꝺ, *Sax.*) unwillingneſs, idleneſs, lazineſs, droniſhneſs.

SLOW (Slap, Sleap, *Sax. ſleuw*, friſick) 1. Not ſwift; not quick of motion, not ſpeedy, not having velocity, wanting celerity.

Me thou think'ſt not *ſlow*,
Who ſince the morning hour ſet out from heav'n,
Where God reſides, and on mid-day arriv'd
In Eden, diſtance inexpreſſible. *Milton.*

Where the motion is ſo *ſlow* as not to ſupply a conſtant train of freſh ideas to the ſenſes, the ſenſe of motion is loſt. *Locke.*

2. Late; not happening in a ſhort time.

Theſe changes in the heav'ns, though *ſlow*, produc'd
Like change on ſea and land, ſidereal blaſt. *Milton.*

3. Dull, inactive, tardy, ſluggiſh.

Fix'd on defence, the Trojans are not *ſlow*,
To guard their ſhore from an expected foe. *Dryden.*

4. Dull, heavy in wit.

The politick and wiſe
Are ſly *ſlow* things with circumſpective eye *Pope.*

SLOW, in compoſition, is an adverb, *ſlowly*.

Thy *ſlow*-pac'd ſoul, which late did cleave
T' a body, and went but by the body's leave,
Twenty perchance, or thirty mile a day,
Diſpatches in a minute all the way,
'Twixt heav'n and earth. *Donne.*

SLOW *of Courſe* (with *Aſtron.*) is when a planet moves leſs in 24 hours than his mean motion.

SLOW'NESS *of motion*. Our learned countryman Mr. *J. Dee* relates, that he being in his travels, in company with the noted *Cardan*, ſaw an inſtrument (which was ſaid ſold for 20 talents of gold) wherein there was one wheel, which conſtantly moved round amongſt the reſt, yet did not finiſh one revolution under 7000 years.

SLUC'D, iſſuing or pouring forth from a ſluce. *Milton.*

SLUM'BROUS, ſlumbring, of or pertaining to ſlumber. *Milton.*

SLUNK (of Slincan, *Sax.*) ſtolen or ſneaked away; alſo caſt, as a calf.

SLUT'TISH (prob. of *lutoſus*, L.) naſty, not cleanly in cookery or houſewifery.

SMATCH (of Smac, *Sax.*) a ſmall taſte of a thing.

SMEL'LING (*incertæ Etymologiæ*, but the moſt prob. that etymologiſts have given us is by *Minſhew*, who derives it of *ſchmacken*, Teut. to taſte; but it may as well be derived of Smæc, *Sax.* a taſte or reliſh) perceiving ſcents by the noſtrils.

SMELLING (with *Philoſophers*) is an external ſenſe, by which an animal, by the aſſiſtance of his noſtrils, (which are furniſhed with very ſubtle fibres) receives all manner of ſmells, and thoſe that have the moſt tender fibres enjoy this ſenſe in the moſt exquiſite manner. This ſenſe in man is ſpoiled by the vapours of different and dainty viands or meats, which is alledg'd as the reaſon why men have not this ſenſe to that perfection that moſt other animals have, who, by feeding on a more ſimple diet, enjoy this ſenſe in greater perfection, and can by their ſmelling find out their food, tho' at a great diſtance.

SMELLING, the act whereby we become ſenſible of odorous bodies, by means of certain effluvia of them, which ſtriking on the olfactory organ, with briſkneſs enough to have their impulſe propagated to the brain, do excite a ſenſation in the ſoul.

SMICK'ET (of ꝛmoc, *Sax.*) a woman's inner garment of linen, the *e*, chang'd into *a*, and the term *et* the better to fit the mouth of a *Prude*.

LE (*ſmile*, Dan.) a pleaſant look, a
h.
'H'EAN (of σμίνθυς, Gr. rat) an
ven to *Apollo*, from killing rats,
.
IS ? (of σμάω, Gr. to cleanſe) the
.IS S *Emery* and *Emeril-ſtone*, a
d ſtone uſed by glaſiers, to cut glaſs,
vellers, to poliſh jewels, *&c.*

Black SMITHS had a charter granted *Anno* 1577, from Q. *Elizabeth*, confirm'd by K. *James* I. and K. *Charles* I. but there are ſome records found relating to this company, ſo ancient as *Edward* III's time. Their armorial enſigns are, ſvron between three hammers *Ar*-led and crowned *Or*, on a helmet a phœnix firing herſelf by the ſun-l proper. The motto, *By Hammer all Arts doth ſtand.* Their hall is the weſt-ſide of *Lambeth-hill.*

)TH'ER (of Smoplan, *Sax.*) a ſmoak cauſed by burning ſtraw,

, an unequal tooth ſtanding out from

-CLOVER, a ſort of herb.
E-EATER, an *American* bird.
AKE (Snaca, of Snican, *Sax.* to
cind of ſerpent, *Du.*
AKE (*Hieroglyphically*) was (in the form, *viz.* in an orb biting his tail) ncients put to ſignify the continual of creatures, and the change of one another; becauſe the world, as it ds upon itſelf, and receives from it-ntinual ſupply of thoſe things that ameth.
Y (of Snaca, *Sax.* a ſnake) having, akes.
E-ROOT, a *Virginian* root, of a nd wholeſome bitter taſte.
'ING (of Snican, *Sax. ſniger*, eping up and down baſhfully; alſo

'ING (of Snicpan, *Sax.*) a con-otion of the muſcles of the breaſt ſpiration; wherein after ſuſpending ation begun, the air is repelled from h and noſe, with a momentary vio-

ZING, the cuſtom of ſaluting or erſons when they ſneeze, is ſuppoſed its original from a diſeaſe whereof neezed dy'd; and this is confirmed *as Sigonius*, who in his hiſtory of ikes mention of a peſtilential diſtem-e time of *Gregory* the great, that rnicious and deadly to thoſe that

ere is ſtill an older date of this prac-tiſe, it being mentioned by *Apuleius*, who lived 300 years before *Gregory*'s time, alſo by *Petronius*, *Arbiter*, and others.

Cadignus and *Pinto*, in their travels inform us, that this cuſtom is uſed in the remoteſt parts of *Africa*, and the eaſt.

The ground of this ſo ancient cuſtom was probably the notion of the ancients, that ſneezing was either a good ſign or a bad, and therefore uſed to congratulate the one, and deprecate the other by this ſalutation; for we find in the writings of *Plutarch*, *Ariſtotle*, and others, that ſneezing at certain times was held lucky, at others unlucky. And *Auſtin* informs us, that the ancients were wont to go to bed again, if they ſneezed while they were putting on their ſhoes.

SNIPPY, parcimonious, niggardly.

SNOW (Snap, *Sax.*) is a moiſt vapour, elevated near the middle region of the air, whence it is thickened into a cloud, and reduced into the form of carded wool, then falling down by little parcels. The white colour of ſnow proceeds from the conjunction of humidity with cold, which naturally engenders whiteneſs. If ſnow falls in the ſummer time, it is cauſed by the high mountains, which cooling the lower region, give bodies unto vapours, and cauſe them to deſcend as low as the earth.

SNOW (according to the learned Dr. *Grew*) as to the form of it, has many parts of it of a regular figure, for the moſt part being as ſo many little rowels or ſtars of ſix points, being perfect and tranſparent ice, as may be ſeen upon a veſſel of water, upon which ſix points are ſet other collateral points; and theſe always at the ſame angles, as are the main points themſelves. From whence the true notion and external nature of ſnow ſeems to appear, *viz.* that not only ſome few parts of ſnow, but originally the whole body of it, or of a ſnowy cloud, is an infinite maſs of icicles, regularly fixed, and not one particle of it originally being irregular. It being a cloud of vapours gathered into drops, which drops forthwith deſcend; upon which deſcent, meeting with a ſoft freezing wind, or at leaſt paſſing thro' a colder region of the air, each drop is immediately frozen into an icicle, ſhooting itſelf forth into ſeveral points or *Striæ* on each hand from its center. And as to any of them that are not regular, or in a ſtar-like form, it happens thus; that ſtill continuing their deſcent, and meeting with ſome ſprinkling and intermixing gales of warmer air, or, in their continual motion, and waftage to and fro, touching upon each other, ſome are a little thawed, blunted, froſted, clumpered, and others broken. And theſe, though they ſeem to be ſoft, are really hard, becauſe true ice, the inſeparable property of which is to be hard, and ſeem only to be ſoft, becauſe, upon the firſt touch of the finger, upon any of the ſharp edges or points, they inſtantly thaw,

or elſe they would pierce the fingers like ſo many lancets. And tho' ſnow be true ice, and ſo a hard and denſe body, and yet is very light, is becauſe of the extreme thinneſs of each icicle in compariſon of its breadth. For ſo, tho' gold is the moſt ponderous of all bodies, yet, when it is beaten into leaves, it rides upon the leaſt breadth of air, and ſo will all other bodies where there is but little matter and large dimenſions. And as to the whiteneſs of ſnow, it is becauſe it conſiſts of parts, all of them ſingly tranſparent; but being mixed together appear white, as the parts of froth, glaſs, ice, and other tranſparent bodies.

SNOW'Y (of Snapan, *Sax.*) of or belonging to ſnow.

SNUF'FISH } apt to take exceptions at;
SNUF'FY } alſo dawbed with ſnuff.

SNUF'FLING (of Snyflung, *Sax.* inot) ſpeaking through the noſe.

SNUG, cloſe, hidden, concealed.

To SOAK (Socian, *Sax.*) to ſteep or lie in any liquid; to imbibe, to drink up as a ſponge, *&c.*

SOAR'ING (of *eſſorer*, F.) flying high, aiming at high things, aſpiring.

SOB'BING (prob. of Seofian, *Sax.* to lament) to catch up the breath ſhort in weeping or lamenting.

SO'CIABLENESS } (*ſocialitas*, L.) a
SO'CIALNESS } ſocial temper, fitneſs for converſation.

SOCI'ETY (in *Commerce*) a contract or agreement between two or more perſons, whereby they bind themſelves together for a certain time, and agree to ſhare equally in the profits and loſſes which ſhall accrue in the affair, for which the copartnerſhip is contracted.

SOCIN'IAN, of or pertaining to *Socinianiſm*.

SOCINIANS (ſo called of *Fauſtus Socinus*) a ſect in the beginning of the 16th century, who aſſerted that the *Arians* had given too much to *Chriſt*, in that he was no more than mere man, and had no exiſtence before *Mary*; they openly denied the pre-exiſtence of the Word, and that the Holy Ghoſt was a diſtinct perſon; and maintained that the Father alone was truly and properly God, excluſive of the Son and Holy Ghoſt; alledging that the name of God given to *Jeſus Chriſt* in the ſcriptures, ſignified no more than that God the Father had given him a ſovereign power over all creatures, and in conſequence of that priviledge men and angels ought to adore him.

SOCK (*ſocus*, L.) a kind of high ſhoe, reaching above the ancle, wore by the actors in the ancient *Drama*, in repreſenting of comic perſons.

SO'CLE } (with *Architects*) a flat, ſquare
ZO'CLE } member, under the bales of pedeſtal's of ſtatues, vaſes, *&c.* it ſerves as a foot or ſtand.

SOC'RATICK *Philoſophy*, the ſame doctrines and opinions, with regard to morality and religion, maintained and taught by *Socrates*.

SODOMIT'ICALNESS (of *ſodomitical*, L.) guiltineſs of ſodomy.

SOFIT } (in *Architect.*) a ſort of ceil-
SOFITTO } ing. In ordinary buildings it is taken for the boards over the tops of windows, oppoſite to the window-boards at bottom. In great buildings it ſignifies the ceiling or wainſcot of any apartment, formed of croſs beams, or flying cornices, the ſquare compartments or panneis whereof are inriched with ſculpture, painting, or gilding; alſo the eaves of the *Corona* of the capital of a column.

SOFT'ENING (with *Painters*) the mixing of the colours with a pencil or bruſh.

SOFT *Bodies* (with *Philoſ.*) ſuch bodies, which being preſſed, yield to the preſſure or ſtroke, loſe their former figure, and cannot recover it again; and in this differ from elaſtick bodies, which by their own natural power do recover their former figure.

SOHO (*heus*, L.) an interjection of calling to one at a diſtance, as much as to ſay, ſtop, or ſtay, or come hither.

A SO'JOURN, a ſojourning, a tarrying or abiding for a time. *Milton.*

SO'KED (of Socian, *Sax.*) thorough wet, drenched, *&c.* in ſome liquor

SOL (the *Sun* or *Apollo*) was by the ancients painted with long, curled yellow hair, crowned with lawrel, clad in a purple robe, on a throne of emeralds, holding in his hand a ſilver bow.

SOL (in *Hermetick Philoſophy*) ſulphur.

SOL (in *Blazonry*) by thoſe that blazon by planets, inſtead of metal and colours, is the ſame as *Or*, the ſun being the moſt glorious of all the planets, as gold is of metals.

SOL, or *Sou*, a *French* coin, of copper, equal to twelve *Deniers*, and the 20th part of a *Livre*, a 10th part leſs in value than the *Engliſh* penny.

The SOLAR *Syſtem* (with *Aſtronom.*) is the order and diſpoſition of the ſeveral celeſtial bodies which revolve round the ſun as to the center of their motion, *viz.* the planets and the comets.

SOLI'CITANTS (in the church of *Rome*) are ſuch confeſſors as ſolicit their penitents to any undecent or ſcandalous practice; againſt whom divers bulls have been publiſhed by ſundry popes, and eſpecially by *Gregory* XV. which extends itſelf to any churches of that communion, and appoints, that thoſe who are convicted of any crime of this kind, ſhould not only undergo the uſual penance, but be ſent to the gallies for five or ſeven years; and if the offence was very notorious, the inquiſition might deliver him over to the ſecu-

lar

rate. They are to be ſuſpended rom hearing confeſſions, and to be f their benefices, dignities, &c.

AING (in *Singing*) the naming and ng the ſeveral notes of a ſong, by es *ſol, fa, la*, &c.

) (in *Phyſicks*) is a body whoſe mi- are connected together, ſo as not to or ſlip from each other upon the npreſſion.

)NESS } (*ſoliditas*, L. *ſolidité*, F.)
'ITY } maſſiveneſs, ſoundneſs, the oppoſite to ſuperficialneſs: al- eſs of judgment; alſo gravity in

'ITY (in *Architect.*) is apply'd both ſiſtence of the ground whereon the n of a building is laid; and alſo to a of maſonry of a great thickneſs, ny cavity in it.

)ITY (in *Phyſicks*) is a property of body, whereby it excludes every y from the place itſelf poſſeſſes.

)ITY (in *Geom.*) is the quantity of tained in a ſolid body, called alſo the ent and *cube* of it.

)S (with *Gram.*) or ſolid letters, are ich are never liquefied, as *F*, and d *V* are, which often become con- when they are ſet before other vow- ſame ſyllable, as in *Jupiter Volun-*

r SOLIDS (in *Geom.*) are ſuch as are d by regular and equal planes, as *tedron, Exaedron, Octaedron, Dode-* and *Icoſiedron*.

ar SOLIDS (in *Geom.*) are all ſuch come under the definition of regular n the *Sphere, Cylinder, Cone, Pa- m, Priſm, Pyramid, Parallelopiped,*

)S (with *Anat.*) are all the conti- d continent parts of the body, thus ppoſition to the fluids or the parts l therein.

FID'IANISM (of *ſolus* and *fides*, L.) nes, &c. of the *Solifidians*, i. e. ſuch d that faith only, without works, is to ſalvation.

'GENOUS (*ſoligena*, L.) begotten in.

TARINESS (of *ſolitarius*, L.) lone- being unfrequented; a ſolitary hu-

TARY *Column*, a column that ſtands any publick place.

TARY-*Worm*, a worm in the in- or placed in the *Pylorus*, which, but one, extends the length of the .

TAURIL'IA (among the *Romans*) a of a ſow, bull, and ſheep, which ors offered every five years, when ormed the *Luſtrum*, or numbred and citizens.

SOLIVAGOUS (*ſolivagus*, L.) wandering alone, ſolitary.

SOLLI'CITOUSNESS (of *ſollicitus*, L.) carefulneſs, anxiouſneſs.

SOLOECOPHA'NES (σολοικοφανὴς, Gr.) that which ſeemeth to be a ſoleciſm or impropriety of ſpeech, and is not.

SOLSTI'TIAL *Points* (in *Aſtronom.*) are thoſe points of the ecliptick, wherein the ſun's aſcent above the ecliptick, and his deſcent below it, are terminated.

SOL'VABLENESS (of *ſolvable*, F.) ability to pay.

To SOLVE (*ſolvo*, L.) to clear, to explain, to untie an intellectual knot.

He would *ſolve* high diſpute
With conjugal careſſes. *Milton.*

Do thou, my ſoul, the deſtin'd period wait,
When God ſhall *ſolve* the dark decrees of fate;
His now unequal diſpenſations clear,
And makes all wiſe and beautiful appear.
Tickell.

It is mere trifling to raiſe objections, merely for the ſake of anſwering and *ſolving* them.
Watts.

SOL'UBLE-*Tartar* (*Chymiſtry*) a kind of chymical ſalt, prepared by boiling 8 ounces of cream of tartar, and 4 ounces of fixt ſalt of tartar, in three pints of water, in an earthen veſſel for half an hour, &c. which being cooled, ſtrained, and the moiſture evaporated, the ſalt will remain at the bottom.

SOLVENCY, ability to pay.

SOLVENT (*ſolvens*, L.) 1. Having the power to cauſe diſſolution; able to pay debts contracted.

SOLVENT (in *Medicine*) the ſame as diſſolvent.

SOLUTION (*ſolution*, F. *ſolutio*, L.) 1. Diſruption, breach, diſjunction, ſeparation: 2. reſolution of a doubt, removal of an intellectual difficulty.

Something yet of doubt remains,
Which only thy *ſolution* can reſolve.
Milt. Par. Loſt.

They give the reins to wand'ring thoughts,
Till by their own perplexities involv'd
They ravel more, ſtill leſs reſolv'd,
But never find ſelf-ſatisfying *ſolution*.
Milt. Agon.

SOLU'TION (in *Phyſicks*) the reduction of a firm body into a fluid ſtate, by means of ſome menſtruum.

SOMAT'ICA (of σῶμα, Gr. a body) the ſcience of bodies.

SOMAT'ICAL (*ſomaticus*, L. of σωματικὸς, Gr.) corporeal, bodily, ſubſtantial.

SOME'THING } (from Somthing, *Sax.*
SOME'WHAT } with *Metaphyſicians*) is defined to be the ſame as *Being*, as is to be proved by theſe axioms that follow: if it be impoſſible for the ſame thing *to have eſſence*, and *not to have eſſence* at the ſame time; *to*

be

be a thing and *not to be a thing*; *to be something* and *not to be something*; then *Essence*, *Thing* and *Something* are words synonymous to *being*.

SOME'WHERE (Somhpæn, *Sax.*) in some place.

SOMME (in *Heraldry*) signifies in *French* blazonry, horned, or a stag's carrying his horns, and when there are less than thirteen branches in them they tell the number, *F.* See the figure.

SOMMONOCO'DOM (among the *Siamese*) a deity reputed by the *Talapins*, to be born of a virgin, and to be the God expected by the universe, who is said to have written a book of what the *Siamese* ought to believe and practise.

SOMNILOQUACIOUS (of *somnus*, sleep, and *loquax*) talking, or apt to talk in sleep.

SOM'NUS, or the god of sleep, is describ'd with wings, because of its going throughout the world with incredible speed, and seizes upon the eyes of mortals with a silent surprize and a pleasing softness. Hence is is said to be sent down from Heaven, as the greatest blessing that can come from thence; to ease all care, and to repair the infirmities of nature, weakened by labour. The poets describe his palace with abundance of beauties, in which he had some; but these taken notice of more particularly. *Somnus* has two gates, through which he sends his dreams, one is of horn, by which they pass that carry truth along with them; and the other is of ivory, whence proceed such dreams as carry false appearances with them, and are dangerous to be trusted. *Morpheus*, the son of sleep, is supposed to imitate mankind, and all their habits and actions. *Icelos*, as he is called by the gods, and *Phobetor* by mortals, raises the image of all other animals. *Phantasos* describes the pictures of rivers, mountains, and all other things that are inanimate.

SOM'NOLENCY (*somnolentia*, L.) drowsiness, sleepiness.

SO'NOLENCY (*sonabilis*, L.) that will easily sound.

SON'NA (among the *Mahometans*) their oral law, which contains the things that *Mahomet* did and said, which are not contained in the *Alcoran*.

These, they say, were at first delivered by tradition, and then committed to writing.

SON'SHIP (Sunaſhope, *Sax.*) the relation of a son.

SOOT (Sote, *Sax.*) smoak condensed, an earthy, volatile matter, arising with the smoak by the action of fire, or condensed on the sides of the chimney.

SOOTH'FAST (of Soðfæſt, *Sax.*) true, *O.*

SOOTH'SAYING (of ſoth, true, and ſagan, *Sax.* to say) divining.

SOOT'INESS (of ſooteneſſe, *Sax.*) the being sooty.

SOOTY (Sooteg, *Sax.*) smeared, &c. with condensed smoak.

SOPHI, a title of the king of *Persia*: this is the name of the family, as it shall seem, or rather the religion of *Hali* and *Fatima*, the daughter of *Mahomet*, took to themselves the name or title of *Sophi*: they founded a sect, called *Imenie*, to explain the *Alcoran*, which is followed by the *Persian* and several of the nations of the *East-Indies*.

To distinguish themselves, they never wear any silken tuft upon their turbant, nor any thing wrought in gold or silver, their turbant being only of woollen, and a colour called in *Arabick*, *Sophi*.

SO'PHISM (*ſophiſma*, L. of σοφισμα, Gr.) a captious, fallacious reasoning; an argument false at bottom, and invented only to amuse and embarrass the person to whom it is used.

SO'PHIST, SOPH'ISTER } a name that at first was given to philosophers, and afterwards to rhetoricians, and at length to all persons who excelled in any art or science, whether oratory, history, law or divinity, and also to those who were remarkable for their wisdom; but among us it is usually applyed to such as spend their time in verbal niceties, or sententious or frivolous meanings, or delusive expressions, &c. a quibbler.

SOPHIST'ICALNESS (of *ſophiſtica*, L. *ſofiſtique*, F. of σοφιστικος, Gr.) captiousness, deceitfulness, a sophistical quality.

SOPHISTICA'TION (in *Alchymy*, *Chymistry*, &c.) is the using indirect means of whitening copper, gilding and giving other superficial tinctures, or augmenting metals by divers mixtures, to delude persons who employ them.

SOPHRONES'TERES (of σωφρονεω, I come to my right mind, *Gr.*) the teeth of wisdom or eye-teeth, so called; because they don't come till years of discretion.

SO'PITIVE (*ſopitivus*, L.) causing sleep.

SOPO'RAL (*ſoporus*, L.) causing sleep.

SOPO'ROUS (*ſoporus*, L.) sleepy.

SOPT (*ſoppen*, Du. to sup) bread soaked in dripping, wine, ale, &c.

SORB-*Apple* (*ſorbe*, F.) the service berry.

SORBI'TION, a supping or drinking, *L.*

SORBON is the first and most considerable college of the university of *Paris*, founded by *Robert Sorbon*, in the reign of St. *Lewis*, from whom sometimes the whole university was named, which was founded by *Charlemaigne*, at the instance of the learned *Alcuinus*, who was one of the first professors there; since whose time it has been very famous; particularly for maintaining the rights of the crown, and the privileges of the *Gallican* church, against the incroachments of the church of *Rome*.

This

This univerſity conſiſts of four faculties, viz. divinity, the canon law, phyſick, and the liberal arts; it contains 63 colleges, of which the *Sorbon* is the principal, which was built at the expence of *Cardinal Richelieu*, in an extraordinary magnificent manner; containing lodgings for 63 doctors, who are called the ſociety of the *Sorbon*; thoſe who are received among them, under the degree of doctor, are only ſaid to be of the hoſpitality of the *Sorbon*.

SOR'EL, the young one of the buck's breed in the third year.

SOR'EL (ȝunɼ, *Sax.* ſour) a ſallad herb.

SOROR'ICIDE (*ſororicida*, of *ſoror*, and *cædo*, L.) the killing of a ſiſter, or one who kills his ſiſter.

SORREL. See *Sorel*.

To SORROW (Sarȝian, *Sax.*) to be uneaſy in mind, to grieve on account of the ſenſe of ſome goods loſt, or ſome evil either preſent or to be expected.

SOR'RYNESS (of Sarȝnezȝe, *Sax.*) baſtrineſs, meanneſs, lowneſs of value.

SOSIPOLIS (Σωσιπολις, Gr. the ſaver of the city) a heathen deity, worſhipped by the *Eleans*, from the time they obtained a ſignal victory over the *Arcadians* after a miraculous manner: for they ſay, that when both parties were ready to engage, a woman appeared in the middle of the camp, of the *Eleans*, promiſing them victory; that ſhe having a little child in her arms, laid it down on the ground, and as the *Arcadians* approached, the *Eleans* ready to engage preſſing upon them, ſaw a prodigious ſerpent fighting for their enemies, in the ſame place where the woman had laid down her child; that the *Arcadians*, being frighted at the horrible ſight, fled, and, being perſued by the *Eleans*, were cut to pieces.

Whereupon the *Eleans* took this woman and her ſon into the number of their gods, ſhe by the name of *Ilitbia*, and her ſon by that of *Soſipolis*, and built temples to them.

SOTE'RIA (with the *Romans*) ſacrifices for health; games and ſolemnities obſerved by the people for the health and preſervation of the emperor.

SOV'ERAIGN, a piece of gold-coin, current at 22*s.* and 6*d.* which in the 4th year of king *Edward* the VI. was coined at 24*s.* a-piece; and in the 6th year of *Edward* the VI. at 30*s.* and in the firſt year of *Henry* VIII. (when by indenture of the mint, a pound weight of gold of the old ſtandard) was to be coined at 24 ſoveraigns.

SOV'EREIGNNESS (*ſoveraigneté*, F.) ſoveraignty, the ſtate or quality of a ſovereign prince.

SOUL (Saȝul, *Sax.*) of man, is a being created of nothing, incorporeal, and more excellent than elemental and æthereal bodies. As to its reſidence in the body, ſome hold that ſhe is in all the body, and wholly in every part of it. Others aſſign her reſidence in the brain; the philoſophers and divines in the heart. *Ariſtotle* ſuppoſes a male body to receive its ſoul 42 days after conception, and a female the 19th. Others ſuppoſe it to be infuſed with the *Semen* itſelf. *Des Cartes* is of opinion, it is infuſed when it is furniſhed with all its organs, that is, after the formation of the belly, heart, brain, *&c.* which anatomiſts ſay is about the fourth month.

The SOUL, was by the ancients painted in white garments, branched with gold and pearl, and crowned with a garland of roſes.

Rational SOUL, a divine ſubſtance infuſed by the breadth of God. This is the principle of reaſon and underſtanding, or that in us which thinks and underſtands

Irrational SOUL, is the ſenſitive ſoul, and which man has in common with brutes, and which is formed out of the four elements: This is the principle of life.

Vegetative SOUL, is that which a man has in common with plants: This is the principle of growth, nutrition, and vegetation.

To SOUND (*ſona e*, L. *ſonder*, F.) to make or yield a ſound or noiſe.

SOUND (*ſon*, F. *ſonus*, L.) is a tremulous and waving motion of the air, which, being whirled into certain circles, is moſt ſwiftly waved this way and that way.

SOUND (by *Naturaliſts*) is ſuppoſed to be produced by the ſubtiler and more ethereal parts of the air, being formed and modified into a great many ſmaller maſſes or contextures exactly ſimilar in figure; which contextures are made by the colliſion and peculiar motion of the ſonorous body, and flying off from it, are diffuſed all around in the medium, and do affect the organ of our ear in one and the ſame manner. It appears alſo, that ſound is not produced in the air, ſo much by the ſwiftneſs, as by the frequent repercuſſions and reciprocal ſhakings of the ſonorous body. Sir *Iſaac Newton* demonſtrates, that ſounds are nothing elſe but the propagation of the pulſe of the air, becauſe they ariſe from the tremulous motion of bodies. Which (ſays he) is confirmed by thoſe great tremors, that ſtrong and grave ſounds excite in the bodies that are round about, as the *Ringing of Bells*, *Noiſe of Cannons*, and the like. He alſo found by experiments, that a ſound moves 968 *Engliſh* feet in a *Second* of *Time*, which *Second* is but the 60th part of a minute. *Merſennus* computes, that the diameter of the ſphere of a ſound, heard againſt the wind, is near a third part leſs, than when it comes with the wind. And yet there is one *Phænomenon* of ſounds, that is really wonderful, that all ſounds, great or ſmall, with the wind or againſt it, from the ſame diſtance, come to the ear at the ſame time. The following properties of ſound have been obſerv'd, in which there is a near relation to light. 1. As *light* acquaints the eye with figures, *&c.* ſo *ſound* informs the ear.

2. A

2. As *light* vaniſhes upon the removal of a radiating body, ſo *ſound* periſhes as ſoon as the undulation of the air ceaſes. 3. As a greater *light* eclipſes a leſs, ſo a greater *ſound* drowns a leſs. 4. As too great and bright a *light* is offenſive to the eye, ſo too great, loud, or ſhrill a *ſound* is offenſive to the ear. 5. *Sound* moves ſenſibly from place to place, as *light* does, but nothing near ſo ſwift. 6. *Sound* is reflected from all hard bodies, as *light* is: The Reverend Mr. *Derham*, by obſervations and experiments, concludes, that ſounds may go above 700 miles in an hour.

SOUND'ING (in *Navig.*) the trying of the depth of the water, and the quality of it, by a line and plummet, or other artifice.

SOUS'ED, marinated, or kept in a ſort of pickle; alſo plunged in water.

SOUS'TENU (in *Heraldry*) is, as it were, ſupported by a ſmall part of the eſcutcheon, beneath it, of a different colour or metal from the chief, and reaching, as the chief does, from ſide to ſide, being, as it were a ſmall part of the chief of another colour, and ſupporting the chief, as in the eſcutcheon.

SOUTH'ERLINESS (Suthernneyſſe, *Sax.*) the being on or toward the *South*.

SPACE (*ſpatium*, L.) diſtance either of time or place, the modes of which, are *Capacity*, *Extenſion*, or *Duration*.

SPACE, if it be conſidered barely in *length*, between any two beings, is the ſame idea that we have of *diſtance*. But if it be conſidered in *length*, *breadth*, and *thickneſs*, it is properly called *capacity*. If it be conſidered between the extremities of matter, which fills the capacity of *Space* with ſomething that is *ſolid*, *tangible*, and *moveable*, it is called *extenſion*.

SPACE (in *Geom.*) is the area of any figure, or that which fills the intervals or diſtances between the lines that terminate it.

SPACE (in *Mechanicks*) is the line which a moveable body, conſidered as a point, is conceived to deſcribe by its motion.

SPAHI'S (of the *Turkiſh* army) a ſort of horſemen, who are paid out of the Grand Signior's treaſury, but do not poſſeſs any land, as the *Zaims* and *Timariots* do. There are about 12 or 15000 of them in *Europe*, who are of two ſorts, tho' one called *Silahtari* or *Siladhers*, that is, armed men, with a yellow cornet; the others *Spahi Oglanis*, or ſervants of the *Spahi's*, who wear a red ſcarf; theſe march before their maſters, and are more eſteemed than they, becauſe in a battle where their maſters turned their backs, theſe maintained their ground againſt the enemy.

They carry a lance in their hand, and a ſcimitar by their ſide, and a bow and arrows; ſome of them wear coats of mail and head-pieces of the ſame colour with their ſcarves. They are not diſtinguiſhed into companies or regiments, nor do they obſerve any other rule but following their ſtandard.

They are obliged to guard the Grand Signior's and Grand Vizier's tents on horſeback, as are the *Janizaries* on foot.

SPALT' } a white, ſcaly, ſhining ſtone,
SPELT' } frequently uſed to promote the fuſion of metals.

SPARE'NESS, thinneſs, leanneſs.

SPARGA'NION (σπαργάνιον, Gr.) ſedge, or ſword-graſs, *L.*

SPA'RINGNESS (*epargne*, F. prob. of Spæpian, *Sax.* to ſpare) parcimony.

SPARGEFACTION, a ſprinkling, *L.*

SPARK'ISHNESS, gaity, briſkneſs, ſpruceneſs, *&c.*

SPARKLE (from *ſpark*, which is derived from Speanca, *Sax. ſparke*, Dutch.) 1. A ſpark, a ſmall particle of fire.

He with repeated ſtrokes
Of claſhing flints, their hidden fire provokes;
Short flame ſucceeds, a bed of wither'd leaves
The dying *ſparkles* in their fall receives:
Caught into life, in fiery fumes they riſe,
And, fed with ſtronger food, invade the ſkies.
Dryden.

2. Any luminous particle.

When reaſon's lamp, which, like the ſun in ſky,
Throughout man's little world her beams did ſpread,
Is now become a *Sparkle* which doth lie
Under the aſhes, half extinct and dead.
Davies.

Ah then! thy once lov'd Eloiſa ſee!
It will be then no crime to gaze on me;
See from my cheek the tranſient roſes die,
See the laſt *Sparkle* languiſh in my eye.
Pope.

To SPARKLE. 1. To emit ſparks; to iſſue in ſparks.

The bold deſign
Pleas'd highly thoſe infernal ſtates, and joy
Sparkled in all their eyes. *Milton.*

SPARK'LING (of Spearclung, *Sax.*) caſting out ſparks of fire, brilliant, as diamonds, *&c.*

A SPAR'ROW (*Hieroglyph.*) repreſents an happy increaſe of the year.

SPARS, the ſpokes of a ſpinning-wheel.

SPASMAT'ICKNESS, the being troubled with the cramp.

SPA'TIOUS } (*ſpatioſus*, L.) large, wide.
SPA'CIOUS }

SPA'TIOUSNESS (*ſpatioſitas*, L.) ampleneſs.

SPAT'LING-*Poppy*, a flower.

SPAYA'DE, a young ſtag in the third year.

SPAY'ING, an operation of caſtrating the females of ſeveral kinds, as ſows, bitches, *&c.* to prevent any further conception, and promote their fattening.

SPEAK'-

SPEAK'ABLE, capable of ſpeech. *Milton.*

SPE'CIALNESS (*ſpecialitas*, L.) ſpecialty.

SPECIES (among *Logicians*) is a common Idea, under one more common and more general; as the *Parallelogram* and the *Trapezia* are ſpecies of the *Quadrilater*; and *Body* and *Mind* are ſpecies of *Subſtance.*

SPECIES (with *Rhet.*) is a particular contained under a more univerſal one.

SPECIES (in *ancient Muſick*) a ſub-diviſion of one of the generals.

SPECIES (in *Opticks*) the image painted on the retina of the eye, by the rays of light reflected from the ſeveral points of the ſurface of objects, received in at the pupilla, and collected in their paſſage thro' the chryſtalline, *&c.*

Impreſſed SPECIES, are ſuch as come from, within, or are ſent from the object to the organ.

Expreſſed SPECIES, are thoſe, on the contrary, from without, or that are ſent from the organ to the object.

SPECIES (in *Commerce*) are the ſeveral pieces of gold, ſilver, copper, *&c.* which, having paſſed their full preparation and coinage, are current in publick.

Decried SPECIES, are ſuch as the prince has forbidden to be received in payment.

Light SPECIES, are ſuch as fall ſhort of the weight preſcribed by law.

Falſe SPECIES, are thoſe of a different metal from what they ſhould be.

SPECIES (in *Theol.*) the appearances of the bread and wine in the ſacrament after conſecration. The ſpecies of the bread are its whiteneſs, quantity, figure, *&c.* of the wine, its flavour, quickneſs, ſpecifick gravity, *&c.*

SPECIF'ICALNESS, **SPECIF'ICKNESS** (of *ſpecifique*, F. of *ſpecificus*, L.) a ſpecifick quality.

SPECIF'ICK (in *Philoſ.*) is that which is proper or peculiar to any thing; that characterizes and diſtinguiſhes it from every other thing.

SPECI'FICKS (with *Phyſicians*) medicines againſt ſome particular diſeaſe, which are of three kinds. 1. Such as are eminently and peculiarly friendly to this or that part of the body, as to the heart, the brain, the ſtomach, *&c.* 2. Such as ſeem to extract, expel, or evacuate ſome determinate humour, by a kind of ſpecifick power, with which they are endowed, as *Jalap* purges watery humours, *Rhubarb* bile, *&c.* 3. Such as have a virtue or efficacy to cure this or that particular diſeaſe, by ſome hidden property.

SPE'CIOUSNESS, **SPECIOS'ITY** (*ſpecioſitas*, L.) fairneſs of ſhow and appearance.

SPECU'LABLE (*ſpeculabilis*, L.) which may be diſcerned.

SPECULA'RIS *lapis*, a kind of ſtone clear as glaſs, uſed in divers countries, where it is found, for window-lights.

SPECU'LATISTS, perſons addicted to ſpeculation.

SPECU'LATIVENESS (of *ſpeculatif*, F. of *L.*) propenſeneſs to ſpeculation, ſtudiouſneſs in obſervation: *Speculativeneſs* is the oppoſite to *Practicalneſs.*

SPECU'LATORY (*ſpeculatorius*, L.) ſpeculative, contemplative.

SPECULUM, any hard body that is capable of reflecting the ſun beams.

SPECULUM (with *Aſtrologers*) a table us'd after they have erected the figure of a nativity; containing the planets, with the cuſps and aſpects, terms, *&c.* all in their proper places, thereby to find out the progreſſion of the ſignificators to the promittors, and rectify the eſtimate time of the ſcheme by accidents.

SPEECH (of Spæce of Speacan, *Sax.*) is that admirable conveyance of one man's mind to another, which our great creator has endow'd the human ſpecies with, and which has ſeveral neceſſary particulars to be obſerved, in order to be clearly and intelligibly underſtood; to which purpoſe grammarians call even the ſame word by different names, according as it ſtands related to a thing, and expreſſes it ſimply, or its bare exiſtence, or ſome quality, action or paſſion thereof.

The *Latin* grammarians have diſtinguiſhed words into eight kinds, and rank'd them into ſo many different claſſes, as *Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection.* This diviſion has been followed, in the general, by moſt modern grammarians: But in this they differ from the *Greeks*, in that they make the article no part of ſpeech, and rank the interjection with the adverb. But the *Latins*, who do not commonly uſe the article, make the interjection a part of ſpeech; ſo that they are, in the number of the parts, the ſame in the diviſion, which is *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction.* The moderns, as the *French, Italians*, &c. who uſe the article, do not follow the *Greek* diviſion: But the *Engliſh* generally follow the *Latin*, making but little uſe of the article, except *a*, the former of which is properly a noun ſubſtantive in the [illegible] *cuſative* caſes, and [illegible] *Nominative*, only [illegible]

SPEEKS [illegible] long [illegible] lengths, [illegible] be drawn [illegible] ſhip [illegible]

SPE[illegible] ſies [illegible]

SPE[illegible] from the [illegible]

SPEND'THRIFT (of Spendan and θριft, *Sax.*) a prodigal ſpender.

SPERMOL'OGIST (σπερμολόγος, Gr.) a gatherer of ſeed.

SPHÆREOME'TRIA (of σφαῖρα and μετρέω, Gr. meaſure) ſphæreometry, or the art of meaſuring ſpherical figures.

SPHÆREOME'TRICAL } (of σφαῖρα
SPHÆREOMET'RICK } and μετρικὸς, Gr.) of or pertaining to ſphæreometry.

SPHÆROID'AL (of σφαῖρα and εἶδος, Gr. form) ſpherical.

SPHÆR'D, formed or compaſſed in a ſphere. *Milton.*

SPHÆR'ICALNESS (*ſphæricus*, L. of σφαιρικὸς, Gr.) roundneſs like a ſphere.

Direct SPHERE } (in *Aſtronomy*) is when
Right SPHERE } both the Poles of the world are in the *Horizon*, and the equinoctial paſſes thro' the *Zenith*; ſo that the equator and all its parallels, ſuch as the tropicks and polar circles, make right angles with the *Horizon*, and are divided by it into two equal parts; ſo that the ſun, moon and ſtars aſcend directly above, and deſcend directly below the *Horizon*; as at all places ſituated juſt under the equinoctial line.

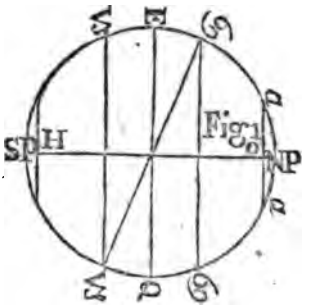
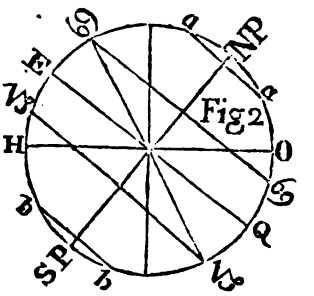
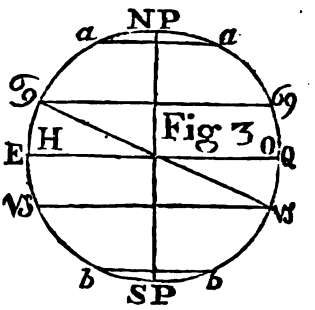


Fig. 1. repreſents a right ſphere, where the axis of the globe coincides with the horizon: and the equator *E. Q.* and all its parallels, are equally divided by the horizon; conſequently thoſe, that enjoy that poſition, have their days always equal to their nights.



In *Fig.* 2. which repreſents an obliqne ſphere, for the latitude of 50 d. *North*, all the Parallels to the equator are unequally divided by the horizon; therefore, their days and nights are unequal, except when the ☉ is in the equator, becauſe it is equally divided by the horizon; therefore, then their day and night will be equal.

Oblique SPHERE (in *Aſtronomy*) is ſuch a ſituation of the world, as that the axis of it inclines obliquely to the *Horizon*; one of the Poles being raiſed any number of degrees leſs than 90 above it, and the other depreſſed as much below it; ſo that the ſun and ſtars aſcend and deſcend obliquely, and ſome of them never aſcend at all. This poſition happens to all places wide of the equator.



In *Fig.* 3. the equator and horizon are the ſame; and it is apparent from the figure, that all the time the ſun is in the ſix northern ſigns, he will ſtill appear to deſcribe circles above, and parallel to the horizon of the inhabitants of the north pole; hence it is called a *Parallel Sphere*; and all the other ſix months he will continue under their horizon.

A Parallel SPHERE, is that poſition of the globe which hath one of the Poles in the *Zenith*, and the other in the *Nadir*, the equator in the horizon, and all the circles parallel to the equator, are parallel to the horizon.

In each of the proceeding figures, *N. P.* repreſents the north pole, and *S. P.* the ſouth, *a a* and *b b* the polar circle) ☋ ☋ the tropick of *Cancer*, and ♑ ♑ the tropick of *Capricorn*. *Ho.* the horizon, and *E. Q.* the equator, and the circle ſurrounding the whole, a meridian; the line that is drawn from Pole to Pole repreſents the axis of the globe.

SPHER'ICAL *Geometry*, the doctrine of the ſphere; particularly of the circles deſcribed on the ſurface thereof, with the method of projecting the ſame on a plane.

SPHERICAL *Trigonometry*, is the art of reſolving ſpherical triangles, *i. e.* from the three parts of a ſpherical triangle given to find the reſt.

SPHER'ICAL *Aſtronomy*, that part of aſtronomy, which conſiders the univerſe, ſuch as it appears to the eye.

SPHERI'CITY, the quality of a ſphere, or

or that whereby a thing becomes ſpherical; ſphericalneſs.

SPHERICKS, the doctrine of the ſphere, particularly of the ſeveral circles deſcribed on the ſurface of it, with the method of projecting the ſame in *Plano*.

Oblong SPHEROID (with *Mathem.*) a ſolid figure made from the plane of the *Semi-ellipſis*, by a circumvolution or rolling made about its longeſt axis.

Prolate SPHEROID, a ſolid figure found, as above, the circumvolution being about the ſhorteſt axis.

SPHINC'TER *Gulæ* (of σφιγγτὴρ, Gr.) a continuation of the muſcle call'd *Pterygoſtaphingæus*, which ariſes from each ſide of the *cartiformis*, or ſhield-like griſtle, and paſſes to a middle line on the back part of the *Fauces*.

SPHINX (of σφίγγω, Gr. to perplex or puzzle) was, according to the poets, a monſter, the daughter of *Echidna* and *Typhon*, having the face and voice of a girl, the body like a dog, the tail of a dragon, and claws of a lion, and large wings on the back. This infeſted the city of *Thebes*, propoſing ænigmatical queſtions to thoſe that paſſed by; and, if they could not preſently ſolve them, it devoured them without mercy: ſo that the country round about was forſaken, and no body dar'd to venture near the city. The oracle, being conſulted, declared, the only way to be delivered from its tyranny, was to tell the meaning of the riddle; the riddle was this, *What creature is it that in the morning walks on four feet, at noon on two, and in the evening on three?* *Creon*, the king, having cauſed it to be proclaim'd all over *Greece*, that he would quit his claim to the crown, to him that ſhould reſolve the queſtion, it was done by *Oedipus*, as follows; that it was man, who in his youth went upon all fours, as beaſts, upon his hands and feet; and, when arriv'd to his full age, upright on his feet only; and, in old age, made uſe of a ſtaff inſtead of a third foot. Upon the reſolving this riddle, the monſter was ſo enraged, that in a furious manner it daſh'd its brains out againſt a rock. Some ſay, this *Sphynx* was a robber, and that the ambages of his riddle were the windings and turnings of a rocky mountain, where he haunted, robbing and murdering thoſe that travelled near *Thebes*.

SPHINX (*Hieroglyphically*) was put to ſignify *Myſteries*, and accordingly was placed at the entrance of all the temples of *Egypt*; to intimate, that all the gods there worſhipped were myſteriouſly repreſented, and that the common people could never underſtand the meaning of all the images and their poſtures without an interpreter. *Cadmus* having an *Amazonian* wife, whoſe name was *Sphinx*, went to *Athens*, and having ſlain *Draco*, ſeized on the kingdom, and after that took *Harmonia*, *Draco*'s ſiſter, to wife. Therefore when *Sphinx* came to know that he had gotten another wife, having gained over many of the citizens to her by fair words, and gotten into her hands a great deal of wealth, and a very ſwift dog, that *Cadmus* uſed always to have with him, ſhe betook herſelf to a mountain, called *Sphingius* from whence ſhe attacked *Cadmus* in a hoſtile manner, made daily ambuſhments, and deſtroyed many of the inhabitants of *Thebes*. Now they were wont to call ambuſhments σφίγματα, Gr. *i. e.* riddles, and this grew a common ſaying with them, the *Argivan* (*Grecian*) *Sphinx*, propounding ſome riddle, tears us in pieces, and none can unfold the riddle. *Cadmus*, he cauſed it to be proclaimed, that he would give a great reward to whomſoever ſhould ſlay this *Sphinx*; upon this, *Oedipus* of *Corinth* coming thither, who was famous for martial atchievements, and having with him a ſwift horſe, and ſome of *Cadmus*'s ſoldiers, aſcending the mountain by night, ſlew *Sphinx*. And hence the fable had its original. *Palæphatus*.

SPHONDYLIUM (with *Anat.*) a *Vertebra* or turning joint of the backbone, *L.*

SPI'CATED (*ſpicatus*, L.) in the form of an ear of corn.

SPICK *and Span* entirely, as *ſpick and ſpan new*, entirely new.

SPI'COUSNESS (*ſpicoſitas*, L.) a being ſpiked like ears of corn; alſo fulneſs of ears.

SPIKE (with *Botaniſts*) is a body thick ſet with flowers or fruits, in ſuch a manner as to form an acute cone, as in wheat or barley.

SPIKE'NARD (*ſpica nardi*, L.) a kind of ear growing even with the ground, and ſometimes in the ground, uſed in medicine, *&c.*

SPI'KEDNESS (of *ſpicatus*, L.) likeneſs to an ear of corn.

SPI'KING *up a Gun* (in *Gunnery*) is faſtening a quoin with ſpikes to the deck, cloſe to the breech of the carriages of the great guns, ſo that they may keep firm and cloſe to the ſides of the ſhip, and not break looſe when the ſhip rolls.

SPILTH (Spilth, *Sax.*) a ſpilling.

SPI'LLERS (with *Hunters*) the ſmall branches ſhooting out from the flat parts of a buck's horn at the top.

SPINI'GENOUS (*ſpinigena*, L.) ſprung up of a thorn.

SPIN'NING, is ſaid to have been firſt taught in *England* by *Anthony Bonvis*, an *Italian*, about the 20th of *Henry* VII. at which time began the making of *Devonſhire* kerſies and *Coxal* clothes.

SPINO'SISM (of *Spinoſa*, born a *Jew*, but he profeſſed no religion, either *Jewiſh* or *Chriſtian*) the opinion or doctrine of *Spinoſa*, who, in his book, maintains that all religions are only politick engines, calculated

to make people obedient to magiſtrates, and to make them practiſe virtue and morality, and many other erroneous notions in philoſophy as well as theology.

SPINO'SISTS, the followers of *Spinoſa*, or the adherers to his opinions.

SPINSTRY (of Spinnan, *Sax.*) the art of ſpinning.

SPI'NY (*ſpinoſus*. L.) thorny.

SPI'RAL (in *Architect*. &c.) a curve that aſcends winding about a cone or ſpire, ſo that all the points thereof continually approach the axis.

SPI'RED (of *ſpira*, Ital.) having a ſpire or ſteeple tapering till it comes to a point.

SPIRIT (*ſpiritus*, L.) 1. Breath, wind in motion.

All purges have in them a raw *Spirit* or wind, which is the principal cauſe of tenſion in the ſtomach. *Bacon.*

The balmy *ſpirit* of the weſtern breeze.

2. (*Eſprit*, F.) an immaterial ſubſtance.

Spirit is a ſubſtance wherein thinking, knowing, doubting, and a power of moving do ſubſiſt. *Locke.*

I ſhall depend upon your conſtant friendſhip; like the truſt we have in benevolent *Spirits*, who, though we never ſee or hear them, we think are conſtantly praying for us. *Pope.*

She is a *Spirit*; yet not like air, or wind;
Nor like the *ſpirits* about the heart, or brain;
Nor like thoſe *ſpirits*, which alchymiſts do find;
When they in ev'ry thing ſeek gold in vain;
For ſhe all natures under heav'n doth paſs,
Being like thoſe *ſpirits*, which God's bright face do ſee,
Or like himſelf, whoſe image once ſhe was,
Though now, alas! ſhe ſcarce his ſhadow be;
For of all forms ſhe holds the firſt degree,
That are to groſs material bodies knit;
Yet ſhe herſelf is bodyleſs and free;
And, though confin'd, is almoſt infinite.
Davies.

SPIRIT (in *Metaphyſicks*) is defined to be a finite, thinking ſubſtance, altogether independent on, and free from matter, under which angels, dæmons, and intelligences, are comprehended; nor is there any difference between them, but that the angels are good, and the devils evil, *&c.* All the other properties, as eſſence, exiſtence, knowledge, power, *&c.* are common to both.

SPIRIT *of Nitre* (in *Chymiſtry*) is made by mingling one part of ſalt-petre with three of potters-earth, and then diſtilling the mixture in a large earthen retort, in a cloſe reverberatory fire.

SPIRIT *of Wine*, is only brandy rectified once or more times by repeated diſtillations.

To SPIRIT *away Children*, is to entice or ſteal them away privily from their parents or relations, in order to convey them beyond ſea, eſpecially to the plantations in the *Weſt-Indies*; a practiſe ſome years ſince too common, by perſons then called *Kidnappers*, but now not ſo much in uſe, it being made death ſo to do, by act of parliament.

SPIRITS (in an *animal Body*) are a pure and ſubtile exhalation, bred and planted in it, being a thin vapour engendered of the humour, and ſerving for a ſiege to the natural heat of the body, and is therefore called *Natural*, *Vital* and *Animal*; and in man, *&c.* an air, which exhaling by ſweat out of the pores of the body, refreſhes the ſpirits, and quicken the members: it is drawn in by breathing, and diſtributed into three portions, the greateſt part of which is carried to the heart and lungs for the refreſhment of the ſpirits, and the forming, or to be the matter of the voice; the other is conveyed to the ſtomach by the *Oeſophagus*, and comforts the nourithing odour, by which the body is ſuſtained faſting; the remaining part is attracted to the brain, to which it conveys odours, and temperates the animal ſpirits.

Private SPIRIT, is the particular view or notion every perſon has of the dogmata of faith, and the truths of religion; as ſuggeſted by his own thought, and the perſuaſion he is under, in regard thereunto.

SPIRIT (in *Theology*) is uſed by way of eminence for the third perſon in the Holy Trinity; alſo for the divine power and virtue, and the communication thereof to men; alſo an incorporeal being or intelligence.

SPIRITUOSITY } fullneſs of ſpi-
SPIRITUOUSNESS } rits, livelineſs.

To SPIRT, to iſſue out with a force, as water, *&c.* out of a ſquirt, *&c.*

SPISSATED (*ſpiſſatus*, L.) thickened.

SPISSATION, a thickening. *L.*

To SPIT *like butter* (with *Gardeners*) a term uſed of old, fat dung, thoroughly rotted.

SPLANCHNOLOGIST (of σπλαγχνα, the bowels, and λεγω, to tell, Gr.) a deſcriber or treater of the bowels.

SPLENDIDOUS (*ſplendidus*, L.) glorious, magnificent, noble, ſtately.

SPLENDENCY (of *ſplendens*, L.) ſhiningneſs.

SPLENETICKNESS } (of *ſplenaticus*, L.
SPLENNICKNESS } of σπλανικος, Gr.) the being ſick of the ſpleen; alſo ſpitefulneſs, *&c.*

SPLENNICK (*ſplenicus*, L. σπλανικος, Gr.) of or pertaining to, or good againſt the ſpleen.

A cut SPLICE (with *Sailers*) is when a rope is let into another with as much diſtance as one pleaſes, ſo as to have it undone at any time, and yet be ſtrong enough.

A round SPLICE, is when the end of a rope is ſo let into another, that they ſhall be as firm, as if they were but one rope.

SPONDAULES (of σπονδη, a libation, and αυλη, Gr. a flute) a player on the flute, or ſuch like wind inſtrument, who, during the offering

offering of the ſacrifice, performed ſome ſuitable air in the prieſt's ear, to prevent the hearing of any thing that might diſtract him or leſſen his attention.

SPONTA'NEOUS (in the *Schools*) a term applied to ſuch motions of the body and mind, as we perform of ourſelves, without any conſtraint.

SPOON-*Wort*, an herb.

SPORT'FUL (of *diſporto*, Ital.) full of play, &c.

SPORTIVE (of *ſe diſportare*, Ital.) diverting.

SPOR'TIVENESS, divertingneſs.

SPOTLESS (prob. of *ſpott*, Teut.) without ſpot, innocent.

SPOTLESNESS, unſpottedneſs, innocency.

SPOTS *in the Nails*, thoſe in the top of the nails are ſaid to repreſent things paſt, thoſe in the middle things preſent, and thoſe at the bottom future events; white ſpots are ſuppoſed to preſage felicity, and blue ones misfortunes, &c. tho' this conjecturing of future events by theſe ſpots, ſeems to be but a ſuperſtitious imagination, yet it has antiquity on its ſide; and *Cardan* affirms, that he had diſcovered a property in himſelf, of finding in them ſome ſigns of moſt events that ever happened to him.

SPOU'SAL (of *eſpouſaille*, F. *ſponſalia*, L.) an epithalamium, or wedding-ſong. *Milt.*

SPOUS'D (of *eſpouſer*, F.) eſpouſed. *Milton.*

To SPRAIN, to contort or overſtretch the tendons.

SPRAWL'ING (ſome derive it of *ſpricel*, Dut. a graſs-plot) lying ſtretched out at length and breadth.

The SPRING (*Hieroglyphically*) was repreſented by a loving and fawning dog.

SPRING (in *Phyſicks*) a natural faculty or endeavour bodies have to return to their firſt ſtate, after having been violently put out of the ſame, by compreſſing, bending, or the like, called elaſticity, or elaſtick force.

SPRING'ER *of an arched Gate* (in *Architect.*) the mouldings that bear the arch.

SPRIN'GANT (in *Heraldry*) a term apply'd to any beaſt in a poſture ready to give a ſpring or leap.

SPRINGINESS (of Sprinzan, *Sax.*) a quality in ſome bodies when they are preſſed or altered by a preſſure or ſtroke, to recover their former figure.

SPRUCENESS, neatneſs, gaiety in dreſs.

SPU'MID (*ſpumidus*, L.) foamy, frothy.

SPU'MINESS (of *ſpuma*, L.) frothineſs.

SPUMO'SE } (*ſpumoſus*, L.) full of
SPU'MOUS } froth.

SPU'MY (*ſpumus*, L.) frothy.

A SPUNGE (*ſpongia*, L.) a kind of ſea fungus or muſhroom, found adhering to rocks, ſhells, &c. on the ſea-ſhore.

To SPUNGE, to waſh or rub a thing over with a ſponge; alſo to clear a gun from any ſparks of fire remaining in it with a gunner's ſponge.

Pyrotechnical SPUN'GES, are made of the large muſhrooms or fungous excreſcences growing on old oaks, aſhes, firs, &c. theſe are dryed in water, boiled and beaten, then put in a ſtrong lye made of ſalt-petre, and afterwards dryed in an oven. Theſe make the black match or tinder brought from *Germany*, for ſtriking fire with a flint and ſteel.

SQUAL'ID (in *Botan. Writ.*) a term applied to colours when they are not bright, but look faded and dirty, *L.*

SQUAL'IDNESS (of *ſqualiditas*, L.) foulneſs, naſtineſs, ſlovenlineſs.

SQUAL'LEY, inclinable to ſudden ſtorms of wind and rain.

SQUAMO'SENESS (of *ſquamoſus*, L.) ſcalineſs.

SQUA'MOUS *Root* (with *Botan.*) is that kind of bulbous root which conſiſts of ſeveral coats involving one another, as the onion, &c.

SQUAN'DERER, a laviſh ſpender.

Geometrical SQUARE, a compartment frequently added on the face of a quadrant, frequently called the *Line of Shadows* and *Quadrat.*

SQUARE *Battle* or *Battalion of Men*, is one that hath an equal number of men in rank and file.

SQUARE'NESS (of *equarri*, F.) a ſquare form.

To SQUAWL (*ſchaſſen*, Teut.) to bawl out.

SQUIN'SY (*ſquinantia*, L.) the ſquinancy.

S. S. *Societatis ſocius*, i. e. fellow of the ſociety, *L.*

S. S. S. *ſtratum ſuper ſtratum*, i. e. layer upon layer, *L.*

S. T. an indeclinable term, chiefly uſed to command ſilence.

St. Saint.

A STAB, a wound made by a thruſt with ſome pointed weapon.

To STAB'LISH (*ſtabilire*, L.) to eſtabliſh.

To STACK (prob. of *ſtacca*, Ital.) to pile up wood, hay, &c.

STAD-*Holder* } a governor or regent of
STADT-*Holder* } a province in the *United Netherlands.*

A STAG (*Hieroglyphically*) lying on its ſide, and chewing its meat, repreſented a learned and accompliſhed man. The horns of a ſtag are an hieroglyphick of the power, authority, and dignity unto which ſuch deſerve to be promoted.

STAG, is an emblem of ſwiftneſs and fear, alſo of a faint-hearted perſon.

STAG'NANCY (of *ſtagnans*, L.) a ſtanding in a pool.

STAIN'ANT *Colours* (in *Heraldry*) are tawney and murrey.

STAIRS (Stagepey, *Sax.*) ſteps to aſcend by.

STALAC'TITÆ (of σταλάγμος, Gr. a drop or dropping) a ſort of ſtony, ſparry icicles

[illegible] that have risen from the ruins of [illegible], [illegible], or [illegible] houses, so called from one of its chief parts, that are built over hot springs or baths.

STALK (with *Bran.*) is defined to be part of a plant receiving the nourishment from the root, and distributing it into the other parts, with which it is clothed, not having one side distinguishable from the other. The stalk of a tree is called the trunk; in corn and grass it is called the blade.

A naked STALK, one which has no leaves on it.

A crested STALK, one which has furrows or ridges.

A winged STALK, one which has leaves on both sides.

A striped STALK, one that is of two or more colours.

STALK'ING (of Szælcan, *Sax.*) walking softly, stately, and strutting.

STALLED (q. fatted in a *Stall*, fatted.

STAMINA (with *Anat.*) are those simple, original parts of an animal body which existed first in the embryo, or even in the seed, and by the distinction, augmentation, and accretion of which, the human body, at its utmost bulk, is supposed to be formed by additional juices, *L.*

STAM'MERING (of Szamoꝛ, *Sax.*) stuttering in speech.

STANCH'NESS (prob. of Stanban, *Sax.*) substantialness, firmness.

STAN'DARD, for gold coin in *England*, is 22 cataracts of fine gold, and 2 cataracts of copper; and the *French* and *Spanish* gold are nearly of the same standard.

STANDARD, for silver coin, is 11 ounces and 2 penny weights of fine silver, and 18 penny weights of copper melted together, and is called *Sterling*.

STAN'FILES, cut paste-boards, through which card-makers colour court-cards.

STA'PHYLE σάφυλη, Gr.) a disease in the roof of the mouth, when the *Uvula* grows black and blue like a grape-stone.

STAR (with *Moralists*) is an emblem of prudence, which is the rule of all virtues, and leads us to worthy actions, enlightening us through the darkness of this world.

STAR (in *Heraldry*) has usually five beams or points, and so in *Blazonry*; if there be no more, there is no need to mention the number; but, when they are more, the number must be expressed, and the star must never have above sixteen.

STAR'LESS, without stars, *Milton.*

STAR'OST, a polish dignitary, who enjoys the honour and revenue of a *Staroſty*, which is an estate conferred upon him by the king at his pleasure, on condition of paying into the king's exchequer a fourth part of the revenue for furnishing the arsenals, providing artillery, and subsisting the polish horse or gendarmery.

STAR-PAV'D, inlaid with stars, *Milton.*

STAR'RINESS of Szeoꝛnicz, *Sax.* fulness of stars.

STAR'RY (Szeoꝛnicz, *Sax.*) full of stars.

Falling STARS, are fiery exhalations enkindled in the air, complying therewith in their motion, and called shooting stars, which when their more subtle parts are burnt away, fall down, because the weight of the viscous and earthy matter, exceeds the weight of the air that lies under it.

Fixed STARS, are so call'ed, because they always keep the same distance among themselves, and not because without motion; for they have two motions; one motion is in common with the whole Heaven, which is from east to west, on the poles of the world, which carries all the stars along with it, and this revolution is made in 24 hours; the other motion is from the west to the east, on the poles of the ecliptick, which is very slow; for they do not make their revolution, according to that famous astronomer *Tycho Brahe*, in less than 25816 years. These stars are divided into several constellations. It is the general opinion, that the *fixed Stars* are bodies that shine by their own light. The region of Heaven where these *Fixed Stars* are placed, is that which is called the *Firmament*. They are believed not to be contained in the same spherical superficies, nor any of them so low as the planets, for this reason, because there is no parallax nor difference of aspect to be found, nor have they ever eclipsed any planets.

START'LY (of Szyꝛtan, *Sax. ſtarren*, Teut.) apt to start up as some horses, *&c.*

STATE (*état*, F. *ſtatus*, L.) condition; also pomp.

The natural STATE *of Man* (among *Moralists*) being considered with relation to other men, is that which affects us upon the bare account of our universal kindred.

The adventitious STATE *of Man* (among *Moralists*) is that which obliges men by the authority of some human constitution.

A STATE *of Peace*, is when men live quietly together without the disturbance of violence or injuries, and voluntarily discharge their mutual duties, as matters of necessary obligation.

A STATE *of war*, is when men are mutually engaged in offering and repelling injuries, or endeavouring forcibly to recover their dues.

STAT'ERA, a sort of ballance, otherwise called the *Roman* balance; a gold smith's balance; also troy weight, *L.*

STAT'ICKS (with *Phyſicians*) a kind of epilepticks, or persons seized with an epilepsy.

STA'TION (among the *Antient Chriſtians*) the fasts of *Wedneſday* and *Friday*, which many observed with much devotion.

STATION-

STATIONARINESS (of *ſtationarius*, L. *ſtationaire*, F.) ſettledneſs in place.

STATIONERS, they conſiſt of a maſter, two wardens, 30 aſſiſtants, 227 on the livery, their fine is 20 *l.* and there are two renter-wardens, for which the fine is 24 *l.* Their arms are *ſable* on a chevron, between three bibles *Or*, a falcon riſing between two roſes *Gules*, ſeated of the ſecond in chief a glory, in the ſhape of a dove expanded *Proper*. Their hall is near the ſouth end of *Ave Mary Lane*.

STATIVE (*ſtativus*, L.) of or belonging to a garriſon, fort or ſtation.

A STATUE (*ſtatua*, L.) a ſtanding image made of metal, ſtone, wood, *&c.*

Achillean STATUE, a ſtatue of ſome *Hero*, ſo named, becauſe of the great number of ſtatues *Achilles* had in all the cities of *Greece*.

Allegorical STATUE, one which, under a human figure or other ſymbol, repreſents ſomething of another kind, as a part of the earth; as a perſon in a *Weſt Indian* dreſs for *America*, a ſeaſon, an element, *&c.*

Curule STATUES, are ſuch as are repreſented in chariots drawn by *Bigæ* or *Quadrigæ*, i. e. 2 or 4 horſes.

Equeſtrian STATUE, one repreſenting a king or ſome famous perſon on horſeback, as that of king *George* I. in *Groſvenor Square*, &c.

Greek STATUE, is one that is naked and antique; the *Greeks* having commonly ſo repreſented their deities and heroes, their *Athletæ* and youths generally performing their exerciſes of wreſtling naked.

Hydraulick STATUE, any figure placed as an ornament to a fountain or grotto, or which does the office of a *jet d'eau*, &c

Pedeſtrian STATUE, one on foot, as that of king *Charles* in the *Royal Exchange*, or in the *Privy Garden*.

Roman STATUE, one clothed after the *Roman* manner, as that of king *Charles* II. in the middle of the *Royal Exchange*.

STAYDINESS, ſoberneſs, graveneſs, ſerioſneſs.

STEADFAST (from Sʒeaꝺ, *Sax.* ſtead and faſt.) 1. Faſt in place, firm, fixed.

Such was this giant's fall, that ſeem'd to ſhake
This *ſtedfaſt* globe of earth, as it for fear did quake. *F. Queen.*

Laws ought to be like ſtony tables, plain, *ſteadfaſt*, and immoveable.
Spenſ. ſtate of Ireland.

2. Conſtant, reſolute.

I hope her ſtubborn heart to bend,
And that it then more *ſtedfaſt* will endure.
Spenſer.

Be faithful to thy neighbour in his poverty, abide *ſtedfaſt* unto him in the time of his trouble. *Eccleſ.* xxii. 23.

What form of death could him affright,
Who unconcern'd, with *ſtedfaſt* ſight
Could view the ſurges mounting ſteep,
And monſters tolling in the deep?
Dryden.

STEADFASTNESS, immutability, fixedneſs.

So hard theſe heavenly beauties be enfired,
As things divine, leaſt paſſions do impreſs,
The more of ſteadfaſt minds to be admir'd,
The more they ſtayed be on *ſtedfaſtneſs*.
Spenſer.

3. Firmneſs, conſtancy, reſolution.

STEADILY. 1. Without tottering, without ſhaking: 2. without variation or irregularity.

STEALTH (of Sʒealan, *Sax.*) the action of theft; alſo privacy.

STED, STAD, STOLD } (in the *German* language) a city, as *Ingolſtad*.

STEEL'Y (of *ſtaaligh*, Dan.) conſiſting of ſteel.

STEEL-*Yards*, a balance for weighing things of various weights by one ſingle weight, as from one ſingle pound to 112 pounds.

STEER'INGS, a ſort of gold coin.

STEGANOG'RAPHIST (of στεγανὸς, private, and γραφω, to write, Gr.) an artiſt in private writing.

STEL'LEER, a balance conſiſting of an iron beam with notches, a hook at one end, and a poiſe or weight, uſed by butchers and others that keep markets, called the *Roman* beam.

STELOGRAPHY (στηλογραφία, of στήλη, a bound, ſtone or pillar, and γραφω, a writing) an inſcription or writing on a pillar, &c.

STENOGRAPH'ICAL, pertaining to ſecret writing.

STENT (Sʒenz, *Sax.*) a ſtint, a limit, a bound.

STEP'-*Father*, (Sʒeop-ꝼaꝺheꝛ, of Sʒeop, *Sax.* rigid, ſevere, and ꝼaꝺheꝛ) a father-in-law.

STERCORA'CEOUS (of *ſtercoratus*, L.) of or belonging to dung, ſtinking.

STER'CORATED (*ſtercoratus*, L.) dunged, manured with dung.

STERCU'TIUS (according to the poets) the ſon of *Picus* and *Fatua*, who was deified for the good he did to mankind, by ſhewing them how to improve their land by dunging and manuring it.

STEREOGRAPH'ICAL (of στερεὸς, ſolid, and γράφω, Gr. to deſcribe) according to the art of Stereography, or repreſenting ſolids on a plane.

STEREOMET'RICAL (of στερεὸς and μετρέω, Gr. to meaſure) pertaining to the art of Stereometry.

STEREOT'OMY (στερεοτομια, of στερεος and τομη, Gr. a cutting) the art or ſcience of cutting ſolids or making ſections thereof, as in profiles of architecture in walls, &c.

STER'ILNESS (*ſterilitas*, L. *ſterilité*, F.) barrenneſs, &c.

STEW'ARDSHIP (of Stipapo and Scip, *Sax.* a term denoting office) the office of a ſteward.

STICK'INESS (of Stican, *Sax.*) aptneſs to ſtick.

To STICK'LE (of Stican, *Sax.*) to be zealous for a perſon or affair.

STIF'NESS (Stipneſſe, *Sax.*) an unbending quality, a coagulation of the matter with dry glue, that it will not bend but break.

STIGMA'S, are ſometimes thoſe inciſions, made in their fleſh by the heathens, in honour of ſome falſe deity; which marks alſo were ſometimes made with an hot iron, and ſometimes with the points of fine needles, which were afterwards filled with a fine powder of various colours; alſo ſome of the *Eaſtern* Chriſtians, and the pilgrims at *Jeruſalem* uſe it, by having a crucifix, &c. made upon their arms, breaſt, &c.

STIG'MATA (στιγματα, Gr.) certain marks anciently imprinted upon the *Roman* ſoldiers, when liſted, *L.*

STIGMATA, notes or abbreviations, conſiſting only of points diſpoſed various ways, as in triangles, ſquares, croſſes.

STIGMATA (among the *Franciſcans*) the marks or points of our Saviour's wounds in the hands, feet, and ſides, impreſſed by him on the body of St. *Francis*, as they ſay, *L.*

STIGMATA (in *Natural Hiſtory*) points or ſpecks ſeen on the ſides of the bellies of inſects, particularly the *Sphondilium*, L.

STIGMAT'ICALNESS (of *ſtigmaticus*, L. στιγματικος, Gr.) infamouſneſs, the being branded with a mark of infamy.

STIG'MATISED (*ſtigmatiſé*, F. of στιγματιζω, Gr.) branded with a note of infamy.

STILE, originally ſignified the inſtrument or iron pen with which the ancients uſed to write; but it is now appropriated to the manner of an author's expreſſing himſelf. Diſcourſe is the character of the ſoul; men's words paint out their humours, and every one follows that ſtile to which his natural diſpoſition leads him; and thence proceeds the difference in ſtile among them that write in the ſame language; and there is as much difference in ſtile as in complexion.

A diffuſed STILE, is one that is ſo flowing, that how much ſoever the authors may have affected brevity, yet one half of what they have ſaid may very well be ſpared. Rhetoricians have reduced ſtiles to three kinds, the ſublime, the middle and the low.

A Sublime STILE (among *Rhetoricians*) is one that admits of nothing mean or low. If there be a thouſand things ſaid well, if there be any allay of a low character among them, they will not gain the character of the ſublime. The expreſſions muſt every where be noble, and anſwer the high idea that we would give of the ſubject. There are ſome bold writers that are very fond of the ſublime, and to that degree, that they mix ſomething great and prodigious in every thing they write, without examining whether there be any foundation for it in reaſon. The ſublime ſtile conſiſts in metaphors and figures which are uſed with the utmoſt liberty. *Virgil's Æneids* are in the ſublime, he talks of nothing but battles, ſieges, wars, princes and heroes; every thing is magnificent, and the ſentiments, words, and grandeur of the expreſſion anſwers to that of the ſubject. There is nothing in the poem that is common. If he is under a neceſſity to make uſe of any thing that is ordinary, he does it by a particular turn, by ſome trope, as for bread he puts *Ceres*, the goddeſs of corn.

The middle STILE (among *Rhetoricians.*) There is no great need of ſaying much in the deſcription of this manner of writing or ſtile, becauſe the very name of it indicates that it is the mean between the *ſublime* and the *low* or *ſimple*. *Virgil's* georgicks are written in the *middle ſtile*; as he is not in them talking of battles, and the eſtabliſhment of the *Roman* empire, he does not uſe the *ſublime*; ſo, on the other hand, his matter not being ſo humble as that of his *Bucolics*, he does not deſcend ſo low. The matter in theſe four books being a ſearch after the hidden cauſes of nature, and a diſcovery of the myſteries of the *Roman* religion, in which he mingles philoſophy, hiſtory, and divinity together; he keeps the middle way between the majeſty of his *Æneids*, and lowneſs and ſimplicity of his *Bucolics*.

The low or ſimple STILE (among *Rhetoricians.*) It is a maxim that words muſt agree with things: the *ſimple Stile* is to ſpeak as we commonly ſpeak: *Virgil's Bucolics* are in the *ſimple Stile*, that is, a ſtile that does not require pomp and ornaments of eloquence, nor a magnificent dreſs, but yet it rejects the vulgar ways of expreſſion, and requires a dreſs that is neat and decent. But, tho' this ſtile is called *ſimple*, it does not mean that it is vile and contemtible. But in the ſame kind of ſtile ſome are *ſoft*, ſome *ſtrong*, ſome *florid*, and ſome *ſevere*.

A ſoft STILE, is when things are ſaid with ſo much clearneſs, that the mind is at no trouble to underſtand them: to effect this, every thing that is difficult muſt be made eaſy, all doubts prevented, and nothing muſt be left for the reader to gueſs at. Every thing ought to be ſaid within the neceſſary compaſs. The ſweetneſs of cadence and number does admirably contribute to the ſoftneſs of ſtile, and, when it is tender and delicate,

cate, it is extraordinary. The learned ommend *Herodotus* in the *Greek*, and *Titus ius* in the *Latin*, as patterns of this : ſtile.

The ſtrong STILE is directly oppoſite to *ſoft ſtile*, it ſtrikes the mind, and ren- s it very attentive. In order to give a ſtile s ſtrength, the expreſſions muſt be con- , ſignifying a great deal, and raiſing ſe- al ideas. Authors in *Greek* and *Latin* ound in ſtrong expreſſions; and none of the dern languages have ſo great a ſhare as the *gliſh*; the *French* cannot pretend to this icile and ſtrong manner of expreſſion.

A florid STILE depends in part on the t ſtile, and tropes and figures are the marks it. And *Quintus Curtius*'s hiſtory is reckon- an example of it.

The ſevere STILE is what allows not any ing that is not abſolutely neceſſary; it ants nothing to pleaſure, ſuffers no orna- ents, baniſhes all warmth and emotion, d, when it is carried too far, becomes dry.

A cold STILE (among *Rhetoricians*) is, hen orators make a bad uſe of figures; for, o' they take never ſo much pains to move e auditory, they are heard with a certain ldneſs and indifference; as if a man weeps ithout a cauſe, men laugh at his tears; if : be angry without occaſion, his anger is ok'd upon to be either folly or madneſs; it when both are well grounded, the per- ns preſent fall into the ſame paſſions.

There may be alſo another diſtinction of TILES, *in reſpect to Arts*; the STILE of e *Orator*, the *Hiſtorian*, the *Dogmatical*, nd *Poetical*.

1. *The* STILE of an *Orator* ſhould be rich nd abounding; for that being deſign'd to nlighten obſcure or doubting truths, it will be eceſſary that all the clouds and obſcurities, hich hide them, ſhould be remov'd and ſpers'd.

The abounding of the ſtile conſiſts not in a ultitude of epithets and ſynonimous words and xpreſſions, but in ſuch rich expreſſions as ill make the reaſons more valuable, and ot dazzle the eyes and underſtanding. And hough tropes are ſerviceable on this occa- on, they ought never to dazzle with a falſe uſtre, or impoſe falſhood on the auditory for ruth. The orator ſhould never be cold or ndifferent in any part of his oration; a per- on cannot argue well, if he is unconcern'd or the ſucceſs of his argument; when the eart does not agree with the ſentiments, he diſcourſe will languiſh. The cadence and umber of this ſtile ought from time to time o be periodical. The roundneſs of periods harms the ear, and affects the mind; and, when the periods are pronounced majeſtically, hey add weight to the matter.

2. *The Hiſtorical* STILE. Hiſtory re- uires eloquence as much as any other ſub- ect whatſoever. The chief qualifications are perſpicuity and brevity, and brevity con- tributes to the perſpicuity. It ſhould be curt, free from long phraſes and periods, which keep the mind in ſuſpence. It ought not to be interrupted with extraordinary figures, by thoſe great emotions which raiſe paſſion, be- cauſe the hiſtorian ought not to ſhew any.

On ſome occaſions he may let his eloquence ſhine, becauſe he is ſometimes under an obliga- tion to report what was ſaid, as well as what was done; and, where ſpeeches are neceſſary, figures will be alſo neceſſary to deſcribe the paſſions of thoſe that ſpeak them.

3. *The Dogmatick* STILE relates to the inſtructing in mathematical, phyſical, or ethical, &c. arts and ſciences. In this ſtile there is no occaſion for figures to move the auditor; for it is ſuppos'd he comes with a mind prepared to learn. No body is much concern'd for the truth or falſity of a geome- trical propoſition; therefore the ſtile ought to be ſimple, dry, and without any motions, by which the orator is inſpired by paſſion. In *Phyſicks* and *Ethicks*, the ſtile ought not to be too dry, as in *Geometry* and *Algebra*, becauſe the matter is not ſo crabbed, tho' they ought not to go too far out of the ſevere character.

4. *The Theological* STILE ſhould be clear and ſolemn, harmonious and majeſtical.

To STILL (ſtillan, *Sax. ſtillen*, Dutch) 1. To ſilence; to make ſilent.

Is this the ſcourge of *France?*
Is this the Talbot ſo much feared abroad,
That with his name the mothers *ſtill* their Babes? *Shakeſpear.*

2. To quiet, to appeaſe: 3. To make mo- tionleſs.

The third fair morn now blaz'd upon the main.
Then glaſſy ſmooth lay all the liquid plain,
The winds were hush'd, the billow ſcarcely curl'd,
And a dead ſilence *ſtill'd* the watry world. *Pope.*

STILL (*ſtil*, Dutch.) 1. Silent, utter- ing no noiſe.

We do not act, that often jeſt and laugh;
'Tis old, but true, *ſtill* ſwine eat all the draugh. *Shakeſpear.*

The ſtorm was laid, the winds retir'd,
Obedient to thy will;
The ſea that roar'd at thy command,
At thy command was *ſtill.* *Addiſon.*

2. Quiet, calm.

Religious pleaſure moves gently, and there- fore conſtantly. It does not affect by rap- ture, but is like the pleaſure of health, which is *ſtill* and ſober. *South's Sermons.*

STING'INGNESS (of Scinzan, *Sax.* to ſting) a ſtinging quality.

A (STINK'INGNESS Szinc and neyye, *Sax.*) a ſtench, an unſavoury ſmell, exhal-

ing from a corrupted or other body, ungrateful to the noſe and brain.

STIP'TICALNESS } (of *ſtipticus*, L. of
STIP'TICKNESS } στυπτικὸς, Gr.) a ſtiptick quality, or aptneſs to ſtop blood, *&c.*

STOCKS (Szocceꝛ, *Sax.* a device for the puniſhment of offenders) were ordered to be ſet up in every ward in the city of *London*, in the reign of K. *Edward* IV. in the year 1476, by *William Hampton*, mayor.

STOCK *of an Anchor*, that piece of wood which is faſtened to the beam hard by the ring, and ſerves to guide the ſlook of the anchor, to fall right to fix into the ground.

STOCKS (with *Ship-rights*) a frame of timber and large poſts made on ſhore, to build frigates, pinnaces, *&c.* whence, when a ſhip is building, ſhe is ſaid to be upon the *Stocks*.

To STOCK (of Szoccan, *Sax.*) to put in a ſtock or bank; alſo to put into a ſtock, as a barrel into a gun-ſtock, *&c.*

STO'ICALNESS (of στοικὸς, Gr. the *Stoick* philoſophers) holding the principles of the *Stoicks*, that wiſe men ought to be free from paſſions, and that all things were governed by fate.

STOL'IDNESS (*ſtoliditas*, L.) fooliſhneſs.

STO'LEN (of Szelan, *Sax.*) taken away feloniouſly.

STOMACH'ICKNESS (of *ſtomachicus*, L. of στομαχικὸς, Gr.) a ſtomachick quality or helpfulneſs to the ſtomach.

STOM'ACHLESS (of *ſtomach*, and leaꝛ, *Sax.*) wanting an appetite; alſo not apt to reſent.

STONE-*blind*, quite blind.

STONE-*dead*, quite dead.

STO'NINESS (Szaninczneſſe, *Sax.*) fulneſs of ſtones, or a ſtony quality.

STONING *to Death*, a puniſhment among the *Jews*, &c. for offences of a very heinous nature, and ſuch as the law condemned to death, without naming the particular kind or manner of putting to death.

The condemened perſon was led out of the city, an officer marching before him with a pike, upon the top of which was a piece of linnen cloth, to cauſe it to be ſeen afar off, to give notice to any perſon who would come and ſay any thing in the perſon's vindication. But if no one came, he was conducted to the place of execution, and having been exhorted to acknowledge and confeſs his crime, then, the witneſſes beginning, he was put to death, by throwing ſtones at him.

Sometimes he was brought to a ſteep place from whence one of the witneſſes threw him, and the other rolled a large ſtone upon him, which if it did not kill him, they threw ſtones at him till dead.

STO'NY (Szanuncy, *Sux.*) full of ſtones.

The STO'NY, ſtonineſs, *Milton.*

To go to STOOL, to diſcharge the excrements.

STOOR-JUNKARE (among the *Laplanders*) a deity, who was as it were the lieutenant to their god *Thor*, who, as they believed, had all beaſts under his command, both tame and wild.

Every family had a *Stoor-Junkare*, whom they worſhipped on the top of ſome rock, or near ſome cave on the banks of ſome lake.

The form of this deity was a ſtone, that had ſome reſemblance of a head, found among the rocks on the banks of lakes.

The *Laplanders* are great admirers of this ſtone, ſuppoſing it to be made by the expreſs command of *Stoor-Junkare*. The ſecond repreſents his wife, the third his ſon or daughter, and all the reſt his ſervants or maids.

The common ſacrifice offered to him is a beaſt, ſomething reſembling our ſtags, and after this victim has been ſacrificed, they place its horns and bones in a ſemi-circle behind the figure of their idol.

To STOP (*eſtouper*, F. *ſtoppare*, Ital. *ſtoppen*, Dut.) 1. To hinder from progreſſive motion.

Can any dreſſes find a way
To *ſtop* th' approaches of decay,
And mend a ruin'd face? *Dorſet.*

2. To hinder from any change of ſtate: 3. to hinder from action.

To STOP, to ceaſe to go forward.

Some ſtrange commotion
Is in his brain; he bites his lips, and ſtarts;
Stops on a ſudden, looks upon the ground,
Then lays his finger on his temple; ſtrait
Springs out into faſt gait, then ſtops again.
Shakeſp. Henry VIII.

If the rude throng pour on with furious pace,
And hap to break thee from a friend's embrace,
Stop ſhort, nor ſtruggle through.
Gay.

STOP, ceſſation of progreſſive motion.

Thought's the ſlave of time, and life's time's fool;
And time, that takes ſurvey of all the world,
Muſt have a *ſtop*. *Shakeſp.*

3. Hindrance of progreſs, obſtruction.

My praiſe the Fabii claim,
And thou, great hero, greateſt of thy name,
Ordain'd in war to ſave the ſinking ſtate,
And, by delays, to put a *ſtop* to fate.
Dryd. Æn.

STOP'PAGE (of *ſtopper*, Dut.) a ſtay, a hindrance, obſtruction, *&c.*

STO'RIER, the fry or young fiſh; alſo young ſwine bought to be fatted.

A STORK (Szoꝛc, *Sax.* of στοργὴ, Gr. natural affection) a bird of paſſage, and towards winter goes into warmer climates; it uſually builds its neſt on the tops of the higheſt trees, towers, or other high edifices. Its beak and legs are long and red, its plumage is white, only the extremity of its wings are black, and ſome parts of its head and thighs. Its food is ſnakes, frogs, and the like vermin.

It ſits 30 days, and lays but 4 eggs.

STORK (*Hieroglyphically*) repreſents , becauſe it is ſaid to be very grateful to arents in their old age. This bird is the emblem of a ſon, for whatſoever duty a owes to his father, they are all found in ſtork; for the young help the old, and iſh them with food when they are not able provide for themſelves; and thence the *Iuiſt* calls it חסדה of חסד *Heb.* mer- on account of its compaſſionate and ten- diſpoſition towards its parents.

STOUT *Commander* (*Hieroglyphically*) represented by a lion, which is a creature l, courageous, ſtrong and terrible to all er animals.

STOW (*ſtol* and *ſtold*, with the *Celtoſcyth* *m.* ſignifies a city; and hence *ſtadt*, ſigni- a place, ſeat, or city; and *yſtol*, Brit. a t or ſtool; hence *Briſtol* or *Briſtow*, *Baxt.*

STRAIT (Sꝛnac, *Sax. etroit*, F.) direct, thout bendings or turnings.

STRAIT (in *Architect.*) a term uſed by cklayers, to ſignify half, or more or leſs an half, a tile in breadth and the whole gth. They are commonly uſed at the le ends, where they are laid at every other arſe, to cauſe the tiles to *break Joint*, as ey term it; that is, that the joints of one urſe may not anſwer exactly to the joint of e next courſe, either above or below it.

To STRAIT'EN (*rendre a l'eſtroit*, F.) to ake ſtrait without bendings, *&c.*

STRAIT'ENED (prob. of Sꝛeclice, *Sax.*) ade ſtrait; alſo under a ſtreight or difficul- .

STRAIT'WAY (*etroitment*, F.) immedi- ely, preſently, forthwith.

To bear a STAKE (*Sea Term*) a ſhip is id ſo to do, when ſhe inclines or hangs more one ſide than another, the quantity of a hole plank's breadth.

STRAK'ED (of *ſtreke*, Du.) having ſtrakes r lines.

STRAND-*Runner*, a bird about the ſize f a lark, with a ſquare bill ſomething like raſp, that runs on the rocks of *Spitſberg*, nd feeds on worms.

STRAN'GLING (*ſtrangulatio*, L.) choak- ng, ſuffocating.

STRAW *built*, made or built with ſtraw. *Milton.*

STREAK'ED (ȝꝛꝛnicen, *Sax.*) marked with ſtreaks.

STREAMING (of ꝛꝛneamian, *Sax.*) run- ning or iſſuing out in a ſtream.

STREAMING (in *Heraldry*) a term uſed o expreſs the ſtream of light darting from comet or blazing ſtar, vulgarly called the beard.

STRE'NÆ (with the *Romans*) preſents made out of reſpect on *New-Year's Day*; and as an happy augury for the enſuing year.

To STRENGTH'EN (of ꝛꝛnangian, *Sax.*) to make ſtrong.

STRENIA (among the *Romans*) a god- deſs, as they imagined, that preſided over New Years Gifts, who had a temple in the *Via Sacra*.

STRETCH *forward the Halliards* (*Sea Phraſe*) ſignifies to deliver along that part, which the men hale by, into the hands of thoſe that are ready to hoiſe or hale.

STRETCHING (of aꝛꝛecan, *Sax. ſtrecker*, Dan.) drawing out in length, reaching out.

STRI'ATED (with *Architects*) chamfered, channelled, as cockles, ſcollops, and other ſhell fiſhes are.

To STRIKE *a Maſt* (*Sea Term*) is to take it down.

To STRIKE *down into the Hold* (*Sea Term*) is to lower any thing into the hold by tackles or ropes.

STRIKE *the Top Sails upon the Bunt* (*Sea Term*) is when they are only let down maſt high.

STRIK'ING-*Wheel* (of a *Clock*) is the ſame that ſome call *Pin-wheel*, on account of the pins that are ſet round the rim of it. In clocks that do go eight days, the ſecond wheel is the *Striking wheel* or *Pin wheel*; and, in thoſe that go fixteen days, the firſt or great wheel is commonly the *Striking wheel*.

STRIKING-*Sail* (*Sea Phraſe*) is the let- ting down or lowering the top-ſails; ſo that, when one ſhip ſtrikes to another in this man- ner, it is a compliment of reſpect and ſub- miſſion, or a token of yielding in an engage- ment,

STRIKING (with *Sailors*) is when a ſhip, coming upon ſhoal water, beats upon the ground.

STRIKING (in the *King's Court*) whereby blood is drawn; the puniſhment whereof is, that the criminal ſhall have his right hand ſtruck off in a ſolemn manner; for ſtriking in *Weſtminſter Hall*, while the courts of juſ- tice are ſitting, the puniſhment is impriſon- ment for life, and forfeiture of eſtate.

STRIN'GENTNESS (of *ſtringens*, L.) a binding quality.

A STROAK'ING (Sꝛnacunȝ, *Sax.*) a drawing the hand over.

STROAK'ING, a method of cure that ſome people have given into in certain diſeaſes, being a ſtroaking or rubbing the part affected with the hand.

STROL'LING (*q.* rolling, or of *rouler*, F.) rambling.

STRONGUL'LION, the ſtrangury.

STRO'PHE (ſꝛoφη, of ſꝛέφω, Gr. to turn) the firſt of the three members of a *Greek* lyrick ode or poem, the ſecond being the *Antiſtrophe* that anſwers to it; and the third is the *Epode*, that anſwers to neither, but is anſwered in the next return.

STROPHE, is alſo the firſt turn of the *chorus* or choir of ſingers in a tragedy, on one ſide of the ſtage, anſwering to the *Antiſtrophe* on the other.

STRUCK (ȝeſtpicuƀ, *Sax.*) hit, ſtricken.

STRUMAT'ICKNESS (of *ſtrumaticus*, L.) a being troubled with ſtrumous humours or ſwellings, that generally appear in the glandulous or kernelly parts.

STRUNG (of Sτηenȝ, *Sax.* a ſtring) having ſtrings or upon ſtrings

STRUT (with *Carpenters*) the brace which is framed into the ring-piece and principal rafters.

STRUTHIOCAM'ELUS (Στρυθιοκάμηλος, Gr.) the oſtrich or eſtridge, a large fowl which will digeſt iron.

STUC (*ſtucco*, Ital.) a compoſition of lime and marble powdered very fine, uſed in making figures and other ornaments of ſculpture.

STUD'DED (of ſtuƀu, *Sax.*) ſet with ſtuds, imboſſed.

STUF'FING (*q. d.* filling with *Stuff*, *i. e.* matter) filling.

STUM, is a pure wine kept from fretting by often racking it into clean veſſels, and ſtrongly cented, *i. e.* new matched; by which means it becomes as clear or clearer than other wine, preſerving itſelf from both its lees by precipitation of them.

STUM'MED (ſpoken of *Wine*) ſophiſticated.

STUNG (ſtunȝen, *Sax.*) wounded or hurt with a ſting.

STUN'NED (ȝeſtuneƀ, *Sax.*) ſtupified by a blow, deafened by a noiſe, *&c.*

STU'PIFIERS, ſtupifying medicines, the ſame as *Narcoticks*.

STUPEFAC'TIVENESS (of *ſtupefacio*, L.) a ſtupifying quality.

STU'POR (*ſtupens*, F.) a being ſtupified, aſtoniſhment, alſo a numbneſs occaſioned by any accidental bandage which ſtops the motion of the blood and nervous fluids, or by a decay of the nerves, as in the palſy.

STUT'TERING (of *ſtutten*, Teut.) ſpeaking haſtily and brokenly.

STYLE (in *Muſick*) the manner of ſinging and compoſing.

STYLE, a kind of point or bodkin, with which the ancients wrote on plates of lead, wax, *&c.*

STYLE (with *Surgeons*) a long ſteel inſtrument, which goes diminiſhing toward one end.

STYLE } (in *Language*) is a particular
STILE } manner of delivering a man's thoughts in writing, agreeable to the rules of *Syntax*.

The Sublime STILE, is that which conſiſts in magnificent words and ſentences, which by its noble boldneſs raviſhes the hearers, and extorts even admirations from the unwilling.

The low } STYLE { is that com-
The ſimple } { monly uſed in ſmaller and humbler works, as letters, dialogues, and common diſcourſe.

The intermediate } STYLE { is that
The equable } { which partakes of the magnificence of the ſublime, and the ſimplicity of the low.

A looſe STYLE, is a ſtyle which, wanting articles, numbers, *&c.* fluctuates here and there, being not connected or hung together.

A dry jejune STYLE, is one deſtitute of ornament, ſpirit, *&c.*

Laconick STYLE (ſo called of *Laconia*, a city of the *Lacedæmonians*) a conciſe ſtyle, comprehending a deal of matter under a few words.

Aſiatick STYLE, a ſtyle which is very diffuſive and prolix, or where abundance of words are uſed to expreſs a little matter; ſo called of the people of *Aſia*, who affected redundancies.

STY'LITES (ſo called of *Simon Stylites*, a famous anchorite in the fifth century, who firſt took up his abode on a column ſix cubits high; then on a 2d of 12 cubits; then on a 3d of 22 cubits; and at laſt on one of 36 cubits, where he lived ſeveral years) a kind of ſolitaries, who ſpent their lives on the tops of columns, to be the better diſpoſed for meditation.

STY'LOCHON'DROHYOI'DÆUS (of ςύλος χόνδρος, and ὑοειδὲς, Gr.) a muſcle of the *Os Hyoides*, ariſing from the *Styloid* proceſs, and is inſerted into the cartilaginous appendix of the *Os Hyoides*.

STY'LOHYOI'DÆUS (of ςύλος and ὑοειδὲς, Gr.) a muſcle of the *Os Hyoides*, that ariſes by a round tendon, from near the middle of the *Proceſſus Styliformis*, and is inſerted into the baſis of the *Os Hyoides*, the uſe of which is to put the bone of the tongue on one ſide, and a little upward.

STYP'TICKNESS (of *ſtypticus*, L. of ςυπτικὸς, Gr.) an aſtringent or binding quality.

STYX (ςύξ, of ςυγεῖν, Gr.) to hate, fear, and be ſorrowful; the ſecond river of *Hell*, which runs nine times round it; the parent of *Victory*, who having been favourable to *Jupiter* in his wars with the giants, *Styx*, by her means, attained ſo great credit, that the gods uſed to ſwear by its water; and when any of the gods were ſuppoſed to have told a lye, *Jupiter* ſent *Iris* to fetch a golden cup full of the *Stygian* water, which the god was to drink, and if he proved perjured, he was to be deprived of his *Nectar* and *Ambroſia* for a twelvemonth, and to lie ſilent and in a lethargy during that time, and not to be admitted to the banquets or councils of the other gods for nine years; or, as others ſay, they were deprived of their *Nectar* and their Divinity for 100 years. *Styx* is ſaid to have been

been a fountain of *Arcadia*, whoſe waters were venomous, and of ſo ſtrange a quality, that no veſſel of metal would hold them, and nothing but the hollow of an aſs's or mule's foot. It is ſaid, *Alexander* the Great was poiſoned with it, and that it was carried to him in an aſs's hoof.

SUA'DA } (with the *Romans*) the
SUADE'LA } goddeſs of perſuaſion, he that is called *Pitho* by the *Greeks*.

SUA'SIVENESS } (of *ſuaſorius*, L.)
SUA'SORINESS } aptneſs to perſuade.

SUBALTER'NATE (of *ſubalternus*, L.) ſucceeding by turns.

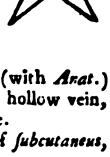
SUBALTER'NATELY (*ſubalternatim*, L.) ſucceſſively.

SUB ASTRIN'GENT, ſomething aſtringent, but a little aſtringent.

SUB BRIGADI'ER } are un-
SUB-LIEUTEN'ANT, &c. } der officers in an army, appointed for the eaſe of thoſe over them of the ſame name.

SUBCARTILAGIN'EOUS (*ſubcartilagineus*, L.) under the griſtles.

SUBCONTRARY *Poſition* (in *Geom.*) is when two ſimilar triangles are ſo placed, as to have one common angle at the vertex, as B, and yet their baſes not parallel, as in the figure.



SUBCLAVIC'ULAR *Vein* (with *Anat.*) a branch of the *Vena Cava*, or hollow vein, which runs under the neck-bone.

SUBCUTA'NEOUSNESS (of *ſubcutaneus*, L.) the lying under the ſkin.

SBU-DECU'PLE *Proportion* (in *Mathemat.*) is the reverſe of *Decuple* proportion.

SUBDIVIS'ION, a dividing the parts of a thing already divided.

SUBDIVISIONS (in *Milit. Affairs*) are the leſſer parcels into which a regiment is divided in marching, being half the greater diviſions.

SUBFUL'GENT (*ſubfulgens*, F.) ſhining a little.

SUBHASTA'TION (among the *Romans*) a particular way of ſelling confiſcated goods under a ſpear or pike ſet up for that purpoſe; a port ſale or outcry.

SUBJA'CENT (*ſubjacens*, L.) lying under.

SUB'JECT (in a *Syllogiſm*) one of the terms of a propoſition, the other being called the attribute.

SUBJECT (in *Poetry*) is the matter treated of, the event related or ſet in a fine view, and inriched with ornaments.

SUBJECT (in *Phyſicks*) the ſubſtance or matter to which accidents or qualities are joined.

SUB'JECTNESS, liableneſs; alſo ſubjection.

SUBITA'NEOUSNESS (of *ſubitaneus*, L.) ſuddenneſs, haſtineſs.

SUBLAP'SARY, of or belonging to the principles of the *Sublapſarians*.

SUB-LIEUTEN'ANT, an officer in regiments of *Fuſileers*, where there are no enſigns, having a commiſſion, as youngeſt lieutenant, and pay only as enſign, but takes place of all enſigns, except the guards.

SUB'LIMATED (*ſublimatus*, L. *ſublimé*, F.) raiſed to an height.

SUBLI'ME, is an adjective, but is ſometimes uſed with the article *the*, as a ſubſtantive for *ſublimity*; as to the ſtile of writing we ſay, ſuch a piece has much of the *Sublime* in it. See *Stile*.

The SUBLIME (in *Diſcourſe*) ſignifies ſomething extraordinary, which ſtrikes the ſoul, and makes a word raviſh and tranſport.

SUBLU'NAR (*ſublunis*, of *ſub* and *luna*, L.) under the orb of the moon.

SUBLU'NARINESS (of *ſublunis*, L. *ſublunaire*, F.) the being under the moon.

SUB-MAR'SHAL, an under marſhal, an officer in the *Marſhalſea*, who is deputy to the chief marſhal of the king's houſe, commonly called the *Knight-Marſhal*, and has the keeping of the priſoners there.

SUBMERS'ED (*ſubmerſus*, L.) plunged under water, &c.

SUBREP'TION, the action of obtaining a favour from a ſuperior by ſurprize, or by a falſe repreſentation.

SUBREPTI'TIOUS } (*ſurreptitious*, L.)
SURREPTI'TIOUS } a term applied to a letter, licenſe, patent, or other act, fraudulently obtained of a ſuperior, by concealing ſome truth, which, had it been known, would have prevented the conceſſion or grant.

Conventional SUBROGA'TION (in the *Civil Law*) a contract whereby a creditor transfers his debt, with all the appurtenances of it, to the profit of a third perſon.

Legal SUBROGATION (in the *Civil Law*) is that which the law makes in favour of a perſon, who diſcharges an antecedent creditor, in which caſe there is a legal tranſlation of all rights of the ancient creditor to the perſon of the new one.

SUBSER'VIENTNESS (of *ſubſervient*, L.) ſerviceableneſs, uſefulneſs.

SUBSIST'ENT (*ſubſiſtens*, L.) ſubſiſting.

SUB'STANCE (in *Phyſicks*) is a thing which is conceived in the mind, as ſubſiſting by itſelf, and as the ſubject of every thing that is conceived of it.

Compleat SUBSTANCE (in *Metaphyſicks*) is a ſubſtance that is bounded in itſelf, and is not attained to the intrinſical perfection of any thing elſe, as *God*, an *Angel*, a *Man*, &c.

Incompleat SUBSTANCE (in *Metaphyſicks*) is a ſubſtance that is attained to make another being perfect, and is a part of ſome compound, as the *Soul*, a *Hand*, a *Vein*, &c.

Material SUBSTANCE (in *Metaphyſicks*) is a body that is compoſed of matter and form, and

and is the object of a particular ſcience, as *Natural Philoſophy*.

An immaterial SUBSTANCE (in *Metaphyſicks*) is a ſubſtance void of matter and form, and is the object of *Pneumaticks*.

SUBSTANTIALITY } (of *ſubſtantialis*, L. *ſubſtantiel*, F.) ſolidneſs, firmneſs, wealthineſs, ſerviceableneſs.
SUBSTANTIALNESS }

SUB'STITUTE (in *Pharmacy*) is a drug or medicine that may be uſed in the ſtead of another, or that will ſupply the place of another, of like virtue not to be had.

SUBSTITU'TION (with *Grammar*.) is the uſing of one word for another, or a mode, ſtate, perſon, or number of a word for that of another.

SUBSTITUTION (in the *Civil Law*) is the diſpoſal of a teſtator, whereby he ſubſtitutes one heir to another, who has only the *uſus fructuarius*, but not the property of the thing left him.

To SUBSTRACT'. See *Subtract*.

To SUBTEND' (*ſubtendere*, L.) to extend or draw underneath.

SUBTEN'SE (in *Geometry*) a right line oppoſite to an angle, ſuppoſed to be drawn between the two extremities of the arch which meaſures that angle, or, it is a right line drawn within a circle at each end, and bounded by the circumference, cutting the circle into two unequal parts, to both which it is ſubtended, as *A* is the ſubtenſe to the arks *B* and *C*.

SUBTERRA'NE, ſubterraneous.

SUBTERRA'NEOUSNESS, the quality of being underneath the earth.

SUB'TILE (in *Phyſicks*) ſignifies exceeding ſmall, fine, and delicate, ſuch as the animal ſpirits, *&c.* the effluvia of odorous bodies, *&c.* are ſuppoſed to be.

SUBTILIZA'TION (in *Chymiſtry*) the diſſolving or changing a mixed body into a pure liquor, or into a fine powder.

SUB'TILENESS (*ſubtilitas*, L.) ſubtility.

SUBTRAC'TION, a ſubtracting or taking off or from, *F.* of *L.*

Simple SUBTRACTION (of *Integers*) is the method of taking one number out of another of the ſame kind, as pounds, ounces, yards, *&c.* out of pounds, ounces, yards, *&c.*

SUBVERT'ER, an overturner, a perverter, *L.*

SUBURB'ICARY (*ſuburbia*, L.) a term apply'd to thoſe provinces of *Italy* which compoſed the ancient dioceſs or patriarchate of *Rome*.

SUCCA'GO (with *Apothecaries*) any juice boiled or thickened with honey or ſugar into a kind of hard conſiſtence, otherwiſe called *Rob* and *Apochyliſma*.

SUCCEDA'NEUM (in *Pharmacy*) a medicine ſubſtituted in the place of another firſt preſcribed, upon account of the difficulty of getting ſome of the ingredients, *L.*

To SUCCEED (*ſucceder*, F. *ſucceds*, L.) 1. To follow in order.

If I were now to die,
'Twere to be moſt happy; for I fear
My ſoul hath her conſent ſo abſolute,
That not another comfort like to this
Succeeds in unknown fate.
Shakeſpear's Othello.

2. To come into the place of one who has quitted.

Enjoy 'till I return
Short pleaſures, for long woes are to *ſucceed*.
Milton.

While theſe limbs the vital ſpirit feeds,
While day to night, and night to day *ſucceeds*,
Burnt-off'rings morn and ev'ning ſhall be thine,
And fires eternal in thy temples ſhine.
Dryden.

The pretenſions of Saul's family, who receiv'd his crown from the immediate appointment of God, ended with his reign; and David, by the ſame title, *ſucceeded* in his throne, to the excluſion of Jonathan.
Locke.

3. To obtain one's wiſh, to terminate an undertaking in the deſired effect.

A knave's a knave to me in ev'ry ſtate;
Alike my ſcorn, if he *ſucceed* or fail:
Sporus at court, or Japhet in a jail.
Pope.

4. To go under cover.

Pleaſe that ſilvan ſcene to take,
Where whiſtling winds uncertain ſhadows make;
Or will you to the cooler cave *ſucceed*,
Whoſe mouth the curling vines have overſpread?
Dryden.

SUCCES'SION (with *Philoſ.*) an idea gained by reflecting on that train of ideas conſtantly following one another in our minds, when awake.

SUCCESSION (in *Law*) ſignifies a right to the univerſality of the effects left by a perſon deceaſed.

SUCCESSION *ab inteſtato* (in *Law*) is the ſucceſſion a perſon has a right to, by being next of kin.

A Teſtamentary SUCCESION (in *Law*) is that which a perſon comes to by virtue of a will.

SUCCESSION *in the direct Line* (in *Law*) is that which comes from aſcendants or deſcendants.

Collateral SUCCESSION (in *Law*) is a ſucceſſion which comes by uncles, aunts, couſins, or other collaterals.

Abandoned } SUCCESSION { (in *Law*) is a burdenſome or vexatious one, which no body will accept of.
Jacent }

SUCCES'-

SUCCES'SIVENESS (of *ſucceſſif*, F. *ſucceſſivus*, L.) the coming one after another.

SUCCESSUS (among the *Romans*) a deity whom they implored for the obtaining a happy event of any affair they took in hand.

This deity was repreſented by the figure of a man, holding in one hand a cup, in the other an ear of corn, and the ſtalk of a poppy. The cup intimated the joy procured by this deity; the ear of corn, the profit and advantage he brought along with him; and the poppy was an emblem of that repoſe and quietneſs, he was ſuppoſed to adminiſter.

SUC'COTH *Benoth* סכות בנות *Heb.* i. e. the tabernable of daughters) an idol of the *Babylonians*, the *Babylonian Venus*, ſuppoſed to be the *Venus Melitta*; and it is not improbable but that the name *Venus* may have taken its original from בנות *Benoth*, daughters. The temple of this goddeſs was built in ſuch a manner, that there were ſeveral private apartments or retreating places. The women (as hiſtorians ſay) were obliged by the law of their country, once in their life time, to expoſe themſelves in honour of the goddeſs; and the ſtrangers, in requital for the kind entertainment they had received, offered money to the goddeſs. This relation is partly confirmed by *Juſtin*, who ſays, it was accounted a kind expreſſion of civility among the *Babylonians*, to grant liberty to their gueſts to lie with their wives.

SUC'COUR (in *Military Affairs*) is an enterprize made to relieve a place, that is, to raiſe the ſiege, and force the enemy from it.

SUC'COURLESS (of *ſecours*, F. of *ſuccurrere*, L.) without ſuccour, help, or relief.

SUC'CULENTNESS (of *ſuculentus*, L.) juicineſs.

SUCCUM'BENCY (of *ſuccumbere*, L.) a ſinking or fainting under.

SUCK'LING (of Succan, *Sax.*) a ſucking child; alſo giving ſuck.

SUDORIF'EROUSNESS (of *ſudorifer*, L.) aptneſs to cauſe ſweat.

To be in the SUDS (of Ɛeɒoƀen, *Sax.* to boil) to be embarraſſed in ſome unſucceſsful tranſaction or affair.

SUF'FERABLENESS (or *ſouffrir*, F.) capableneſs of being endured.

SUFFERANCE (in *ancient Cuſtoms*) a delay or reſpite of time the lord granted his vaſſal for the performance of fealty and homage, ſo as to ſecure him from any feodal ſeiſure.

SUF'FERING (with *Logicians*) is the fifth of the categories, as *to be beaten, to be broken, to be warmed*, &c.

SUF'FICIENTNESS (*ſufficientia*, L. *ſuffiſance*, F.) a being ſufficient, ability, capacity.

SUFFUS'ED (*ſuffuſus*, L.) poured out.

SUGAR-*Royal*, the matter of it ought to be the fineſt refined ſugar; which being melted with a weak chalk water, is ſometimes alomed, to prevent the lime from reddening it, and is three times clarified, after which it is tranſparent.

SULLAGE, the filth of drains or ſinks of the kitchen or houſe, water-courſes, ditches, &c.

SUL'LIED (of *ſouillé*, F.) ſoiled, tarniſhed.

SUL'PHUR, a fat, unctuous, mineral ſubſtance, fuſible, and inflammable by fire, and not diſſolvable or capable of being mix'd with water, *L.*

SULPHOR (with *Chymiſts*) their ſecond hypoſtatical or active principle; a liquid, clammy ſubſtance, which ſoon takes fire, and riſes up like oil after diſtillation, called alſo *Sulphur Philoſophorum.*

SULPHUR *vivum*, is ſo called as it is taken out of the mine, a kind of greyiſh, argillous clay, which eaſily takes fire, &c. L.

Flower of SULPHUR, is the pureſt and fineſt part of ſulphur, gained by evapourating ſulphur by ſublimation.

Mineral SULPHUR, a kind of hard earthy, bitumen, of a ſhining yellow colour, a ſtrong ſtinking ſmell, eaſily taking fire and diſſolving.

Magiſtery, *Milk*, *Balm* } *of* SULPHUR { is ſulphur diſſolved in a ſufficient quantity of water; with ſalt of *Tartar*, and precipitated by means of the ſpirit of vinegar or ſome other acid.

SUL'PHUREOUSNESS, SULPHURE'ITY } (of *ſulphureus*, L.) a ſulphureous quality.

SULTANESS, the Grand Seignor's conſort.

SULTANE' (in *Confectionary*) a ſugar work made of eggs, ſugar, and fine flower.

SUM (with *Mathemat.*) the quantity ariſing from the addition of two or more magnitudes, numbers, or quantities together.

SUMBRIE'RO (in *Spain*, &c.) a canopy of ſtate held over princes or great perſons, when they walk abroad, to ſkreen them from the ſun.

SUM'MATORY *Arithmetick*, is the art of finding the flowing quantity from the fluxion, and ſo is the ſame with the *calculus integralis.*

SUMM'D (ſpoken of *Birds*) compleatly feathered or fledged. *Milton.*

SUM'MER (in *Architecture*) a large ſtone, the firſt that is laid over columns and plaiſters in beginning to make a croſs vault, or that ſtone, which being laid over a piedroit or column, is made hollow to receive the firſt haunce of a plat-band.

SUM'MER (in *Carpentry*) a large piece of timber, which, being ſupported on two ſtone peers or poſts, ſerves as a lintel to a door, window, &c.

SUM'MITS (with *Floriſts*) are thoſe little bodies that hang upon ſlender threads in the middle

middle of the flower; they contain a prolifick duſt, which is analagous to the male ſeed in animals.

SUM'MUM *bonum*, (*i. e.* the chief good of human nature) this was for many ages the ſubject of philoſophical controverſies, and *Varro* reckons up no leſs than 288 different opinions about it. that is, wherein it did conſiſt. Some define it to be that which by its enjoyment renders truly and compleatly happy. This is diſtinguiſhed by ſchoolmen into that which is ſimply and adequately ſo, and beyond which there can be no other, which they call *felicitas comprehenſorum*; and into a leſſer and ſubordinate one, which is called *felicitas viatorum*, L.

SUN (Sunna, *Sax.*) the efficient, illominator, and ruler of the day, a glorious planet, the ſpring of light and heat.

The SUN (*Hieroglyphycally*) was repreſented ſitting upon a lion with rays of light about his head, and a bundle of ears of corn in one hand, to expreſs the power and goodneſs of that luminary, in cauſing all the fruits of the earth to bring forth their increaſe; and ſometimes by a beautiful young gallant, ſtanding half naked in a ſhip neatly trimmed, ſupported on the back of a large crocodile, with flames of fire round about it. The ſwiftneſs of the ſun's motion was repreſented by a winged horſe. Sometimes they repreſented the ſun by a *Phœnix*, and alſo by a hawk, becauſe of its quick ſight. The ſun was an univerſal God, adored in all parts of the world.

SUN. The ancient *Saxons* worſhipped the ſun. This idol was placed in a temple, and there adored and ſacrifice to, for that they believed the ſun in the firmament did correſpond with, or co-operate with, or act in this idol. The form was as in the figure annexed. It was made in the form of a half naked man, ſet upon a pillar, his face, as it were, brightened with gleams of fire, and holding with both his arms ſtretched out, a burning wheel upon his breaſt; the wheel ſignifying the courſe which he runs round about the world, and the fiery gleams and brightneſs, the light and heat wherewith he warms and comforts all things that live and grow. The worſhip of this idol being performed on a *Sunday*, hence that day takes its name.

SUN. *Macrobius* endeavours to ſhew, that all the deities of the poets, were only the ſun under a diſguiſe. The poets agree that *Apollo* is the ſun, nay the ſun is the ſame as *Bacchus*; he ſays that the ſun was called *Apollo*, while he was in the upper regions, or in the day time, and *Liber Pater* in the night, while he was running thro' the lower hemiſphere.

He alſo endeavours to prove that *Mars* is the ſun as well as *Mercury*, *Æſculapius*, *Hercules*, *Jupiter*, *Ammon*, &c.

The *Aſſyrians* worſhipped the ſun, as being their only ſovereign deity; and hence it is, that they called his name *Adad*, that is, *only*. The *Mithra* of the *Perſians* was likewiſe the ſun, by which name he was worſhipped by the *Romans*.

The SUN *and Moon* (*Hieroglyphically*) were by the ancients uſed to repreſent eternity, becauſe the heathens thought they were without beginning and end.

To SUNDER (of Sundrian, *Sax.*) to divide or part aſunder.

SUN-*Dew*, a plant, otherwiſe called luſtwort, moor-graſs, and red-root.

SUN-*Flower*, a plant bearing a fine large, yellow flower, with radiated leaves, or ſpreading like the rays of the ſun.

SUN-*Foils*, ſun-flowers.

SUN'NINESS (Sunnicgneſſe, *Sax.*) a being expoſed or lying open to the ſun beams.

SUNNIS, a *Mahometan* ſect, oppoſite to the *Schiais*, that is, to the *Perſian Mahometans*; they maintain that *Abubeker* was the lawful ſucceſſor of *Mahomet*, who was ſucceeded by *Omar*, then *Oſman*, and laſt of all *Mortus Ali*, who was ſon-in-law to *Mahomet*, they affirm that *Oſman* was ſecretary to *Mahomet*, and a perſon of great capacity, that the 3 others were not only perſons of an extraordinary underſtanding; but likewiſe great ſoldiers, and that they made way for the doctrine of *Mahomet* no leſs by the ſword than by argument and perſuaſion; therefore the ſect of the *Sunnis*, choſe rather to maintain their religion by force of arms than reaſoning.

SUOVE-

SUOVETAURIL'IA } (among the *Ro-*
SOLITAURIL'IA } *mans*) a ſacrifice, wherein they offered three victims of different kinds, a bull, a ram and a boar.

SU'PERABLENESS (of *ſuperabilis*, L.) capableneſs of being overcome or ſurmounted.

SUPERABUN'DANTNESS (*ſuperabundantia*, L.) very great plenty, ſuperfluity, exceſs.

To SUPERAN'NUATE (*ſuperannuare*, L.) to admit into the number of ſuperannuated perſons.

SUPERCELES'TIAL (*ſupercæleſtis*, L.) above the heavens or heavenly bodies.

SUPERCHAR'GED (in *Heraldry*) ſignifies one figure charged or borne upon another, as a *Roſe* upon a *Lion*, a *Lion* upon an *Ordinary*, &c.

SUPERCIL'IOUSNESS (of *ſuperciliouſus*, L.) affectedneſs of carriage, ſourneſs or ſeverity of countenance.

SUPER-EX'CELLENCY } extra-
SUPER-EX'CELLENTNESS } ordinary excellence.

SUPERFI'CIAL *Content*, the meaſure of any thing on the ſuperficies or outſide.

SUPERFICIAL *Fourneau* (in *Fortif.*) a wooden cheſt or box with bombs in it, and ſometimes fill'd only with powder, buried under ground, to blow up a lodgment, rather than an enemy ſhall advance; the ſame as *Caiſſon*.

SUPERFI'CIALIST, one who does what he does ſuperficially, or who has but a ſuperficial knowledge of things.

A Rectilinear SUPERFI'CIES, is one comprehended between right lines.

A Curvilinear SUPERFICIES, is one that is comprehended between curve lines.

A Plane SUPERFICIES, is one which has no inequality, but lies evenly between its boundary lines.

A Convex SUPERFICIES, is the exterior part of a ſpherical body.

A Concave SUPERFICIES, is the internal part of an orbicular body.

SUPERFINE'NESS (of *ſuper-fin*, F.) the greateſt fineneſs.

SUPERIMPREGNA'TION, a ſecond conception, after one has conceived before, *L.*

SUPER-INCUM'BENT, lying or leaning above, over or upon.

SUPER-INJEC'TION, an injection upon or after a former injection, a ſecond injection.

SUPE'RIORNESS (*ſuperioritas*, L. *ſuperiorité*, F.) ſuperiority.

SUPERI'NE, a term uſed of our manufactures, to expreſs the ſuperlative fineneſs of a ſtuff.

SUPERNU'MERARINESS (of *ſuper* and *numerarius*, L.) the exceeding the number fixed.

SUPERSTITION, a vain fear of the deity; alſo idolatrous worſhip; an idle or filly opinion or fooliſh belief about divine worſhip, or about omens or ſigns of bad luck; over niceneſs, ſcrupulouſneſs, *&c.* F.

SUPERVACA'NEOUSNESS (of *ſuper-vacaneus*, L.) needleſneſs.

SUPERVE'NIENT (*ſuperveniens*, L.) coming unlook'd for.

SUPINA'TION (with *Anat.*) the action of the *ſupinator* muſcle, or the motion whereby it turns the hand, ſo that the palm is lifted upwards towards heaven.

SUPINE (*ſupinus*, L.) 1. Lying with the face upwards.

Upon theſe divers poſitions in man, wherein the ſpine can only be at right lines with the thigh, ariſe thoſe remarkable poſtures, prone, *ſupine* and erect.

Brown's Vulgar Errors.

At him he lanc'd his ſpear, and pierc'd his breaſt,
On the hard earth the *Lycian* knock'd his head,
And lay *ſupine*; and forth the ſpirit fled.

Dryden.

2. Negligent; careleſs; indolent; thoughtleſs.

Supine in *Sylina's* ſnowy arms he lies,
And all the buſy cares of life defies.

Tatler.

SUPINE (*ſupinum*, L.) in grammar, a verbal noun.

SUPINELY. 1. With the face upward. 2. Drowſily; thoughtleſsly; indolently.

The old impriſon'd King,
Whoſe lenity firſt pleas'd the gaping crowd;
But when long try'd, and found *ſupinely* good,
Like *Æſop's* log, they leapt upon his back.

Dryden.

Wilt thou then repine
To labour for thyſelf? and rather chuſe
To lie *ſupinely*, hoping heav'n will bleſs
Thy ſlighted fruits, and give thee bread unearn'd?

Philips.

SUPPEDA'NEA (with *Phyſicians*) plaiſters applied to the feet, call'd alſo *Supplantalia*, L.

SUP'PER (of *ſouper*, F.) the laſt meal at night.

SUP'PERLESS, without a ſupper.

SUPPLEMEN'TAL } (of *ſupplemen-*
SUPPLEMEN'TORY } *tum*, L.) of, or pertaining to a ſupplement.

SUPPLI'ANTNESS (of *ſuppliant*, F.) the act of petitioning humbly.

SUPPLICATION (among the *Romans*) a ſolemn proceſſion decreed by the ſenate in honour of a general, who had obtain'd a conſiderable victory, on which occaſion the temples were ſet open, and publick thankſgivings were offered for the ſucceſs of the general or emperor, and a pumpous proceſſion of the ſenators, walking in their robes to the temples of their gods, where they offered ſacrifices and feaſted the populace; the whole

city bearing a part in the ſolemnity, giving thanks for the victory.

At firſt theſe feſtivals laſted but a day or two; but in time they were enlarged upon extraordinary occaſions, ſo as to laſt for 50 days together.

SUPPORTERS (of *Coat Armour*) are thoſe animals that noblemen carry to ſupport their ſhields; as quadrupedes, birds, or reptiles, as lions, leopards, dogs, unicorns, eagles, griffins and dragons. To perſons under the degree of baronets, it is not permitted to bear their arms ſupported.

SUPPO'SAL, a ſuppoſition.

SUPPO'SABLENESS (of *ſuppoſer*, F. *ſuppoſitum*, L.) capableneſs of being ſuppoſed.

SUPPOSI'TION (in *Muſick*) is the uſing two ſucceſſive notes of the ſame value, as to time, the one of which, being a diſcord, ſuppoſes the other a concord.

SUPPOSITITIOUSNESS (of *ſuppoſititius*, L.) counterfeitneſs.

SUPPRES'SION (in the *Cuſtoms*) the extinction or annihilation of an office, right, rent, *&c.*

SUPPRESSION (with *Gram.*) any omiſſion of certain words in a ſentence, which yet are neceſſary to a full and perfect conſtruction.

SUPPURATIVENESS (ſpoken of *Swellings*) a ripening quality.

SUPRALAPSARY (of *ſupra* and *lapſus*, L. the fall of *Adam*) one who holds that God has reſolved, by an eternal decree, to ſave ſome and damn others, without regard to the good or evil works of men.

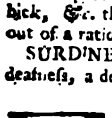
SUPREME'NESS (*ſuprematus*, L. *ſuprematie*, F.) the greateſt height, utmoſtneſs.

SURCHAR'GED (*ſurchargé*, F.) overcharged.

SUR ANCRE'E (in *Heraldry*) is a croſs *ſur ancrée*, *i. e.* double anchored, is a croſs with double anchored-ſlukes at each end, as in the eſcutcheon.

SURD *Root*, a root whether ſquare, cubick, *&c.* that cannot be extracted perfectly out of a rational number.

SURDINESS (*ſurditas*, L. *ſurdité*, F.) deafneſs, a defect of hearing.



SURMONTE' (in *Heraldry*) is a chief that has another very ſmall chief over it of a colour or metal, and therefore is ſaid to be ſurmounted, as having another over it; ſee the eſcutcheon.

SURMONTE', is alſo uſed for bearing of one ordinary upon another, as in the figure, a pile ſurmounted of a chevron.

SUR'FACE (q. d. *ſuperfacies*, L. *i. e.* upon the face) the bare outſide of a body, which conſider'd by itſelf, is a quantity extended in length and breadth without thickneſs, and is the ſame as *ſuperficies*.

SUR'NAME, a name added to the proper or baptiſmal name, to denominate a perſon of ſuch a family.

SURPRI'SINGNESS (of *ſurpriſe*, F.) the ſurpriſing nature, quality, *&c.*

SURRENDRY (*ſurrendre*, *obſol.* F.) a delivering up.

SURROY'AL (with *Sportſmen*) the broad top of a ſtag's horn, with the branches or ſmall horns ſhooting out of it.

SUR'SENGLE, a long upper girth to come over a pad or ſaddle, eſpecially ſuch as are uſed by carriers to faſten their packs on their horſes.

SURSOLI'D *Place* (in *Conick Sections*) is when the point is within the circumference of a curve of an higher gender than the *Conick Sections*.

SURVEY'ORSHIP (of *ſurveoir*, *obſol.* F.) the office of a ſurveyor.

SUSCIPI'ENCY (of *ſuſcipiens*, L.) capableneſs of receiving.

SUSPE'NSION (with *Rhet.*) is when the orator begins a diſcourſe in ſuch a manner, that the auditor does not know what he would ſay, and is rendred attentive, by expecting ſomething that is great. The apoſtle *Paul* gives a good example of this figure: *The Eye hath not ſeen, the Ear hath not heard, neither hath it entred into the Heart of Man, to conceive what God hath prepared for them that love him.*

SUSPE'NSION *ab officio*, is that whereby a miniſter is, for a time, declared unfit to execute the office of a miniſter.

SUSPENSION *a beneficio*, is when a miniſter, for a time, is deprived of the profits of his benefice.

SUSPENSION *of Arms* (in *War*) is a ſhort truce the contending parties agree on, for the burying the dead, the waiting for ſuccours, or their maſters orders, *&c.*

SUSPE'NSION (in *Mechanicks*) as the points of ſuſpenſion in a balance, are thoſe points in the axis or beam whereon the weights are apply'd, or from which they are ſuſpended.

SUSTAIN'ABLE (of *ſuſtinere*, L.) that may be upheld, *&c.*

SUSTENTA'TION (of *ſoutenir*, F. of *ſuſtinere*, L.) maintenance, ſubſiſtence.

SUI'TABLE, agreeable to or with.

SUI'TABLENESS, agreeableneſs to another thing.

Conſervative SUTURE (in *Surgery*) a kind of ſuture anciently practiſed, whereby the lips of large wounds, where there was a loſs of ſubſtance, were hinder'd from receding too far.

Intertwiſted SUTURE (in *Surgery*) a ſuture

ture wherein the needles are left ſticking in the wound with a thread wound round them.

Dry SUTURE (with *Surgeons*) is a ſuture made with ſmall pieces of leather, or linnen indented like the teeth of a ſaw, ſo that the teeth may fall one within another, the whole row being cloſed, being firſt ſpread with ſome proper plaiſter to make it ſtick.

Incarnative SUTURE (in *Surgery*) is ſo named, becauſe it rejoins the edges of a wound and keeps them cloſe together, by means of a thread run acroſs them with a needle, which cauſes them to grow together and incarnate.

Reſtrictive SU'TURES (in *Surgery*) were formerly uſed to ſtop the flux of blood in large wounds, where any conſiderable veſſels were cut.

SWA'LING } (of Spelan, *Sax.*) waſt-
SWEAL'ING } ing or blaring away, as a candle.

A SWAL'LOW (Spaleqe, *Sax.*) a bird. The notion of its being unfortunate to kill ſwallows ſeems to owe its original to the *Romans* ſuperſtition, who had appropriated theſe birds to their *Penates*, or houſhold gods, and therefore would not injure them; and alſo becauſe ſwallows are the meſſengers of the ſpring, upon which account the *Rhodians* had a ſolemn ſong to welcome in the ſwallows.

A SWAL'LOW (*Hierog'yph.*) ſignifies juſtice and equity, becauſe it is ſaid to diſtribute its meat equally to all its young ones.

SWAMP'INESS, boggineſs, marſhineſs.

A SWAN (*Hieroglyph.*) repreſented an old muſician, becauſe it is ſaid of this bird, that, when it is at the eve of its death, it takes its farewel of the world by ſinging melodious tunes.

A SWAN is alſo accounted a ſymbol of a hypocrite, becauſe as they have fine wings and cannot fly, ſo they have feathers white to perfection, yet there fleſh is black; ſo hypocrites appearing outwardly very virtuous, yet are inwardly very wicked.

SWAN'NIMOTE (of Spang, a ſwan, and gemote, *Sax.* an aſſembly) a court held about foreſt affairs, three times a year, before the verdurers as judges.

A SWAP, an exchanging, a trucking, or bartering.

SWARF-*Money*, the payment of an halfpenny yearly to the lord of the manor of *Lodebrook*, in the county of *Warwick*, which was to be performed in the following manner. The perſon muſt go before the riſing of the ſun, and walk three times about the croſs, and ſay, the *Swarf-Money*; and then take a witneſs, and lay it in the hole, but muſt look well to it that his witneſs do not deceive him, for if he makes not proof of the payment, he forfeits thirty ſhillings and a white bull.

SWEAT'ING (of Sqezan, *Sax.*) perſpiring through the pores.

SWEATING *Sickneſs*, a kind of plague, with which *England* was viſited in the year 1551, which proved very fatal to great numbers of people.

It ſeemed to be a peſtilent fever, but not ſeated in the veins or humours, there not appearing any carbuncle, purple, or livid ſpot, nor any thing of the like nature.

This diſtemper firſt began to appear in *Shrewſbury* about the middle of *April*, but continued to ſpread itſelf all over the kingdom till *October*. It was but of ſhort continuance to thoſe who were ſeized with it; for if any took cold with it, he died in about three hours, and if they ſlept, as they were generally inclined to do, they died in about ſix hours; and the reſt generally either died or recovered in about nine or ten hours at moſt.

That which was very remarkable in this diſtemper was, that the young, ſtrongeſt and apparently moſt healthly were ſeized with it, ſo that very few very young or very aged perſons were afflicted with it, and what was more particular was, that no foreigners, tho' converſant in the moſt infected places, were ſeized with it; and alſo, that the *Engliſh* in foreign countries were ſeized with it, at the ſame time that their native country was infected at home.

SWEEP, a ſemicircle or oval line, made by the motion of the hand, compaſſes, or any other vibration.

SWEEP-*Stake*, one who ſweeps or takes up the money at play.

SWEET (Speze, *Sax. ſoet* in Dutch) 1. Pleaſing to any ſenſe. 2. Luſcious to the taſte. 3. Fragrant to the ſmell. 4. Melodious to the ear.

SWEET. 1. Sweetneſs; ſomething pleaſing.

What ſoſter ſounds are theſe ſalute the ear,
From the large circle of the hemiſphere,
As if the center of all *ſweets* met here!
Ben Johnſon.

Hail! wedded love,
Perpetual fountain of domeſtick *ſweets!*
Milton.

Taught to live
The eaſieſt way, nor with perplexing thoughts
To interrupt the *ſweet* of life.
Milt. Par. Loſt.

2. A perfume.

As in perfumes.
'Tis hard to ſay what ſcent is uppermoſt;
Nor this part muſk or civet can we call,
Or amber, but a rich reſult of all:
So ſhe was all a *ſweet.* *Dryden.*

Flowers
Innumerable, by the ſoft ſouth-weſt
Open'd, and gather'd by religious hands,
Rebound their *ſweets* from th' odoriferous pavement. *Prior.*

SWIFT *of Courſe* (with *Aſtron.*) is when a planet moves in twenty four hours more than its uſual motion.

SWIFT'NESS *of the Sun* (*Hieroglyph.*) was repreſented by the *Egyptians*, by a round *Diſcus* in the hand of their god *Oſiris*.

To SWIG (Swigan, *Sax.*) to drink large draughts.

SWIM'MING-*Bladder*, a veſicle of air incloſed in the bodies of fiſhes, by means whereof they are enabled to ſuſtain themſelves at any depth of water.

SWING'ING (Swengan, *Sax.*) vibrating to and fro.

SWIN'GING (of Swingan, *Sax.*) huge, exceeding great.

SWI'NISH (of Sqinlic of Squin, *Sax.*) ſlovenly, alſo booriſh in manners.

SWOLN (of Sqelzan, *Sax. ſwellen*, Dut.) ſwelled.

SWOON'ING (of ayqunian, *Sax.*) fainting away, wherein the patient loſes all his ſtrength and underſtanding.

A SWORD's *Man* (Sqeopd-man, *Sax.*) a fencer.

SY'CAMIN } (*ſycamina*, *ſycamorus*, L.
SY'CAMORE } of συκόμορος, συκὴ, a fig, and μορέα, Gr. a mulberry) a great tree like a fig tree, that may be called the mulberry fig-tree.

SY'DEROUS (*ſydereſus*, L.) planet-ſtruck.

SYLLABI'CALLY (of συλλαβικὸς, Gr.) by ſyllables.

Corditional SYLLOGISMS (among *Rhet.*) do not all conſiſt of propoſitions that are conjunctive or compounded; but are thoſe whoſe *Major* is ſo compounded, that it includes all the concluſion. They are reducible to three kinds, *Conjunctive*, *Disjunctive* and *Copulative*.

Conjunctive SYLLOGISMS (in *Log.*) are thoſe, the *Major* of which is a conditional propoſition, containing all the concluſion; as,

If there is a God, he ought to be loved.
There is a God;
Therefore he muſt be loved.

Copulative SYLLOGISMS, are ſuch, in which a negative propoſition is taken; part of which is afterwards laid down as a truth to take off the other part; as, *A Man cannot be, at the ſame time, a Servant of God, and a Worſhipper of Money*;

A Miſer is a worſhipper of Money;
Therefore a Miſer is no ſervant of God.

Disjunctive SYLLOGISMS, are ſuch, the firſt propoſition of which is disjunctive; that it, whoſe parts are joined or rather disjoined by *or*; as,

Thoſe who killed Cæſar *are Parricides, or Defenders of Liberty.*
Now they are not Parricides;
Therefore they are Defenders of Liberty.

SYLPHS, a kind of fairy nymphs, *L.*

SYLVA (among the *Romans*) a game in the *Circus* of *Rome*, wherein an artificial wood was planted and furniſhed with a great number of wild beaſts; which were hunted or courſed by the people, but without any arms, they being obliged to take them alive. The emperor *Gordianus* is ſaid to have given a *Sylva*, in which were 200 red and as many fallow deer, 30 wild aſſes, and as many wild horſes, 100 goats, 200 wild goats, 150 wild boars, 100 bulls, 10 elks, and 300 oſtriches.

SYL'VA (in *Poetry*) a poetical piece, compoſed, as it were, at a ſtart, in a kind of rapture and tranſport, without much thought or meditation.

SYLVA'NUS, the god of woods and ſhepherds, and the boundaries of land. Groves were conſecrated to him, and ſolemn feſtivals were held in honour of him; he is deſcribed always in the company of *Pan*, being of little ſtature, with the face of a man, and the legs and feet of a goat, holding a branch of cypreſs in his hand. The notion of this god was introduced, that men might think that there was no place which could be without the preſence of a deity, and that nothing could be done either in the fields or foreſts, but that ſome god muſt behold it, and that the fruit of every thing muſt be increaſed and preſerved by the divine goodneſs. *Pezophrells* ſays, that *Pan*, *Sylvanus*, and *Faunus*, were the ſame deity.

SYLVICO'LIST (*ſylvicola*, L.) a dweller in a wood.

SYLVIFRA'GOUS (*ſylvifragus*, L.) breaking or deſtroying woods.

SYM'BOL (*ſymbolum*, L. of σύμβολον, Gr.) a badge, ſign, type, mark, emblem, or repreſentation of ſome moral thing by the images or properties of natural things; a myſtical ſentence, a motto or device, as a lion is a ſymbol of courage, and two hands joined or claſped together is a ſymbol of union or fidelity.

SYM'BOLS (with *Medaliſts*) certain marks or attributes peculiar to certain perſons or deities, as a thunder-bolt with the head of an emperor, is a ſymbol of ſovereign authority and power equal to the gods, the trident is the ſymbol of *Neptune*, and a peacock of *Juno*.

SYMBOLI'CALLY (of *ſymbolicus*, of συμβολικὸς, Gr.) emblematically, by ſymbols, emblems, motto's, and devices, *&c.*

SYMBOLOG'RAPHIST (of σύμβολον, and γράφω, Gr. to write) a deſcriber, or one that treats of ſymbols.

SYM'METRY (*ſymmetria*, L. of συμμετρία, of σὺν, with, and μέτρον, Gr. meaſure) a due proportion, or the relation of equality in the height, length and breadth of the parts neceſſary to compoſe a beautiful whole, or an uniformity of the parts in reſpect to the whole.

SYMPATHETI'CALNESS (of συμπαθὴς, Gr.) a ſympathizing quality, or the nature of ſympathy.

SYM'PATHY (*ſympathia*, L. *ſympathie*, F. συμπάθεια, of σὺν, with, and πάθος, ſuffering,

ſuffering, &c. Gr.) an agreeableneſs of natural qualities, affections, inclinations, humours, temperature, &c. which makes two perſons pleaſed and delighted with each other; a fellow-feeling, compaſſion.

SYMPHO'NIOUS, pertaining to ſymphony, muſical, *Milton.*

SYMPHY'SIS (with a *Medium*) is of three kinds, called *Syneuroſis*, *Syſarcoſis*, and *Synchondroſis*, which ſee.

SYMPHYSIS (without a *Medium*) is where two bones unite and grow together of themſelves, without the intervention of any third thing, as a cartilage, griſtle, &c.

SYMPO'SIAC (of συμπόσιον, Gr. a banquet) an entertainment or converſation of philoſophers at a banquet.

SYMPTOMA'TICAL (in *Phyſick*) a term frequently uſed to denote the difference between the primary and ſecondary cauſes in diſeaſes.

SYMPTOMATI'CALNESS (*ſymptomaticus*, L. συμπτωματικὸς, Gr.) the being attended with ſymptoms.

SYNCATEGOREMATI'CALLY (συγκατηγορηματικῶς, Gr.) after the manner of a *Syncategorema*, or ſignifying together with.

SYNECHI'DOCHE (with *Logicians*) is when the *Genus* is put for the *Species*, i. e. the matter of which a thing is made for the thing itſelf, as *Iron* for a *Sword*, or, on the contrary, a *Sword* for *Iron*.

SYNO'CHA (συνοχὼ, of συνοχὴ, to ſupport or hold up, or συνέχω, Gr. to continue) from the former is uſed by ſome for an intermitting fever, and the latter for a continued one.

SYN'OD (with *Aſtron*.) a conjunction or concourſe of two ſtars or planets in the ſame optical place of the Heavens.

SYNODI'CALLY (of *ſynodicus*, L. of συνοδικὸς, Gr.) by a ſynod, or according to the appointment of a ſynod.

SYNOESI'A, a feſtival celebrated at *Athens*, in commemoration of *Theſeus*'s having united the petty communities of *Aſia*.

SYNON'YMOUSNESS (of *ſynonymus*, L. of συνωνυμὸς, Gr.) the having divers words of the ſame ſignification.

SYNTACTICALLY (*ſyntaxis*, L. of σύνταξις, Gr.) according to the rules of *Syntax*.

SYN'THESIS (in *Pharmacy*) the compoſition or putting of ſeveral things together, as the making a compound medicine of ſeveral ſimple ingredients.

SYNTHESIS (with *Logicians*) is the method of convincing others of a truth already found out.

SYNU'SIASTS, a ſect of Hereticks, who maintained that there was but one ſingle nature, and one ſingle ſubſtance, in *Jeſus Chriſt*.

SYNYMENI'SIS (of σὺν, with, and ὑμὴν, Gr. a membrane) the connection of bones by a membrane, as in the ſkull of an infant.

SY'PHON. See *Siphon*.

SYRO'NES (in *Phyſick*) wheals; alſo worms; a ſort of worms that breed in the ſkin.

SYSTEM (*ſyſtema*, L. of σύστημα, of συνίστημι, Gr. to put or connect together) in the general is a regular or orderly collection or compoſition of many things together, or it is an aſſemblage or chain of principles, the ſeveral parts whereof are bound together, or follow and depend on each other.

SYSTEM *of the World* (with *Aſtron.*) an hypotheſis or ſuppoſition of a certain order and arrangement of the ſeveral parts of the univerſe; whereby they explain all the phænomena or appearances of the heavenly bodies, their motions, changes, &c. the moſt celebrated are the *Copernican*, the *Ptolemaick*, and *Tychonick*.

SYSTEM (in *Poetry*) is a certain hypotheſis from which the poet is never to recede: as, for example, when he has made his choice either in Chriſtianity or the fables of the Heathens, he muſt always diſtinguiſh between the two; and never mix ſuch different ideas in the ſame poem.

Concinnous SYSTEMS (in *Muſick*) are thoſe which conſiſt of ſuch parts as are fit for muſick, and thoſe parts placed in ſuch an order between the extremes, as that the ſucceſſion of ſounds from one extreme to the other may have a good effect.

Inconcinnous SYSTEMS (in *Muſick*) are thoſe where the ſimple intervals are inconcinnous or badly diſpoſed betwixt the extremes.

SYZY'GIA (in *Gram.*) the coupling or clapping of different feet together in verſe, either *Greek* or *Latin*.

T

T t, *Roman*; *T t*, Italick; 𝔗 𝔱, *Engliſh*; Τ τ, *Saxon*; Τ τ, *Greek*, are the 19th letter in order of the alphabet; and ט, the 9th, and ת, the 22d of the *Hebrew*.

T with an *i* generally ſounds like *ſi* before a vowel, as in *Action*, *Creation*, *Inclination*; but *Acceſſion*, *Diviſion*, *Admiſſion*, &c. muſt not be written with *ti*, nor any word that is not written with a *t* in *Latin*.

T, is the mark of a branding iron, made uſe of for branding any malefactor found guilty of manſlaughter, bigamy, &c.

T (among the *Ancients*) was uſed as a numeral letter, ſignifying 160.

T̄, with a daſh at top, ſignified 160000.

T (in *Muſick Books*) is uſed to denote the tenor.

TAB'BYING, is the paſſing a ſort of ſilk or ſtuff under the calender, to make a repreſentation of waves on it.

TABELLA, TABLET'TE } (in *Pharmacy*) a ſolid electuary or compoſition of

TAL'LOW-CHANDLERS, were incorporated *Anno* 1461, and by several kings afterwards confirmed. They consist of a master, 4 wardens, about 40 assistants, and 148 liverymen, *&c.* The livery fine is 15 *l.* 8 *s.* Their armorial ensigns are, Party per fess *Azure* and *Argent*, a pale counterchanged; on every piece of the first, a turtle dove of the second; with each an olive branch in its mouth *Or*. Their hall is on *Dowgate-Hill*.

TALLOW-*Tree*, a certain tree which produces a sort of unctuous juice, of which candles are made.

TALLOW'ISH, greasy, or of the nature of tallow.

To TAL'LY, to answer exactly as one tally does to another, or the tally to the stock; also to mark or score upon a tally.

TAL'MUD (תלמוד of למד *Heb.* he learned) the Talmud contains the body of the doctrine of the religion and of the morality of the *Jews*. They have two works that bear this name; the first is called the Talmud of *Jerusalem*, and the other the Talmud of *Babylon*.

The first was compiled by Rabbi *Johannan*, who presided in the academy of *Palestine* for fourscore years, and who finished it, as they say, the 230th year after the ruin of the temple, for the use of the *Jews* that dwelt in *Judea*. This Talmud is of an older date; but is shorter and more obscure than that of *Babylon*.

It is composed of two parts, the *Mishna* and the *Gemara*. The *Mishna* is the work of Rabbi *Judah*, surnamed the holy, who compiled it about the year 120 after the destruction of the temple of *Jerusalem* by the *Romans*, and the year 190 of the vulgar *Æra*.

The *Mishna* signifies the second law, and is a collection of all the traditions of the *Jewish* doctors, which *Judah* gathered into one body, for fear they should be lost and come into oblivion, because of the dispersion of the *Israelites*, and the interruption of their schools.

About an hundred years after Rabbi *Johannan* composed the *Gemara*, which is as much as to say completion or perfection, to compleat and finish the *Mishna* of Rabbi *Judah* the holy. And these two works together make up the body of the Talmud.

The Talmud of *Babylon* is also composed of the *Mishna* of *Judah* the holy, and of the *Gemara* composed by Rabbi *Asa*, who lived at *Babylon* about 100 hundred years after Rabbi *Johannan*. The *Jews* rather make use of this than that of *Jerusalem*, because it is clearer and more extensive.

It abounds with a multitude of fables and ridiculous stories. Yet they even prefer the authority of the Talmud to that of the scriptures, and compare the bible to water, the *Mishna* to wine, and the *Gemara* to *Hypocras*.

They believe the traditions and explications of this book are derived from God himself, that *Moses* revealed them to *Aaron*, to his sons, and to the elders of *Israel*, that these communicated them to the prophets, and the prophets transmitted them to the members of the great synagogue, who passed them from hand to hand, till they came to the great doctors, who reduced them to the form of the *Mishna* and *Gemara*.

TALON' (with *Architects*) is a small member made of square fillets, and a little *Cymatium*: it is different from an *Astragal*, the latter being a round member; whereas the *Talon* consists of two portions of a circle, one on the outside and the other within.

A Reversed TALON, is a talon with the concave part uppermost.

TAL'ONS (prob. of *talon*, F.) the claws of a bird of prey.

TAL'PA (with *Surgeons*) a swelling that is soft and pretty large, usually arising in the head and face, which takes its name from its preying upon the scull under the skin, as a mole creeps under the ground.

TAL'PES (in *Chirurgery*) tumours on the head, commonly the consequence of the venereal disease. They raise the skin from the *Pericranium*, and generally indicate the foulness of the bone underneath.

TA'LUS (in *Anat.*) a bone of the heel with a convex head.

TALUS (in *Architect.*) is the sensible inclination or slope of a work; as of the outside of a wall, when its thickness is diminished by degrees, as it rises in height, to make it firmer.

TALUS (in *Fortif.*) is the slope given to the rampart or wall, that it may stand the faster, *L*.

TALUS *superior*, of a parapet, is the slope on the top of the parapet, that allows the soldiers to defend the covert way with small shot, which they could not do were it level.

TAM'BAC } a mixture of gold and
TAM'BAQUA } copper, which the *Siamese* account more beautiful, and set a greater value on, than on gold itself.

TAMBOUR' (in *Architect.*) a term used of the Corinthian and Compositt capitals, of a member that bears some resemblance to a drum: also a little box of timber-work, covered with a cieling, within side the porch of some churches, to keep out the wind, by folding doors.

TAMBOUR' (in *Masonry*) a round stone or course of stones, several whereof form a section of the shaft of a column, not so high as a diameter.

TAME'ABLE, that may be tamed.

TAME'LY

TAME'LY (ꝥamelice, *Sax.*) after a gentle manner.

TAM'MUS, a *Pagan* deity, thought to be the ſame as *Adonis*, Rab. *Dav. Kimchi* ſays, that *Tammus* was an idol of braſs, whoſe eyes the *Pagans* us'd to fill with lead; then making a fire in the hollow part of the idol, the lead would melt, and the image ſeem to ſhed tears.

Other *Rabbins* think, that *Tammus* was an idolatrous prophet, who had made an image of the ſun, all of gold, which was ſuſpended between Heaven and earth; and that the king of *Babylon*, having put this prophet to death, all the idols of the country aſſembled themſelves together to bewail his death, before the ſaid image of the ſun; which gave occaſion to the obſervation of a feaſt, which was kept at the beginning of the month *Tammuz*, on which they lamented the death of a prophet of this name.

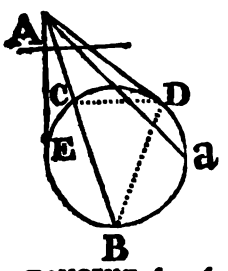
St. *Jerome* has rendred *Tammus* by *Adonis*, and there is great probability that this is the true ſignification of it; the name ſignifies *abſtruſe* or *concealed*. Now nothing can agree better with *Adonis* than the epithet *Secret* or *Hidden*, whether we conſider that ſecreſy and obſcurity, in which his myſteries were involv'd, or the condition in which he was repreſented during his feſtival.

He was put into a coffin, and lamented over, as if dead. *Moſes* in ſome places calls him *the dead* by way of deriſion. Laſtly, the circumſtance of women bewailing *Tammus*, has determined the greateſt part of commentators to explain the paſſages in Ezek. 15, 16. by the feaſts of *Adonis*.

TAN'NED (of ꝥezannian, *Sax.*) made leather, as ſkins or hides, being conſolidated and hardened by tanning.

TAN'GENT (of a *Curve*) is a right line drawn ſo as to touch it, but if continued, will not cut it.

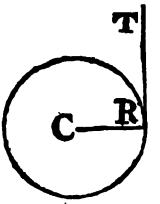
TANGENT (in *Geometry*) a right line which touches a circle, *i. e.* that meets it in ſuch a manner, that it infinitely produced, it would never cut the ſame, *i. e.* never come within the circle: thus the line A B is the tangent to the circle in D.



TANGENT *of an Arch* (in *Trigonometry*) is a right line raiſed perpendicularly on the extreme of the diameter, and continued to a point, where it is cut by a ſecant, *i. e.* by a line drawn from the center, through the extremity of the arch, whereof it is a tangent.

Artificial TANGENTS, are the logarithms of the tangents of arches.

Line of TANGENTS, a line uſually placed on the *Sector* and *Gunter's* ſcale.



TANGENT *of a Circle* (in *Geometry*) is a right line, as T R drawn without the circle, perpendicular to ſome radius, as C R, and which touches the circle but in one point.

TAN'GIBLENESS (of *tangibilis*, L. and *neſs*) capableneſs of being touched, or felt by the touch.

TAN'TALUS (according to the *Poets*) was the ſon of *Jupiter* and *Plota* the nymph, and grandfather to *Agamemnon* and *Menelaus*, who on a time entertaining the gods at a banquet, to make an experiment of their divinity, killed, dreſſed, and ſerv'd up his ſon *Pelops* at table; but the gods, diſcovering the fact, ſo abhorred it, that, for the loathſome banquet he made them, they made him as diſagreeable an one: For they ſet him in water up to the chin, and apples bobbed him on the lips; but he could neither ſtoop down to the one to quench his thirſt, nor reach up to the apples to ſatisfy his hungry appetite, the water ſinking lower, and the apples riſing higher. As for his ſon *Pelops*, *Jupiter* ſent *Mercury* to Hell to fetch his ſoul from thence, and reſtored him all his limbs, putting them together in their right places, and reſtored him to life again. And whereas *Ceres* had eaten up his ſhoulder, *Jupiter* made him one of ivory, which had the virtue of healing all manner of diſeaſes.

TAPEI'NOSIS (ταπείνωσις, Gr. humiliation) a figure in rhetorick, when the orator ſpeaks leſs than the truth.

TAP'PING (in *Chirurgery*) an operation in which any of the *Venters* are pierced, to let out matter, as in a dropſy.

TAPSUS (with *Botaniſts*) the herb white Mullein, *L.*

TARAN'TULS (ſo named of *Tarentum* in *Apulia*) a venemous aſh-coloured ſpider, ſpeckled with a little white and black, or red and green ſpots, about the ſize of an acorn, and having eight feet, and as many eyes; it is hairy, and from its mouth proceed two ſorts of horns or trunks, with exceeding ſharp tops, thro' which it conveys its poiſon, whoſe bite is of ſuch a nature, that it is to be cured only by muſick.

TARAXIP'PUL (Ταραξιππος, of ταραττω, and ἱππος, a horſe, Gr.) an imaginary deity, adored by the people of *Elis* in *Peloponneſe*. He had an altar placed in the liſt, where their chariot horſes were kept; and hence proceeded that worſhip. There was near the end of this encloſure or place rail'd in a liſt of a conſiderable breadth, fixed to the ground, in the form of a ſemi-circle, of

a lively bright colour, that it might be conſpicuous to the courſers (*i. e.* the racers) in their greateſt ſpeed, and ſo turn back again: it often happened, that when the horſes came up to the place, they either ſtartled at the ſight, or the drivers out of great haſte turned them ſhort, and made them throw the coachman out of the box, and break the chariot.

The ſuperſtitious *Grecians*, not knowing what to attribute this to, imagined, that there was ſome deity that would be worſhipped, and called him *Taraxippus*, or the terror of horſes.

TARDA'TION, a loitering, lingering, *&c.*

TARDIL'OQUENCE (*tardiloquentia*, L.) ſlowneſs of ſpeech.

TARDILO'QUIOUS (*tardiloquus*, L.) ſlow of ſpeech.

TAR'DINESS (of *tarditas*, L. ſlowneſs) ſlackneſs in buſineſs; alſo guiltineſs of a fault.

TARDY (*tardus*, L. *tardif.* F.) 1. Slow, not ſwift.

Nor ſhould their age by years be told,
Whoſe ſouls, more ſwift than motion, climb,
And check the *tardy* flight of time.
Sandy's Paraphraſe.

2. Sluggiſh, unwilling to action or motion.

Behold that navy which a while before
Provok'd the *tardy* Engliſh cloſe to fight;
Now draw their beaten veſſels cloſe to ſhore,
As larks lie dar'd to ſhun the hobbies flight.
Dryden.

When certain to o'ercome, inclin'd to ſave,
Tardy to vengeance, and with mercy brave.
Prior.

3. Dilatory, late, tedious.

Death he as oft accus'd
Of *tardy* execution, ſince denounc'd
The day of his offence.
Milt. Par. Loſt b. x.

The *tardy* plants in our cold orchards plac'd,
Reſerve their fruit for the next age's taſte:
There a ſmall grain in ſome few months will be
A firm, a lofty, and a ſpacious tree.
Waller.

Tardy of aid, unſeal thy heavy eyes,
Awake, and with the dawning day ariſe.
Dryden.

TAR'GUM (תרעם *Chald.*) a paraphraſe, or rather comment or explication of the Old Teſtament in the *Chaldee* tongue, for the uſe of the *Jews* after the *Babyloniſh* captivity, to whom the *Chaldee* tongue became familiar and more known than the *Hebrew* itſelf. So that when the *Hebrew* text was named in the ſynagogue or temple, they generally added to it an explication in the *Chaldee* tongue.

The Targum of *Onkelos* is a *Chaldee* paraphraſe, upon only the books of *Moſes*, and his ſtyle approaches more nearly to the purity of the *Chaldee*, as it is found in *Daniel* and *Ezra*. He is ſomething more modern than *Jonathan*.

The Targum of *Jonathan*, ſon of *Uzziel*, who lived about 30 years before our Saviour's time, is upon the greater and leſſer prophets, his ſtyle is pure enough, and approaches pretty near to the *Chaldee* of *Onkelos*.

The Targum of *Joſeph* the blind, is upon the *Hierographa*. This author is much more modern and leſs eſteemed than thoſe before mentioned. He has written upon the *Pſalms*, *Job*, the *Proverbs*, *Canticles*, *Eccleſiaſtes*, *Ruth* and *Eſther*. His ſtyle is a very corrupt *Chaldee*, with a great mixture of words from foreign languages.

The Targum of *Jeruſalem*, is only upon the *Pentateuch*, nor is that intire and perfect.

TAR'IFF (with *Arithmeticians*) a proportional table contrived for the ſpeedy reſolving of queſtions in the rule of fellowſhip, when the ſtocks, loſſes, and gains are very numerous: alſo a table framed to ſhew at firſt ſight, any multiple or diviſor, taken any number of times under ten, for the more eaſy and ſpeedy diviſion of a large ſum.

TAR'RYING (prob. of *tardare*, Ital. or *tacio*, Brit.) loitering or lagging, abiding or continuing.

TAR'TAR (*tartarum*, L. *tartre*, F.) a kind of ſalt, is expreſs'd in chymical writers by this character ♉

TARTAR *Emetick* ♆ (with *Chymiſts*) is cream or cryſtal of tartar, mixed with a fourth part of *Crocus Metallorum*; and this mixture boiled for eight or nine hours in a ſufficient quantity of water, in an earthen veſſel, and ſtrained thro' a woollen cloth, which having been gently evaporated to the quantity of one half, and ſet to cool, will ſtrike into chryſtals.

TARTAR *ſoluble* (with *Chymiſts*) a kind of ſalt, prepared by boiling a pound of cream of tartar, and half a pound of fixed ſalt of tartar in three quarts of water, for the ſpace of half an hour, in an earthen unglaz'd veſſel, and ſtraining it when it is cold, and evaporating the moiſture; which when done, the ſalt will remain at the bottom.

TARTAR *Vitriolate* (with *Chymiſts*) is prepared by pouring ſpirit of vitriol on oil of tartar *per deliquium*; and after the effervelcence or bubbling is over, by ſetting the glaſs in ſand, and drawing out the vapours with a gentle heat, till a very white ſalt remains at the bottom.

TARTA'REOUS (*tartareus*, L.) of or pertaining to tartar, *i. e.* deep place in hell; alſo helliſh.

TARTA'ROUSNESS (of *tartarus*, L. and *neſs*) a tartareous quality.

TAR'TARUM } (τάρταρος, of τὸ τα-
TAR'TARUS } ράττω, Gr. to trouble or confound) becauſe there all things are full of

Thou haſt a grim appearance, and thy face
Bears a command in't; though thy *tackle*'s torn,
Thou ſhew'ſt a noble veſſel. *Shakeſ. Coriol.*

A ſtately ſhip
With all her bravery on, and *tackle* trim,
Sails fill'd, and ſtreamers waving,
Courted by all the winds that hold them play. *Milton.*

Winding TACKLE (in a *Ship*) a tackle ſerves as pendant, with a great double block and the ſhivers in each, in order to hoiſe in goods.

TACTIL'ITY (of *tactilis*, L.) capableneſs of being touched.

To TAG (of *attacher*, F. to bind, *&c.*) to fix tags or points to laces.

TAG-RAG, a pitiful, ragged fellow, *&c.*

A TAG'GE, a ſheep of a year old.

TAIL (with *Anat.*) that tendon of a muſcle which is fixed to the immoveable part, is called the head.

TAIL (with *Botan.*) the pedicle of a plant.

Dove-TAIL (with *Joiners*, &c.) one of the ſtrongeſt manners of joining, by letting one piece of wood into another, cut in theſe forms, as by letting A into B.

Peacock's TAIL, a term applied to all circular compartments, which go enlarging from the center to the circumference, in imitating the feathers of a *Peacock's-Tail*.

Dragon's TAIL (in *Aſtronomy*) the deſcending node of a planet.

Swallow-TAIL, the ſame as *Dove-Tail*.

TAILS of lions are borne in coat-armour, who are ſaid to have very great ſtrength in them, and to ſlap them about their back and ſides when they are in anger, and alſo to ſweep the ground with them when purſued, to wipe out their footſteps, that they may not be followed by the track.

TAIL'LE (in *Heraldry*) the ſame as *Parti par bend Sinifter*, F.

TAIL'LE *Douce*, a term in painting, which, Mr. *Evelyn* ſays, ſignifies the art of ſculpture, or calcography itſelf; whether done with the burin or graver, or with *Aqua Fortis*, which is called etching.

TAIL'LE (in *Muſick*) the ſame as tenor.

TAIL'LIOR (in *Architecture*) is the flat, ſquare ſtone on the capital of a pillar.

TALAPOINS (at *Siam*; *Indian* doctors or prieſts, who go barefoot, eat but once a day, live an exemplary, life, and very zealouſly exclaim againſt thoſe that worſhip the devil; but they are but little regarded. Theſe *Talapoins* have no averſion for ſuch as turn *Chriſtians*, if they do live agreeable to their profeſſion; it being their belief, that living a good life will render perſons under any perſuaſion ſafe.

TALAS'SUS, TALAS'SIUS, TALAS'SIO } (with the *Romans*) a deity ſuppoſed to preſide over marriages, as *Hymenæus* with the *Greeks*. He was invoked on the wedding-day, that the nuptials might prove happy.

TAL'BOT (prob. of ταξ, a tail, and buran, *Sax.* above) a dog with his tail turned up, noted for his quick ſcent, finding out the tracks, lodgings and forms of beaſts, and purſuing them with open mouth, and a continual cry, with ſuch eagerneſs, that, if not taken off by the huntſman, he is ſpoiled.

TALE *Bearer* (of talu and beapan, *Sax.*) a tell-tale.

Great TAL'ENT *of Silver* (among the *Romans*) 99 *l.* 6 *s.* 8 *d.* ſterling.

TALENT *the leſſer* (*of Silver*) worth 75 *l.* ſterling.

TALENT *the greater* (*of Gold*) worth 1125 *l.* ſterling.

TA'LION-*Law* (*lex talionis*) a retribution or puniſhment, whereby an evil is returned perfectly like that committed againſt us by another; as *an Eye for an Eye, a Tooth for a Tooth*, &c.

TAL'ISMANS (τελεσμα, Gr. of עלמין *Chald.* an image) certain figures or images, engraven or carved under ſeveral ſuperſtitious obſervations of the characters and diſpoſitions of the heavens, to which ſome aſtrologers, *&c.* attribute wonderful virtues, as calling down the influences of the celeſtial bodies; ſome ſay it is a ſeal, figure, character, or image of a heavenly ſign, conſtellation or planet, engraven on a ſmypathetick ſtone, or on a metal correſponding to the ſtar or planet, in order to receive its influence; they are ſome of them fondly believed to be preſervatives againſt all kinds of evil: Some again are fancied to have miſchievous effects, and that, according as the Taliſman is preſerved or waſted, the perſon whom it repreſents is preſerved or waſted away.

TALK (*talcum*, L.) a ſort of mineral; this, by chymical writers, is expreſſed by this character X.

TAL'LAGE (*Old Rec.*) a certain rate according to which barons and knights were taxed by the king towards the expences of the ſtate, and inferior tenants by their lords on certain occaſions.

TALLA'TIO (in an *Univerſity*) a keeping an accompt, as by tallies, of the battles or deliveries of meat and drink in a college.

TAL'LIA, the ſet allowance in meat and drink for every canon and prebendary in our old cathedral churches.

TAL-

TAW'ER (of ταφιαν, *Sax.*) a dreſſer of leather, a tanner.

TAWDRINESS (as Dr. *Tho. Henſh.* ſuppoſes, of knots and ribbons bought at a fair, anciently held in the chapel of St. *Audry* or *Etheldred*, ridiculous or flaunting gayneſs.

TAY-BOU (in *Tonquin*, in the *Indies* towards *China*) the name of one of the two great magicians, who makes the people believe that he can ſortel things to come, ſo that when they deſign to marry their children, to buy any land, or undertake any conſiderable buſineſs, they conſult him as an oracle.

He keeps a book filled with the figures of men, beaſts, circles and triangles, and three pieces of braſs, with ſome characters on one ſide only; theſe he puts into three cups, and having ſhaken them, throws them out upon the ground; and if the characters lie uppermoſt, he cries out, that the perſon will be the happieſt perſon in the world; but if on the contrary they lie undermoſt, it is accounted as a very bad omen.

If one or two of the characters lie uppermoſt, then he conſults his book and tells what he thinks; he alſo pretends to know the cauſes of diſtempers, when they that conſult him are ſent to him by the *Tay-Bau*; and pretends to call the ſouls of the dead out of their bodies to which they are troubleſome.

TAY-PHOU-THONY (at *Tonquin*) the name of the other *Magician*, to whom they have recourſe in their ſickneſs; if he ſays the devil is the occaſion of the diſtemper, then he orders them to ſacrifice, offering him a table well furniſhed with rice and meat; which the *Magician* knows how to make uſe of: if after this the ſick does not recover, all the friends and kindred of the ſick perſon, with ſeveral ſoldiers, ſurround the houſe, and diſcharge their muſkets thrice to frighten the evil ſpirit away.

The *Magician* makes the patient (eſpecially if a ſeaman or fiſherman lies ſick) ſometimes fooliſhly believe that he is troubled by the god of water, then he orders that tapeſtries be ſpread and huts built, and good tables kept for three days, at certain diſtances from the ſick man's houſe to the next river, to induce this dæmon to retire, and ſee him ſafe into his dominions again.

But the better to know the cauſe of theſe diſtempers, this *Magician* ſends them very often to the *Tay Bau*, who anſwers, that they are the ſouls of the dead that cauſe the ſickneſs, and promiſes that he will uſe his art to draw off theſe troubleſome ghoſts to himſelf, and make them paſs into his own body (for they believe the tranſmigration of ſouls) and when he catches that ghoſt that did the miſchief, he ſhuts it up in a bottle of water, until the perſon is cured: if the perſon recovers, the *Magician* breaks the bottle, and ſets the ghoſt at liberty to go whither it will. And if the perſon dies, after the *Magician* has enjoined the ghoſt to do no more harm, he ſends it away.

TAYL (in *Heraldry*) is commonly uſed for the tail of an hart; but thoſe of other creatures have peculiar and diſtinct names for them.

TECH'NICAL *Words*, terms of art.

TECHNICAL *Verſes*, are ſuch as include the ſubſtance or particular parts of an art or ſcience, or contain the rules and precepts of them; ſo digeſted, for the help of the memory.

TECH'NICALLY (of *technicus*, L. of τεχνικός, Gr.) after the manner of technology.

TECH'INESS (prob. of *toucher*, F. to touch, *q. d.* touchineſs) captiouſneſs, aptneſs to be offended, frowardneſs, peeviſhneſs.

TECTON'ICK *Nature* (*natura tectonica*, L. of τεκτονικὴ of τεκτονικὸς, Gr. the art of building) formative nature.

TEDIF'ERA DEA (*i. e.* the torch-bearing goddeſs) a name given to *Ceres* (the goddeſs of bread corn) by the poets, on account of her ſeeking her daughter *Proſerpina* with a torch; and thence they ſacrificed to her in the night with torches burning. Some are of opinion, that by *Ceres* is meant the earth, and that by *Proſerpina* is meant corn, which had like to have been buried in the dark bowels of the ſoil; but that in the night time, when the ſun is under ground, the blade of corn ſhoots out faſt, which is the meaning of *Ceres*'s torch that night, when ſhe found her daughter.

TEDIOUS (*tediux*, F. *tedium*, L.) 1. Wearifome by continuance, troubleſome, irkſome.

That I be not further *tedious* unto thee, hear us of thy clemency a few words.
Acts, xxiv. 4.

The one intenſe, the other ſtill remiſs,
Cannot well ſuit with either, but ſoon prove *Tedious* alike. *Milton.*

Pity only on freſh objects ſtays,
But with the *tedious* ſight of woes decays.
Dryden.

2. Wearifome by prolixity.

They unto whom we ſhall ſeem *tedious* are in no wiſe injured by us, becauſe it is in their own hands to ſpare that labour which they are not willing to endure. *Hooker*, b. 1.

3. Slow.

Chief maſtery to diſſect
With long and *tedious* havock fabled knight.
Milton.

TEDIOUSLY, in ſuch a manner as to weary.

TEDIOUSNESS. 1. Wearifomneſs by continuance.

2. Prolixity, length.

Since

Since brevity's the ſoul of wit,
And *tedious*neſs the limbs and outward flourithes
I will be brief. *Shakeſp. Hamlet.*

TEEM'FUL, full up to the top.

TEEM'ING (of ȝeam, *Sax.* an offspring, prob. of τίκτω, Gr. to extend) childing, frequently pregnant, or bearing young; fruitful.

TEETH (ȝoðaȝ, *Sax.*) either of man or beaſt.

TEG'UMENTS *of a human Body* (in *Anat.*) are reckoned five, *viz.* the *Epidermis* or ſcarf ſkin, the *Derma* or true-ſkin, the *Panniculoſus Adipoſus*, the *Membrana Carneoſa*, and the common membrane of the muſcles.

TEINT (in *Painting*) an artificial or compound colour, or the ſeveral colours uſed in a picture, conſidered as more or leſs high or bright, or deep or thin, or weakened, *&c.* to give the proper *Relievo*, or ſoftneſs, or diſtance, *&c.* of ſeveral objects.

TEIRS, the third part of a pipe, or a meaſure of 42 gallons.

TEKU'PHÆ (in the *Jewiſh* chronology) are the times wherein the ſun proceeds from one cardinal point to the next.

A TEL'ESCOPE, with a convex and concave lens, repreſents objects that are at a vaſt diſtance, diſtinct and erect, and magnifies them according to the proportion of the focal diſtance of the convex lens to the focal diſtance of the concave lens.

A TELESCOPE, with two convex lenſes, repreſents objects that are vaſtly diſtant, diſtinct, but inverted, and magnifies them according to the proportion of the focal diſtance of the exterior to the focal diſtance of the interior lens.

Reflecting TELESCOPE, conſiſts of a large tube that is open at the end next to the object, and cloſed at the other, where is placed a metalline *Speculum*, and having a flat oval *Speculum* near the open end, inclined towards the upper part of the tube, where there is a little hole furniſhed with a ſmall, plain, convex eye-glaſs.

TELESCOP'ICAL, of or pertaining to a teleſcope.

TEL'LER (of ȝellan, *Sax.* to tell) one who relates; alſo a teller of money.

TEL'LUS, the goddeſs of the earth. *Tellus* and *Tellumo* were worſhipped one under the notion of the male, and the other of the female, *L.* She was uſually painted in a green mantle.

TEMERA'RIOUSNESS (*temeritas*, L. *temerité*. F.) raſhneſs, unadviſedneſs.

TEMOI'NS (with *Military Men*) pieces of earth left ſtanding as marks or witneſſes in the foſſes of places the workmen are emptying, that they may know exactly how many cubical fathoms of earth have been carried away, in order to pay the workmen their due for it.

TEM'PERAMENT (in *Phyſick*) the natural habitude and conſtitution of the body of man, or the diſpoſition of the animal humours.

TEM'PERAMENT } (in *Muſick*) a rec-
TEM'PERING } tifying or amending the falſe or imperfect concords, by tranſferring to them part of the beauty of the perfect ones.

TEM'PERANCE (*temperantia*, L.) moderation, a reſtraining of our affections and paſſions, *Temperance* is one of the four cardinal virtues, and is by moraliſts ſaid to conſtitute honeſty, or decency and baſhfulneſs. The two ſpecies of it are *Sobriety*, which moderates our eating and drinking; and *Chaſtity*, which ſets bounds to the enjoyment of conjugal love. *Temperance* hath alſo its potential parts, as meekneſs, clemency, modeſty.

TEMPERANCE (with *Divines*) is deſined to be a virtue that conſiſts in an abſtinence from ſenſual pleaſures, which renders the body tame and governable, and ſo ſerviceable to the ſoul, and alſo chearful in the exerciſe of religion; which ſets the mind of man free from the captivity of ſenſe, and eſtabliſhes its dominion over the brutiſh part, ſo that the man lives by faith, and not by ſenſe, and is diſengaged from the world, and the allurements of it.

TEM'PERATENESS (*temperantia*, L. *temperature*, F.) moderation, abſtemiouſneſs in eating and drinking, *&c.* the reſtraint of our affections or paſſions.

To TEM'PEST, to be ſtormy. *Milton.*

A TEM'PLAR (*templier*, F.) a ſtudent in the *Temple*.

TEMPLARS or *Knights Templars*, ſaid to have been inſtituted in the year 1113, by *Hugh* of *Rayennes*, and confirmed by pope *Eugenius*. Their habit was a white cloak or upper garment, with a red croſs on the back, and a ſword girt about them; and thence they were by the common people called *Croſs-Backs*, or crouched backs. Theſe knights at firſt dwelt in part of the building that belonged to the temple in *Jeruſalem*, not far from the ſepulchre of our Saviour, where they charitably entertained ſtrangers and pilgrims, and in their armour led them through the holy land, to view ſuch things as were to be ſeen there, defending them from the infidels. Theſe knights had in all provinces of *Europe* their ſubordinate governors, in which they poſſeſſed no leſs than 16000 lordſhips, a vaſt revenue. Their governor in *England* was ſtiled maſter of the *Temple*; and was ſummoned to parliament; and the temple in *Fleet-ſtreet*, now the houſe of our law-ſtudents in *London*, being their houſe, the miniſter of the *Temple* church ſtill bears the title of maſter of the *Temple*. This order continued for about the ſpace of two hundred years; but at length, being both rich and powerful, and alſo grown vicious, the whole order was aboliſhed by Pope *Clement*

Clement V. in the year 1309, as alſo by the council of *Vienna* in 1312, and their poſſeſſions were given to the knights of St. *John* of *Jeruſalem*, whoſe manſion was near *Smithfield* (now vulgarly called St. *Jones*'s) and other religious orders. The crimes objected againſt them were firſt, their revolting from their profeſſed obedience to the Patriarch of *Jeruſalem*, who was their viſitor. Secondly, their unſpeakable pride. Thirdly, their ſins againſt nature.

TEM'PLE (*templum*, L. ſome derive it of *templando*, or *contemplando*, contemplating; *Varro* of *tuendo*, defending, *Mart.* of τέμνω, *q.* dividing or ſeparating, *Scal.* of τίμιος, *q. d.* a place ſeparated from others on account of religion; but others derive it of Δίμις, juſtice, or the goddeſs of juſtice) a church or cathedral for the performance of divine ſervice. The temples that the heathens built to their gods were very ſtately; for princes and nations employed their riches and ingenious inventions of architecture in building them. In their temples there were generally three altars; the firſt at the entry, where the victims were offered and burnt; the ſecond in the middle; and the third at the end, within an enclоſure. Upon the two laſt, only perfumes and ſweet ſcents were burnt, and there the people eat in their feſtivals to their gods.

In the infancy of the world, neither the true worſhippers of God, nor the idolatrous heathens had any temples, but performed their religious ceremonies ſome on the tops of hills and mountains, and others on large plains; but afterwards choſe retired places; many of them celebrating their myſterious rites in woods, and afterwards in walled places, offering up their prayers and ſacrifices; but left the tops of them open, that they might have a clear view of the Heavens, and did not for ſome time uſe covered buildings.

As to the places where the heathen temples were built, they were different according to their different deities.

The temples of tutelar gods or towns were built on heights, if there were any, the better to protect and defend them on all ſides; the gods who preſided over virtuess' peace and arts, had their places in the beſt parts of the city, to be nigher at hand, to inſpire men with noble thoughts and inclinations for the good of the publick. As for thoſe who preſided over pleaſures, as *Venus*; war, as *Mars* and *Bellona*; over fire, as *Vulcan*; their temples were built out of their towns, to intimate, that they were either hurtful to men, or at leaſt to denote, that they were not to accuſtom themſelves to their uſe.

Neptune's temples were generally upon the ſea coaſts, and thoſe of *Æſculapius*, and the other deities who preſided over phyſick, in the moſt temperate part of the city, and where there was the beſt air, that all together might contribute to the recovery of the ſick ſent thither. Nor muſt it be forgotten that each temple had its particular god or gods, and no other gods but ſuch as temples were conſecrated to, could be worſhipped in them.

TEM'PLERS, a ſect of Chriſtian Hereticks, who lived in *Jeruſalem* in the year 1030, after *Philip Auguſtus*, they being ſo denominated becauſe they frequented the temple very much: they had an image made by exquiſite art, covered with a man's ſkin, and having two ſhining carbuncles inſtead of eyes: to this idol they ſacrificed the bodies of the dead reduced to aſhes, and gave them to be drank by others, to render them more ſtrong and conſtant; thoſe who were born to a templer, wedded to a maid, they roaſted after death, and anointed the image with the droppings, as an evidence of their great zeal; ſome ſuppoſe theſe to have been the ſame with the knights *Templars*; but others oppoſe it.

Tetraſtile TEMPLES, ſuch as had four columns in front, and as many behind.

Amphiproſtyle TEMPLES, ſuch as had columns before and behind, which alſo were *tetraſtyle*.

Proſtile TEMPLES, were ſuch as had columns only on the foreſide.

Diptere TEMPLES, ſuch as had eight rows of columns around, or were *Octaſtyle*, or had eight columns in front.

Periptere TEMPLES, ſuch as had four rows of inſulated columns around, and were *Hexaſtyle*, i. e. as had ſix columns in front.

The temples of *Æthiopia*, are reported to be all hewn out of a firm rock, proportionable in their parts, with gates and windows, and to have been all perfected in 24 years.

TEMPLES, certain jewels, which great ladies anciently wore on their temples and foreheads, and faſtened to their hair with bodkins.

TEM'PORALNESS (of *temporalis*, L. *temporel*, F.) a ſecular quality; alſo temporarineſs, or the being for a time.

TEMPORA'NEOUSNESS } (of *tempo-*
TEM'PORARINESS } *rarius*, L. *temporaneus*, F. and nerpe, *Sax.*) a temporal quality, or the laſting only for a time.

TEMP'TER (*tentator*, L. *tentateur*, F.) one who allures or entices, the devil.

TEMP'TINGNESS (of *tentans*, L. and nerpe, *Sax.* terminat.) alluringneſs, charmingneſs.

TEMULENTNESS (*temulentia*, L.) drunkenneſs.

TEN (zien or tyn, *Sax*) the number 10 in figures, is compoſed of the firſt figure and (0) a cypher. It conjoins the virtue of all numbers, which it holds as it were, bound in itſelf, either ſimple, or by multiplication; ſecondly, as among geometricians, a line is the joining in one of divers pricks or points, ſo the 10 makes the line of numbers, neither can there be any going farther. We may add 1 to 9, and 2 to 8, and, by multiplication

and

ıbling of 10, ſet down a number ıan the ſands of the ſea.

ABLENESS (of *tenable*, F. and *neſs* L. to hold) capableneſs of being kept.

I'CIOUSNESS (*tenacitas*, L. *tena*niggardlineſs, ſtiffneſs in holding or ng an opinion, *&c.*

ANT *in Chief*, is a tenant that holds ng in right of his crown.

ANT *by the courteſy of England*, a ıat holds for his life, by means of a otten by him on his wife, ſhe being , and the child being born alive.

ANT *by Elegit*, a tenant that holds of the writ called *Elegit*.

ANT *by Execution*, is a tenant that account of an execution, upon any cognizance, *&c.*

ANT *in Frank Marriage*, a tenant s lands or tenements by a gift of ade to him upon marriage between ıis wife.

ANT *in Mortgage*, is a tenant that neans of mortgage.

NT *in Service*, a tenant that holds nner of ſervice.

NT *per Statute-Merchant*, a tenant lands by virtue of their being forim by *Statute Merchant*.

NT *at Will*, a tenant who holds l of the lord, according to the cuſe manor.

NANT, a tenant who has no other h him.

ENANTS, are tenants that have ight in lands or tenements, by vir title.

NTS *in common*, are ſuch as have t, but held by divers titles.

ANTABLENESS (of *tenens*, L. r *tenant*, F. *able* and *neſs*) capab'eneſs to be held, poſſeſſed, or inhatenant.

ER-HEARTED (of *tendreſſe*, F. , *Sax.*) of a tender, commiſerating iſpoſition.

ERLING (of *tendreſſe*, F.) one has been tenderly brought up.

ERNESS (*tendreſſe*, F.) 1. The eing tender; ſuſceptibility of im-

ference of the muſcular fleſh de- the hardneſs, *tenderneſs*, moiſture, of the fibres. *Arbuthnot.*

f being eaſily hurt, ſoreneſs.

neſs and *tenderneſs* of ſight could bright ſun-ſhine. *Locke.*

alous for his country, muſt con*tenderneſs* and delicacy which may afraid of being ſpoken ill of.

Addiſon.

bility of the ſofter paſſions.

Weep no more, leſt I give cauſe
To be ſuſpected of more *tenderneſs*
Than doth become a man.

Shakeſpear.

Well we know your *tenderneſs* of heart,
And gentle, kind, effeminate remorſe
To your kindred.

Shakeſpear's Richard III.

With what a graceful *tenderneſs* he loves!
And breathes the ſofteſt, the ſincereſt vows!

Addiſon.

4. Scrupulouſneſs; caution.

True *tenderneſs* of conſcience is nothing elſe but an awful and exact ſenſe of the rule which ſhould direct it; and while it ſteers by this compaſs, and is ſenſible of every declination from it, ſo long it is properly tender. *South.*

TENDINO'SE } (of *tendo*, L. *tendon*, F.)
TEN'DINOUS } full of tendons.

A TEN'DRIL (with *Botaniſts*) is a claſper, or that little curling part of plants, by which they climbing, take hold of any prop for their ſupport.

TENE'BRÆ } (in the *Roman* church) a
TENE'BRES } ſervice uſed on *Wedneſday*, *Thurſday* and *Friday* before *Eaſter*, in repreſentation of Chriſt's agony in the garden. The manner is thus: there are fifteen lamps or candles lighted, which is juſt the number of pſalms or canticles that are in the office. Theſe being lighted on a triangular ſconce, at the end of every pſalm that the prieſt repeats, one of the candles is put out, till at the end the congregation is left in darkneſs, *L.*

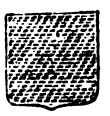
TENEBROSE (*tenebroſus*, L. *tenebreux*, F.) dark, gloomy.

TENMENTA'LE } (in *Ancient Cuſtoms*)
TEMA'NTALE } the number of ten men, which in the days of our *Engliſh Saxons* anceſtors, was alſo called a *Decennary*, and ten decennaries made what we call an hundred.

TE'NENT (in *Heraldry*) a term uſed for ſomething that ſuſtains or holds up the ſhield or coat-armour, and is generally ſynonimous with the ſupporter.

TENES'MUS (of *tenere*, L. to hold, τεινεσμὸς, of τείνω, Gr. to ſtretch out) a continual deſire of going to ſtool.

TE'NET (q. *tentum*, a thing held, of *tenet*, L. *i. e.* he holdeth) an opinion or doctrine profeſſedly held by ſome divine philoſopher, *&c.*



TEN'NE (in *Heraldry*) is what is commonly in *England* called tawny, and ſome call it bruſk: the colour is made of red and yellow mixed together, and is expreſſed in engraving by lines diagonal, from the ſiniſter chief and traverſe. In blazoning by celeſtial things, it is

ſo called the dragon's head; and by precious ſtones, the hyacinth. See the figure.

TEN'NIS (q. d. *tens*) a ſort of play at ball.

TEN'ON } (*un tenon*, F.) the ſquare
TEN'NON } end of a piece of timber, diminiſhed by one third part of its thickneſs, fitted into the hole of another piece called a mortoiſe.

TEN'OR (*tenor*, L. *teneur*, F.) manner, eſtate, circumſtance, order, ſeries.

TENSES (of *tens*, F. or *tempus*, L.) tenſes are times of action, and they are three, *Paſt*, *Preſent*, and *Future*, tho' *Grammarians* make five. The *Paſt* may be divided, as the *Latin* do, into *Imperfect*, as, I did love, and the *Preterperfect*, as, I have loved. The *French* go farther, and divide the *Paſt* into five parts, as the *Preterit Imperfait*, the *Preterit Indefini*, *Preterit Parfait*, *Preterit pluſque parfait*, and *Preterit Indefini compoſe*; the *French* alſo make two *Future* Tenſes, as the *Simple Future* and the *Compound Future*. In the *Optative* Mood the *French* add one Tenſe, and make it conſiſt of three ſimple and three compos'd: but it were to be wiſh'd, for the ſake of learners, that there were fewer tenſes as well as moods, or elſe that they were more certain; for we frequently meet with one tenſe made uſe of for another, and moſt languages make uſe of the *Preſent* for the *Future* Tenſe.

TENS'IBLE (*tenſibilis*, L.) that may be extended.

TENS'IBLENESS, capableneſs of being extended.

TENS'IVE (*tenſivus*, L.) belonging to extenſion.

TEN'TATIVE (of *tentare*, L. to try) of or pertaining to an eſſay or trial.

A TENTATIVE, an eſſay or effort, whereby perſons try their ſtrength or ſound an affair, &c. to ſee whether or no it will ſucceed.

TENT'ATIVE (in *French Univerſit.*) the firſt theſis or art that a ſtudent in the theology ſchool holds to ſhow his capacity, to obtain the degree of batchelor.

TENTH (of ꝥlen, *Sax.* TO.)

TENTH'LY, in the tenth place or order.

TE'PHROMANCY (τεφρομαντία, of τέφρα, aſhes, and μαντία, Gr. divination) divination by aſhes, which was performed in the following manner: they wrote the things they had a mind to be reſolv'd about in aſhes, upon a plank or any ſuch thing; and this they expos'd to the open air, where it was to continue for ſome time; and thoſe letters that remained whole, and were no way defaced by the wind or other accidents, where thought to contain in them a ſolution of the queſtion.

TEP'IDNESS (*tepiditas*, L.) lukewarmneſs.

TER'APHIM (תרפים *Heb.*) ſome have imagin'd that the teraphims mentioned *Judges* xvii. 5. were the houſhold gods of the Heathens: but this does not agree with what is ſaid in the ſame place, where mention is made of a graven image and a molten image, which were the houſhold gods. Others rather think they were *Taliſmanical* repreſentations, to engage ſome evil ſpirit to anſwer in them the demands of their worſhippers, and give oracles. *Elias Levitas* relates, that they were made in the manner following, *viz.* that they killed ſome man, who was a firſt born ſon, and pulled off his head, embalmed it, and ſet it on a plate of gold, and engraved on it the name of the ſpirit that they invocated for anſwers to their queſtions, and placed it in a hole or place in the wall, made on purpoſe for it; and having lighted lamps, &c. round it, fell down before it and worſhipped it.

TERATOL'OGY (of τέρατα, wonderful things, and λέγω, Gr.) is when bold writers, fond of the ſublime, intermix ſomething great and prodigious in every thing they write, whether there be foundation for it in reaſon or not, and this is what is call'd bombaſt.

TERGEM'INOUS (*tergeminus*, L.) thrice double.

TERM (in *Grammar*) a particular word, action, or expreſſion in a language.

Military TERM (among the ancient *Greeks*) the heads of certain deities, placed on ſquare land-marks of ſtone, &c. to mark the ſeveral *Stadia*, &c. in the roads.

TERM (in *Architecture*) a kind of ſtatue or column, adorned at the top with the figure of a man's, woman's or ſatyr's head, as a capital, and the lower part ending, as a ſheath or ſcabbard.

TERM (in *Geometry*) is ſometimes uſed for a point, and ſometimes a line, &c. a line is the term of a ſuperficies, and a ſuperficies of a ſolid.

TERMS *of Art*, words, which beſides their literal and popular meaning, which they either have or may have in common language, bear a further and peculiar meaning in ſome art or ſcience.

TE'RMAGANTNESS (probably of *ter magnitudo*, i. e. three times magnitude) a termagant diſpoſition, the ranting, boiſtering, robuſt temper or behaviour of a maſculine woman.

TER'MINABLE (*terminabilis*, L.) that may be ended.

TERMINA'LIA (among the *Romans*) a feaſt of land-marks, in honour of *Terminus*, the deity of bounds, for adjuſting and diſtinguiſhing the limits of fields and every man's eſtate.

TER'MINISTS, a ſect or branch of the *Calviniſts*

alviniſts, who hold five particular tenets, as
the term or time of grace.

TER'MINUS (among the *Romans*) the
d of bounds and limits. The people of *Rome*
ere commanded to ſet ſtones on the confines
their ground; which were called *Termina-*
s; and upon them they offered to *Jupiter*
ery year; and if any one was ſo preſump-
ous as to remove them, his head was to
ake ſatisfaction to *Jupiter*, to whom they
ere conſecrated; theſe ſtones were every
ar crowned with flowers, and milk was
ured upon them to the god *Terminus*.

TERM'LY, every term, as often as the
rms of law return.

A TER'NION (*ternio*, L.) a ternion, or
umber of three.

TERPSI'CHORE (*τίεψίχορη*, of *τίεχῖς*,
lectation, and *χορεία*, a dance, Gr.) one of
ie nine muſes, to whom is attributed the
vention of dancing and balls. The ancients
ſed to repreſent her in painting, *&c.* with a
earful countenance, and playing upon ſome
ſtrument; having her head adorned with a
ronet of feathers of divers colours, but
iefly green, in token of the victory the
uſes obtain'd over the ſyrens, *&c.* by ſing-
g.

TERRA'CEOUS (*terraceus*, L.) of or be-
nging to the earth.

TERRAPINE (in *Virginia*) a tortoiſe or
rtle.

TERRA *Samia*, a white, ſtiff, tough
rth, brought from the iſland *Samos*, L.

TERRA *a terra*, Gallies and other veſſels
e ſaid to go *terra a terra*, when they never
far from the coaſt, *L.*

TERRAIGNOL' (with *Horſemen*) is a
rſe who cleaves to the ground, that can't
made light upon the hand, that can't be
t upon his haunches, that raiſes his fore-
arters with difficulty, that is charged with
oulders; and, in general, one whoſe mo-
ons are all ſhort, and too near the ground.

TERRAIN' (with *Horſemen*) is the ma-
ge ground upon which the horſe makes his
ſt to tread.

TER'RACE (in *Architect.*) the roof of a
uſe that is flat, and whereon one may walk;
ſo the covering of a building which is in
atform; alſo a balcony with projectures.

TERRE'NE (*terrenum*, L.) the earth, the
rthly habitation, *Milton*.

TERRENE'NESS (of *terrenus*, L.) earthi-
eſs.

TER'EE *plain* (in *Fortification*) is a plat-
rm or horizontal ſurface of the rampart
ing level, only with a little ſlope on the
atſide for the recoil of the canon. It is ter-
inated by the parapet on that ſide toward
e field, and by the inner *Talus* on the other,
ward the body of the place.

TER'RE-*Tenant*, a tenant that holds land;
when a lord of a manor has a freeholder,
ho lets out his freehold to another to be
occupied, this occupier is called the *Terre*
Tenant, F.

TER'RER } (of *terra*, L. land) a book
TER'RIER } or roll wherein the ſeveral
lands, either of a private perſon, or of a town,
college, or church, *&c.* are deſcribed; and
this ought to contain the number of acres,
the ſite, boundaries, tenants names, *&c.*

TERRES'TRIAL *Line* (in *Perſpect.*) is a
right line, in which the geometrical place
and that of the picture or draught interſect
one another.

TERRES'TRIALNESS (of *terreſtris*, L.
terreſtre, F. and *neſs*) earthineſs, the being
earthly, or pertaining to the earth.

TERRIC'OLIST (*terricola*, L.) one who
inhabits or dwells upon the earth.

TER'IER } (*Ancient Cuſtoms*) a collec-
TER'AR } tion of acknowledgements
of vaſſals or tenants of a lordſhip, containing
the rents, ſervices, *&c.* they owe to their
lord, and ſerving as a title or claim for de-
manding and executing the payments thereof.

TER'RIER (with *Hunters*) the lodge or
hole which foxes, badgers, rabbits, *&c.* dig
for themſelves under ground, to ſave them-
ſelves from the hunters; and hence *Terrier*,
a little hound, who hunts thoſe animals, who
creeps into the ground like a ferret, and
either affrights and bites them, or drags them
out at the holes.

TERRIF'ICK (*terrificus*, L.) terrifying,
cauſing terror or fear.

TERRI'GENOUS (*terrigena*, L.) born,
bred, or ingender'd of the earth.

TERRIL'OQUY (of *terriloquus*, L.) the
ſpeaking of terrible or dreadful things.

TES'SELATED (*teſſellatus*, L.) chequered
with inlaid pieces of wood, ſtone, or any
other thing, as a pavement of *Moſaic* work,
made of curious ſmall, ſquare marbles, bricks
or tiles, called *Teſſellæ*, from the form of dice.

TEST, a furnance for melting iron, a ſort
of copper for refining ſilver, *&c.*

TES'TA *de Nevil* (ſo called, becauſe 'tis
ſaid to have been compiled by *Joiland Nevil*,
an itinerant juſtice in the time of king *Henry*
III.) an authentick record kept in the king's
remembrancer's office in the exchequer, con-
taining an account of all lands held in grand
or petty ſergeanty, with fees and eſcheats to
the king.

TES'TAMENT *Nuncupative*, a laſt will
made by word of mouth before ſufficient wit-
neſſes.

TESTA'TION, a bearing witneſs, a teſti-
fying, proving, witneſſing, or evidencing, *L.*

TES'TE, a word commonly ſubſcribed in
the laſt part of every writ, where the date
begins thus; *teſte me ipſo*, i. e. witneſs myſelf,
if it be an original writ in the king's name;
but if it be a judicial writ, it bears the name
of the chief judge of the court, out of which
it iſſues, as *teſte Petro King Equite*, &c.

TESTIC'ULATED *Root* (with *Botan.*)

is a kind of tuberous root, for it conſiſts of two knobs reſembling a pair of teſticles, as in ſome ſpecies of *Orchis*.

TESTIFICA'TOR, he that teſtifies, *L.*

To TESTIFY (*teſtificor*, L.) to witneſs, to prove, to give evidence.

Jeſus needed not that any ſhould *teſtify* of man; for he knew what was in man.
John ii. 25.

One witneſs ſhall not *teſtify* againſt any, to cauſe him to die. *Numb.* xxxv. 30.

Heaven and earth ſhall *teſtify* for us, that you put us to death wrongfully.
1 *Mac.* ii. 47.

Th' event was dire,
As this place *teſtifies*.
Milt. Par. Loſt. b. i.

To TESTIFY. To witneſs, to give evidence of any point.

We ſpeak that we do know, and *teſtify* that we have ſeen: and you receive not our witneſs. *John* iii. 11.

TESTIFY, fretfully, peeviſhly, moroſely.

TESTIMONY (*teſtimonium*, L.) 1. Evidence given, proof.

The proof of every thing muſt be by the *teſtimony* of ſuch as the parties produce.
Spenſer.

I could not anſwer it to the world, if I gave not your lordſhip my *Teſtimony* of being the beſt huſband. *Dryden.*

2. Publick evidences.

By his preſcript a ſanctuary is fram'd,
An ark, and in the ark his *teſtimony*;
The records of his covenant. *Milton.*

3. Open atteſtation, profeſſion.

Thou, for the *teſtimony* of truth, haſt born
Univerſal reproach. *Milton.*

TEST'ONS (ſo called from their having an head or *Teſta*, or *Tête*, F. upon them) whence they are by us called *Teſtors* or *Teſters*. They were either coined here or in *France*, in the time of *Henry* VIII. and went in *France* for eighteen-pence; and probably they went for the ſame here. They were made of braſs, covered with ſilver. They went in *England* in the time of *Henry* VIII. for twelve pence, and ſunk in *Edward* VI's time to nine-pence, and afterwards to ſix-pence, and ſtill retain the name of *Teſtor*.

TESTU'DINATED (*teſtudinatus*, L.) vaulted, made like the ſhell of a tortoiſe, bowing like a vault.

TESTU'DO (with *Poets*) a lyre, becauſe it is ſaid to have been made by *Mercury*, its inventor, of the back or hollow ſhell of the ſea-tortoiſe.

TESTUDO, a tortoiſe; alſo a vaulted roof, *L.*

TESTUDO (with the *Ancients*) a kind of cover or ſkreen made by the ſoldiers bucklers, held over their heads, they being in cloſe order.

TETANICK (*tetanicus*, L. of τετανικὸς, Gr.) having a crick in the neck, or cramp in it, that holdeth it ſo ſtiff that it cannot bow.

To TETH'ER *a Horſe* (*entraver*, F.) to tie him ſo in a paſture, that he may eat all round him the length of the line, but no further.

TE'THYS (of τίθη, Gr. a nurſe, becauſe water feeds and nouriſhes all things) according to the poets, the daughter of *Cœlus* and *Veſta*, the ſiſter of *Saturn*, the wife of *Neptune*, and goddeſs of the ſea.

TETRAC'TYS (in *Anc. Geom.*) a point, a line, a ſurface, and a ſolid.

TE'TRADITES, a name given to ſeveral ſects of Hereticks, on account of the reſpect they bore to the τετρὰς, or number four.

TE'TRAE'DRON (τετραέδρον, Gr.) one of the five regular bodies contained under four equal and equilateral triangles, which being folded up, will each of them repreſent the *Tetraedron*.

TE'TRAGON (in *Aſtrol.*) an aſpect of two planets with regard to the earth, when they are diſtant from each other a fourth part of the circle or 90 degrees.

TETRAGONI'AS (with *Aſtron.*) a comet, the head of which is of a quadrangular form, and its tail or train long, thick, and uniform, and not much different from the meteor called *Trabs*.

TETRAGONIS'TICAL *Calculus*, is the ſame with the ſummatory or differential *Calculus* of *Leibnitz*, or ſummatory arithmetick, *i. e.* the art of finding the flowing quantity from the fluxion.

TETRAPENTE'Æ'TERIS (τετραπενταετηρὶς, Gr.) an olympiad, the ſpace of four years, and the beginning of the fifth.

TETRAPET'ALOUS *Flower* (with *Botaniſts*) is one that conſiſts but of four ſingle coloured leaves, called *Petala*, ſet round the *Stylus* to compoſe the flower. And Mr. *Ray* divides them into, 1. Such as have an uniform, tetrapetalous flower, and their ſeed-veſſels a little oblongiſh, which he therefore calls *Siliquoſe*. 2. Such as have their ſeed-caſe or veſſel ſhorter, which he calls *Capſulatæ* and *Siliculoſæ*. 3. Such as have a kind of or ſeeming tetrapetalous flower, *i. e.* a monopetalous one deeply divided into four partitions.

TETRAPETALOI'DES (with *Botaniſts*) is when the flower is deeply cut into four parts, as the flowers of *Vermilion*, *Spanſwull*, &c.

TE'TRAPHYL'LOUS (τετραφύλλος, of τετρα, four, and φυλλον, a leaf, Gr.) conſiſting of four leaves.

TETRAP'LA (of τετραπλοῦς, Gr. *i. e.* four fold) a bible diſpoſed by *Origen* under four columns, with each a different *Greek Verſion*, *viz.* that of *Aquila*, that of *Symmachus*,

machus, that of the *Septuagint*, and that of the *Theodoſian*.

TETRAP'TOTE (τετραπτωτον, Gr.) a defective noun, having no more than four caſes.

TETRAPYRE'NOUS (with *Botan.*) which has four ſeeds or kernels, as *Agrifolium*, *Holly*, &c.

TETRARCH'ATE (*tetrarchias*, L. τετραρχία, Gr.) the fourth part of a country under the ſame government.

TETRASPER'MOS (with *Botaniſts*) that bears four ſeeds, as *Borage*, *Sage*, *Roſemary*, &c.

TET'TER BERRIES, the berries of the white briony.

TEUT'ATES, a name by which the ancient *Gauls* worſhipped *Mercury*, to whom they ſacrificed human victims; the *Druids* either burning, piercing them with arrows, or ſtrangling them in the middle of their temples.

TEUTON'ICK (of *Teutones*, as ſome think of *Tuiſco*, the ſon of *Mercury*) belonging to the *Teutones*, an ancient people of *Germany*, now called *Duytiſh* or *Dutch* people; as the *Teutonick* language.

TEUTON'ICK *Order*, an order of knights inſtituted in the year 1190, by *Henry*, king of *Jeruſalem*, and other princes, in favour of the *Germans*. Their inſtitution was under the walls of *Acon* or *Ptolemais* in the Holy land, and confirmed in a church dedicated to the Virgin *Mary*, whence they were called *Marian* knights. The order is now little known, though there is ſtill a great maſter of it kept up.

TEUTO'NES (ſo called of *Teuto* or *Tuiſco*, their god, whom they eſteemed to have been in that land, and of the earth) a people of *Germany*, called *Alwains*. *Aventinus* will have this *Tuiſco* to be the ſon of *Noah*, who was ſent by his father into *Germany* 135 years after the flood.

TEXT, an original diſcourſe, excluſive of any note or interpretation.

TEXT *Book* (in *Univerſities*) is a claſſick author written very wide by the ſtudents, to give room for an interpretation dictated by the maſter, &c. to be inſerted in the interlines.

TEXTRI'NE (*textrinus*, L.) pertaining to weavers or weaving.

TEXTURE (in *Phyſicks*) the arrangement or coheſion of ſeveral ſlender bodies or threads, interwoven or entangled among each other, as in cloths, ſtuffs, the webs of ſpiders, &c.

THALASSIAR'CHY (*thalaſſarchia*, L. of θαλασσαρχία, of θαλασσα, the ſea, and ἀρχω, a ruler, Gr.) the admiralſhip, or the office of the admiral.

THA'LIA (θαλία, of τῦ θάλλειν, Gr. *i. e.* to be green or flouriſh) one of the nine muſes, to whom the poets aſcribe the invention of geometry and huſbandry. *Thalia* was repreſented in painting, &c. with a ſmiling countenance, having on her head a coronet of ivy, in a carnation, embroidered with ſilver twiſt, and golden ſpangles, holding in her left hand a vizard. The ivy intimated that ſhe was miſtreſs of comic poetry.

THALY'SIA (of τῦ θάλλειν, Gr.) feſtivals among the *Athenians*, on which they offered ſacrifices that their fruits might have a proſperous growth.

THAM'MUZ (תמם as ſome ſay, from תמות *Heb.* to die; or, as others will have it, from an *Egyptian* word that ſignifies to diſappear. This deity is ſpoken of in the 8th of *Ezekiel*, and is ſuppoſed to be the *Adonis* of the *Greeks*, whom the poets repreſent as the favourite of *Venus*, ſo that when *Mars* went about to kill him, ſhe paſs'd with ſuch haſte over ſome reeds that ſtood in her way, that ſhe wounded her feet, and the drops of blood, falling upon ſome white roſes, turned them red. This *Adonis* is ſaid to have been killed by a boar, at which *Venus* was very much afflicted, and therefore interceded with *Proſerpine* to ſend him back again; but *Proſerpine* was ſo enamoured with him, that ſhe only granted that he might viſit *Venus* one part of the year, and be with her the other. The *Pagans*, in the month of *June*, uſed to lament his death, and the women uſed to carry a dead body to the ground, and lamented, to perpetuate the memory of his death. Some relate the ſtory of *Thammuz* in another manner, and tell us, that he was a prieſt, who having been wrongfully put to death by a king of *Babylon*, the king, being tormented by remorſe of conſcience, laboured to make ſatisfaction to him for the injury, and cauſed many fabulous ſtories to be related of him, that the people might be perſuaded that he was admitted among the gods, and commanded that every year there ſhould be an univerſal mourning for him.

THANK'SGIV'ING (of ȝancaȝ and ȝiꝑan, *Sax.*) the giving of thanks.

THANK'LESS (ȝancleaȝ, *Sax.*) undeſerving of thanks; alſo ungrateful.

THANK'LESNESS (ȝancleaſneſſe, *Sax.*) an unthankful temper, ungratefulneſs.

THARGE'LIA, *Athenian* feſtivals obſerved in honour of *Apollo* and *Diana*. In this feſtival the firſt fruits of the earth were offered up, as an earneſt of her fertility, being boiled in a pot called *Thargelos*

A THATCHER (of ȝhacian, *Sax.*) one who covers houſes or barns with thatch.

THAUMATURGUS (θαυματεργὸς, Gr.) a wroker of miracles, a title which the *Roman* Catholicks give to ſeveral of their ſaints.

THAUMATUR'GY (of θαυμα, a wonder, and ἐργία, I myſelf work, Gr.) any art that does, or ſeems to do wonders; or, as it is defined by Dr. *Dee*, a mathematical

ſcience, which gives certain rules for the making of ſtrange works to be perceived by the ſenſe, yet to be greatly wondered at.

THE'A, feſtivals to *Bacchus*, in whoſe temple three empty veſſels are related to be miraculouſly repleniſhed with wine in the night time, although the doors were ſecured under locks and bars.

THEAN'DRIC (of θεὸς, God, and ἀνὴρ, Gr. man) divine and human, under one, or God-man.

THEAN'THROPOS (θεανθρωπος, of θεὸς, God, and ἀνθρωπος, Gr. man) a title given to our Saviour *Jeſus Chriſt*, as being both God and Man.

THEA'TRE } (*theatrum*, L. *theatré*, F.
THE'ATER } of θεατρον, of θεαθαι, Gr. to ſee or behold) any ſcaffold, or building erected for the exhibiting publick ſhows or fights, a ſtage play-houſe, a building contrived with all manner of conveniencies, both for the actors and ſpectators, for the repreſenting and beholding comedies, tragedies, &c.

The THEATRE of Mr. *Scaurus* (the ſon-in-law of *Sylla* the dictator) then being *Ædile*; the ſtage had three heights one above another, in which were 360 columns; the middle height of columns were all of glaſs, the other of marble.

All the boards and planks were gilded. The columns below were thirty-eight feet high, between which were placed about 3000 ſtatues.

The furniture was ſo extravagantly rich, that when it was carried back, (for this theatre was but a temporary thing, ſcarce for one month) to his ſeat of pleaſure at *Tuſculum*, the ſlaves, enraged at the ſuperfluity, fired the houſe and burnt as much as came to a 100 million of *Seſterces*.

The two theatres of *Curio* were vaſtly large, being capable to contain the greateſt part of the people of *Rome*.

Yet (what is to be admired) each theatre hung but upon one hook, and was ſo contrived, that to ſee the ſtage-plays in the afternoon, they ſhould ſit back to back, and then in a trice the theatres were turned about (the people not at all ſhifting their places or ſtirring) againſt the afternoon, when ſword-players and fencers were to fight, each man being in his rank and order, by the meeting of the horns and corners of it together, which then made one round amphitheatre.

The Amphitheatre begun by the emperor *Veſpaſian*, and finiſhed by his ſon *Titus*, was ſo high, that the eye of man could hardly reach it, reared with rivers of treaſure, ſpent in the rearing of it.

It contained on the ſteps only eaſy ſeats for 87000 perſons, ſo that the vacant places beſides would contain about 20000 more. It was ſituated where *Nero*'s fiſh-ponds had ſometimes ſtood.

THEATRE (in *Architecture*) is by the *Italians* uſed for the aſſemblage of ſeveral buildings, which by a happy diſpoſition and elevation repreſents an agreeable ſcene to the eye.

THEAT'RICALLY (of *theatricus*, L. of θεατρικὸς, Gr.) after the manner or uſage of the theatre.

THEAT'RICALNESS, the being according to the cuſtom or manner of the theatre.

THEFT-*Hold*, the receiving goods from a thief, to favour and maintain him, the puniſhment of which was anciently imprisonment, now tranſportation.

THE'MATISM (θεμαλισμὸς, Gr.) the decorum and graceful appearance of any piece of building: it is the making the whole aſpect of a fabrick ſo correct, that nothing ſhall appear but what is approved and warranted by ſome authority.

THEME (*theme*, F. θεμα, Gr.) 1. A ſubject on which one ſpeaks or writes.

Every object of our idea is called a *theme*, whether it be a being or not being.

Two truths are told,
As happy prologues to the ſwelling act,
Of the imperial *theme*.
Shakeſpear's Macbeth.

O! could I flow like thee, and make thy ſtream
My great example, as it is my *theme*:
Though deep, yet clear; though gentle, yet not dull;
Strong without rage, without o'erflowing full. *Denham.*

Whatever near *Eurota*'s happy ſtream,
With laurels crown'd, had been Apollo's *theme*. *Roſcommon.*

Though *Tyber*'s ſtreams immortal *Rome* behold,
Though foaming *Hermus* ſwells with tides of Gold,
From heaven itſelf though ſeven-fold Nilus flows,
And harveſt on a hundred realms beſtows;
Theſe now no more ſhall be the Muſes *theme*,
Loſt in my fame, as in the ſea their ſtreams. *Pope.*

2. A ſhort diſſertation written by boys on any topick.

1. The original word whence others are derived.

Let ſcholars daily reduce words to their original or *theme*, to the firſt caſe of nouns, or firſt tenſe of verbs. *Watts.*

THE'MIS (θεμις, Gr. *i. e.* that which is right) a mortal deity or goddeſs, whom the poets feign to have firſt taught men right and juſtice, and thence is taken frequently for juſtice itſelf; the ſiſter of *Jupiter*, and daughter of *Cœlus* and *Terra*, on whom he begot *Minerva*. She had an oracle in *Bœotia*, near

near *Cæphisus*. She is also called *Carmenta*, the mother of *Evander*, and said to have lived *Anno Mund.* 2998.

THEOCATAGNO'STES (of θεός and καταγνώσκω, Gr. to reprehend) a sect of Hereticks, who presumed to find fault with certain words and actions of God, and to blame many things in the scriptures.

THEOLO'GICALNESS (of θεολογικός, of θεολογια, Gr. *theologia*, L. and *ness*) a theological nature or quality.

THEOLO'GIUM, a stage or little place in the theatre, where the ordinary actors appeared, also the places where the gods appeared, including the machines whereon they descended, and from which they spoke, *L.*

THEOL'OGIST } (*theologus*, L. *theologien*, F. of θεολογος, of θεός, God, and λογος, a word, Gr.) a theologer, a divine, a professor, *&c.* of divinity.

Natural THEOL'OGY, is the knowledge persons have of God by his works, by the sole light of nature and reason.

Supernatural THEOL'OGY, is that knowledge we obtain by revelation.

Positive THEOLOGY, is the knowledge of the sacred scriptures, and of the meaning of them, agreeable to the opinions of the fathers and councils, without argumentation.

Moral THEOLOGY, is that which instructs us in the divine laws, relating to manners.

Scholastick THEOLOGY, is that which proceeds by reasoning, or which derives the knowledge of several divine things from some established principles of faith.

THEOMA'CHIST (θεομάχος, of θεός, God, and μαχή, of μάχομαι, Gr. to fight) one who fights against or resists God.

THEOMA'GI (of θεος, divine, and μαγοι, Gr. wise-men) persons skilled in divine wisdom,

THEO'MANCY (θεομαντεια, Gr.) is different from artificial divination, which tho', in some sense, it may be said to be given by the gods, yet does not immediately proceed from them, being the effect of experience and observation. And μαντεια, is opposed to oracular divination, *i. e.* that which is delivered by interpreters, as at *Delphi*, because that was confined usually to a fixed and stated time, and always to a certain place; for the *Pythia* could not be inspired in any place but *Apollo*'s temple, and upon the sacred *Tripos*, whereas the *Theomantists* were free and unconfined, being able after the offering of sacrifices, and performance of the usual rites) to prophesy at any time, or in any part of the world. It was a divine *Affiatus* or inspiration: the manner of receiving of which was thus, the receivers of it were possessed with a divine fury, swelling with rage, like persons distracted and beside themselves, foaming and making a strange and terrible noise, gnashing with their teeth, shivering and trembling, and making other antick motions.

THEOPAS'CHITES (of θεός, God, and πασχω, Gr. to suffer) a sect of Hereticks, who held that the whole Trinity suffered in the person of *Jesus Christ*.

THEOMAN'TISTS (θεομάντεις, Gr.) were of three sorts. One sort was possessed with prophesying *Dæmons* which lodged within them, and dictated what they should answer to those that enquired of them, or spoke out of the bellies or breasts of the possessed persons, that all the while remained speechless, or not so much as moving their tongue or lips. The second sort were such as pretended to what is commonly called *Enthusiasm*, and different from the former, who contained the deity himself; whereas those were only governed, acted, or inspired by him, and instructed in the knowledge of what was to happen. The third sort were those that were cast into trances or extasies, in which they lay like dead men or asleep, deprived of all sense and motion: but after some time returning to themselves, gave strange relations of what they had seen or heard.

THEONOMAN'TIA (of θεός ονομα, and μαντεια, Gr. divination) a sort of divination by invocating the names of God.

THEO'REM (*theorema*, L. *theorem*, F. of θεωρημα, Gr.) is a speculative proposition, demonstrating the property of any subject.

An universal THEOREM (with *Mathematicians*) is one that extends universally to any quantity without restriction; as that the rectangle of the sum, and difference of any two quantities, is equal to the difference of their squares.

A Particular TAEOREM, is when it extends only to a particular quantity.

A Negative THEOREM, is one that demonstrates the impossibilities of an assertion, as, that the sum of two biquadrate numbers cannot make a square.

A Local THEOREM, which relates to a surface; as that triangles of the same base and altitude are equal.

THEOREMAT'ICAL (θεωρηματικός, Gr.) of or pertaining to theorems.

THEOREM'ATIST (of θεωρηματικός, Gr.) a finder out or producer of theorems.

THEORET'ICK *Physicians*, such as apply themselves to a careful study of what relates to health and diseases, the principles of the human body, its structure and parts, with their actions and uses, and whatsoever befals the body, either naturally or preternaturally; the differences of diseases, their natures, causes, signs, indications, *&c.* the properties of plants, drugs, and other medicines.

THEOR'ICAL *Astronomy*, is that part of the science that considers the true structure and dispositions of the heavens and heavenly

venly bodies, and accounts for their various *Phænomena* therefrom; in oppoſition to that which conſiders their apparent ſtructure, or their diſpoſition as viewed by the eye, which is called *Spherical Aſtronomy*.

THE'ORY (Θεωρια, of Θεωρεω, Gr. to contemplate) a doctrine which terminates in the ſole ſpeculation or conſideration of its ſubject, without any view to the practice or application of it.

THEOXE'NIA (Θεοξενια, Gr.) a ſacrifice that was offered to all the gods, obſerved chiefly by the *Athenians*, and by the *Romans* ſtiled *Dies Pandicularis* and *Communicarius*. The *Athenians* conſecrated them to the honour of foreign gods, or the gods or *Genii* of hoſpitality.

THERAPEU'TÆ (of Θεραπευειν, Gr.) to ſerve or miniſter, a word which ſignifies a ſervant of God.) The name of a ſect among the *Hebrews*, of whom *Philo* has deſcribed the way of living, in his book of a *contemplative Life*. Many of the antient fathers have thought, that they were *Chriſtians*, and that *Philo*, obſervingtheir admirable manner of life, had a mind that his nation ſhould have the credit of them.

They differed from the *Eſſenians* in this, that the *Therapeutæ* addicted themſelves to a *contemplative Life*, and the *Eſſenians* to an active life.

THERAPEU'TICE } (*therapeutica ars*,
THERAPEUT'ICK } L. *therapeutique*, *F.* of Θεραπευτικη, of Θεραπευειν, Gr. to heal) that part of phyſick that teaches the method of curing diſeaſes, or that is employed in finding out remedies againſt them, and preſcribing and applying them.

THERAPEUT'ICKS, the ſame as *Therapeutice*.

THER'APHIM (תרפים which ſome derive of רפה *Heb.* the left, becauſe the people quitted every thing to conſult them) idols or images, which, ſome ſay, were made in the ſhape of men, which, when raiſed upright, they ſpake at certain hours, and under certain conſtellations, by the influences of the heavenly bodies: others ſay, that they were inſtruments made of braſs, which pointed out the hours and minutes of future events, as directed by the ſtars. Rabbi *Eliezer* relates, that, in the making of theſe *Teraphims*, they killed a firſt-born child, clove the head of it, and ſeaſon'd it with ſalt and oil; that they wrote the name of an impure ſpirit on a plate of gold, and placed it under the tongue of the dead child, having laid the head againſt a wall; and, having lighted lamps before it, pray'd to it, and it talk'd to them. But whether *Laban's* teraphims were thus made, is diſputed by the learned.

THEREOF' (Þæpop, *Sax.*) of it.

THEREUPON' (Þæpon, *Sax.*) upon that thing, *&c.*

THER'MES } (ſo called from *Termus*,
TER'MES } the *Roman* god of boundaries or land-marks) certain repreſentations of human figures, with half bodies, as if they proceeded out of a ſheath or caſe, which were anciently fixed in the earth as land-marks. In architecture they are uſed as a kind of ſymbolical column.

THER'MOPOTE (*thermopota*, L. of θερμοποτα, of θερμον, and ποτον, Gr.) a drinker of hot liquors.

THER'MOSCOPE (of θερμη and σκοπεω, of σκοπιομαι, Gr.) an inſtrument for the ſame uſe as the thermometer; but ſome make this difference, that the thermoſcope ſhews the increaſe and decreaſe of heat and cold in the air, but by the thermometer the heat and cold of the air may be meaſured.

THESMOPHORI'A (among the *Athenians*) feſtivals, in which, after the manner of the *Egyptians*, the women faſted; ſo denominated of *Ceres*, called Θεσμοφορος, or the law-giver, becauſe, before ſhe had invented bread-corn, men rov'd about without law.

THESMO'PHORY (*theſmophoria*, L. of Θεσμοφορια, Gr.) law-giving or making.

THE'TA (Θ θ, Gr. this letter is ſaid to take its name from *Death*, it being the firſt letter of θανατος, Gr. *Death*, having in the midſt of it a dart in token of *Death*) was, by the ancients uſed to ſignify *Death*; for judges ſet this letter on their names or heads who were condemned to die; as likewiſe did captains in their briefs, wherein were contained the names of their ſoldiers, by which a certain account could be given to their ſovereign how many were ſlain.

THE'TIS (of των πανταν θινις, Gr.) the daughter of *Nereus*, whom when *Jupiter* was about to have married, being told by *Prometheus* that the ſon born of her would be greater than the father, he broke off his ſuit, and ſhe was afterwards married to *Peleus*, and bare him *Achilles*. She was painted as a lady of a brown complexion, her hair ſcattered about her ſhoulders, crowned with a coronet of periwinkle and eſcallop ſhells, in a mantle of a ſea-green, with chains and bracelets of amber about her arms, and a branch of red coral in her hand.

THEUR'GY (*theurgia*, L. of θεωργια, of θεος, God, and ἐργον, Gr. work) magick operating by divine or celeſtial means, or the power of doing extraordinary and ſupernatural things by lawful means, as prayer, invocation of God, *&c.* called by ſome *white Magick*.

THICK'ISH (of ꝥiccean, *Sax.* or *tiknet*, Dan.) ſomewhat thick.

THIEV'ERY (of ꝥeoplan, *Sax.*) ſtealing.

THINK'ING (of ꝥincan, *Sax.*) a general name for any act or operation of the mind, cogitations which bear ſeveral names according

ir various modes, as, when an the mind, without the object it is called *Remembrance*. When is after it, and it is brought a-, it is called *Recollection*. When ld long in the mind under at-ration, it is called *Contempla-* ideas float in the mind, with-reflection, it is called a *Revery*. re taken expreſs notice of, and, gister'd in the memory, it is *n*. And when the mind fixes w, and conſiders it on all ſides, *udy* and *Intention*.

'oint (in *Architect.*) the point a the vertex of an equilateral

Vight Awn hynd (*Ant. Laws*) ad lain three nights in an inn, wards accounted a domeſtick, r landlord was anſwerable for ffences he ſhould commit.

(of zhyɲɼz, *Sax.*) a dryneſs a painful ſenſation, occaſioned tural vellification of the nerves or fauces, and producing a de-g.

NG (of zhyɲʒzan, *Sax.*) be-

the THIS'TLE, a *French* order he family of *Bourbon*, who bear *Nemo me impune laceſſit*, i. e. vokes me paſſes unpuniſhed.

.Y (zhiɼzeliʒ, *Sax.*) full of

RWARD (zhizheɲ-peaɲd, that place.

(in *Architect.*) the roof of a rch, the centre, ſcutcheon, or middle of an arched roof, the pola of a publick hall.

ɲ, *Sax.*) a certain idol highly e *Teutones* and ancient *Saxons*; ed him as a king crowned, ſit-e, majeſtically placed in a very hall, and there ſet as if he nſelf upon a bed; round his compaſs above and about the t or fixed twelve bright burniſhed and in his right hand he held ter. They believed him to be power and might, and that people on the earth that were him, and did not owe him di-and ſervice. That he had the dominion in Heaven and in in the air he governed the winds d when he was diſpleaſed, caus'd thunders, and tempeſts, with , hail, and ill weather; but aſed by adoration, and ſacrifice, his ſupplicants, he then be-hem fair and ſeaſonable weather, lenty of corn and fruits; and from plagues and all other infectious diſeaſes. The *Laplanders* repreſent him by the ſtump of a tree, rudely formed like the head of a man, in which they ſtick a piece of ſteel and flint, that he may ſtrike fire when he pleaſes; and a hammer lying by him, which they fancy he uſes againſt evil ſpirits, as well as his bow and arrows, and attribute to him the ſovereign authority of all the miſchievous and malevolent ſpirits that inhabit the air, mountains and lakes. They ſay the rainbow is his bow, wherewith he ſhoots, and they worſhip him as the author of life and *Death*, and governor of all men.

Being thus accoutred, the image is placed on a table or altar, that is generally behind their cabbin, and round this they generally ſtick branches of pine-tree or birch, bordering the alley or way that leads to it with branches of the ſame.

They offer in ſacrifice to him *Rennes*, a ſort of deer, and ſometimes lambs, dogs, rats, and hens; and when they have finiſhed the ſacrifices, they ſet before the idol, in a ſort of box made of the bark of the rind of trees, bits of fleſh taken from the body of the victim, with melted fat, taken from every part, either for him to ſubſiſt on, or to put him in mind of the laſt act of adoration, till they offer up another.

From him *Thurſday* takes its name.

THOR'OUGHLY (zhɲuhliʒ, *Sax.*) after a thorough manner.

THOROUGH-*fare* (þhuh-fare, *Sax.*) a paſſage through a place from one ſtreet or place to another.

THOROUGH-*lighted* (in *Architect.*) a term uſed of rooms, which are ſaid to be ſo, when they have windows at both ends.

THOROUGH-*ſtitch* (þhuh-ſtice, *Sax.*) as to go thorough-ſtitch, *i. e.* to purſue a matter to the end or concluſion.

THOROUGH-*wax*, an herb good in ruptures.

THOUGHT (from the preterite of to *think*) 1. The operation of the mind; the act of thinking. 2. Idea, image formed in the mind.

For our inſtruction to impart
Things above earthly *thought*. *Milton.*

3. Sentiment, fancy, imagery.

Thought, if tranſlated truly, cannot be loſt in another language; but the words that convey it to our apprehenſion, which are the image and ornament of that *thought*, may be ſo ill-choſen, as to make it appear unhandſome. *Dryden.*

4. Reflection, particular conſideration.

Why do you keep alone?
Of ſorrieſt fancies your companions making,
Uſing thoſe *thoughts*, which ſhould indeed have died,
With them think on. *Shakſp. Macbeth.*

5. Conception, preconceived notion.

Things to their *thought*
So unimaginable as hate in heaven. *Milton.*

6. Opinion, judgment.

He that is ready to ſlip, is as a lamp deſpiſed in the *thought* of him that is at eaſe. *Job.* xii. 5.

Thus Bethel ſpoke, who always ſpeaks his *thought*,
And always thinks the very thing he ought. *Pope.*

THOUGHT'LESS (þhohtleaſ, *Sax.*) without thought.

THOUGHT'LESLY (þhohtleaſlice, *Sax.*) after a careleſs manner, unthinkingly.

THOUGHT'LESNESS (þhohtleaſneſſe, *Sax.*) an unthinking faculty.

THREATS (of ðreazian, *Sax.*) threatenings, menaces.

THREAD-BARE, worn ſo that the threads appear.

To THRED'DLE, to put thread in the eye of a needle.

THREE LEGGED *Staff*, an inſtrument compoſed of wooden legs, made with joints to ſhut all together, and to take off in the middle for the more convenient carriage, on the top of which a ball or ſocket is commonly fixed, to ſupport and adjuſt the inſtruments for ſurveying, aſtronomy, &c.

THRIPS, a little worm that breeds in timber.

THORB'ING (of θορυβάω, Gr. as *Minſheu* conjectures) beating, panting, or aching, as the heart or a ſwelling does.

THROM'BOSIS (θρόμβωσις, Gr.) a diſeaſe in the breaſt, when the milk grows to curds or grumous.

THROMBUS (with *Surgeons*) a ſmall ſwelling which ariſes after blood-letting, when the orifice is made either too ſmall, or larger than the capaciouſneſs of the veſſels will admit.

THROUGH'LY (þhuhlic, *Sax.*) thoroughly.

THROUGHOUT' (þhuh-utz, *Sax.*) thorough the whole.

A Wind THRUSH, a bird ſo called becauſe in the beginning of winter it comes into *England* in high winds.

A THRUST (prob. of *truſum*, of *trudere*, L.) a puſh, ſhove, &c.

THULE, accounted by the ancient poets, as *Virgil*, &c. to be the fartheſt iſland or part of the world; ſome take it to be *Iſ-Land*, lying beyond the *Orknies*, and belonging to *Norway*. *Cambden* will have it to be *Schetland*, ſtill by ſeamen called *Hyleauſel*.

THUMP'ING, a making a noiſe by beating on a thing with the hand, &c. alſo great, as a thumping lye, &c.

THUN'DERING (of þhunnan, *Sax. donner*, Dan. *tonare*. L. *tonner*, F.) making a loud noiſe.

THUNDERING *Barrels*, are ſuch as are filled with bombs, granades, and other fireworks, to be rolled down a breach.

THUNDER (þhunden, *Sax.*) a noiſe in the loweſt region of the air, excited by a ſudden kindling of ſulphureous exhalations; a rattling noiſe, which ſeems as if it paſſed through arches.

THUN'DROUS, of or pertaining to thunder. *Milton.*

THUNDER-BOLT (of þhunden bolt, *Sax.*) when any thing is broken or ſhattered by lightening, acting with extraordinary violence, it is called a *Thunder-bolt*, and people imagine it to be a hard body, and even a ſtone; but the learned rather attribute it to the ſubtility, force, and penetrativeneſs of the ſulphureous matter. The phænomena or effects of this ſuppoſed thunderbolt are very ſtrange. It oftner ſtrikes on high places than on low; it frequently burns perſons clothes, without touching their bodies; ſometimes breaks the bones, without leaving any tokens of hurting the fleſh and clothes, and has even melted a ſword in the ſcabbard, without hurting or ſeeming to have touched the ſcabbard.

THUN'DERINGLY, after the manner of thunder, very noiſy.

THY (þhine, *Sax.*) of or belonging to thee.

THYME (*thymus*, L. θύμον, Gr.) the herb commonly called *Thyme*.

THY'MION } a kind of wart, ragged
THY'MIUM } at the top like a thyme leaf, or, as others will have it, of the colour of thyme-flowers.

THYR'SUS (Θύρσος, Gr.) a rod or lance twiſted round with ivy, which was put into the hands of the ſoldiers of *Bacchus*, or of thoſe who celebrated his feſtivals. *Ovid* deſcribes them as wound about with vine branches.

The *Jews* do at this day carry a ſort of *Thyrſis*, or ſomething like them, in the *Feaſt of Tabernacles*, and eſpecially in the *Hoſanna Rabba*; they are branches of willow, myrtle and palm tree, bound up together with citrons or oranges, which they wave or puſh in a religious manner towards the four quarters of the world.

TIA'RA, a high ſharp-pointed cap, anciently worn by ſovereign princes, and thoſe of the blood royal among the *Perſians*.

The TICK (in *Horſes*) a habit that they take of preſſing their teeth againſt the manger, or all along the halter or collar, as if they would bite it.

To go upon TICK, to go on ſcore, to take up goods, *&c.* upon truſt or credit.

TICK'LISH, apt to be affected with tickling or titillation, an action better conceived than expreſſed; alſo hazardous.

TICKLISH (with *Horſemen*) a horſe is ſaid to be tickliſh, that is too tender upon the ſpur, and too ſenſible, that does not freely fly the ſpur, but in ſome meaſure reſiſts them, throwing himſelf up, when they come near and prick his ſkin.

TICK'LISHNESS, aptneſs to be tickled; alſo hazardouſneſs.

TID, nice, delicate, as a *Tid-bit*.

To TID'DLE, to indulge, or fondle, to make much of.

To bring the TIDE *with them* (*Sea Phraſe*) uſed when they are to go into a harbour over a bar (*i. e.* a rock or ſhelf) ſignifies that they will come in with the flood, that they may get over the bar ſafely.

To flow TIDE *and half* TIDE (*Sea Phraſe*) is when the tide runs three hours, which is four points of the compaſs, in the *Offing* or open ſea, longer than it does by the ſhore; tho' at the ſame time, by longer is not meant more hours (becauſe it always ebbs and flows ſix hours) but that if it be high water aſhore at twelve o'clock, it will not be ſo in the *Offing* till three o'clock, which is the bound and time for running of a half-tide.

Half TIDE *and half Quarter* (*Sea Phraſe*) is when it flows more than tide and half-tide, *i. e.* five points.

TI'DINESS, cleverneſs, neatneſs, handineſs.

TI'DINGS (of bezið or tiðan, *Sax.* to happen, *q. d.* things happening) an account or relation of what has happened, or occurrences at a diſtance.

TI'DY, clever, neat, tight in dreſs, tranſacting houſhold affairs, *&c.* that does buſineſs with cleverneſs and addreſs.

To TIE (of zian, *Sax.* or *lier*, F. *I mutato, in t* of *ligare*, L.) to bind or join together by a knot.

TIERCE (in *Heraldry*) ſignifies that the ſhield is divided into three equal parts when thoſe parts, are of many different colours or metals; or if the *Chief* and *Baſe* are both of the ſame colour, when they are divided by a *Feſſe*, then the colour of the field is only to be expreſs'd, and the *Feſſe* mention'd. But if otherwiſe, it is proper to ſay, *Tierce en Feſſe*, and to mention the firſt, ſecond, or third colours or metals; and if it be divided in *Pale*, to ſay, *Tierce en Pale*, F.

TIER'CEL (with *Falconers*) a male hawk, ſo called, becauſe it is a third part leſs than the female in bigneſs and ſtrength.

A TIFF, a ſmall quantity of potable liquors, as a tiff of punch, *&c.* alſo a ſmall fit of anger, *&c.*

To TIFF, to be angry, peeviſh, fretful, or diſpleaſed at.

A TI'GER (in *Hieroglyphicks*) repreſented a ſavage nature, and a hater of all goodneſs, being accounted an animal cruel and revengeful, and is reported to fall into a violent rage when it hears the ſound of a muſical inſtrument.

To TIGHT'EN, to make ſtraight, as a line, cord, *&c.* alſo to dreſs after a tight manner.

To TI'GHY (a word framed from the ſound in laughing, as *tê, hé, hé, hé*) to laugh childiſhly, wantonly, or in a low tone.

TIGRI'NE (*tigrinus*, L. of τιγρικὸς, Gr.) of or like a tiger.

TI'MAR (among the *Turks*) a fief, or poſſeſſions which the Grand Signior grants to ſome of his ſubjects, who are to ſerve him in his wars, the value of which may be 19999 aſpers, but not to exceed, for 20000 is the revenue of a *Zaim*; for this the *Timariots* are obliged to provide and equip a horſeman for every 3000 aſpers per annum, and are called *Gibelines*, and are formed into regiments, having colonels, colours and kettle drums; they are alſo obliged to fight in perſon with the *Gibelines* in the field, or at ſea; nor are they excuſed, altho' ſick, being carried in litters, and if they are children in baſkets, that they may be enured to the fatigue of a camp from their childhood.

TIMA'RIOTS, *Turkiſh* ſoldiers, who enjoy the revenues of certain lands, allowed them by the Grand Signior to ſerve in his armies.

TIM'BER (zimbne, *Sax.*) all thoſe kinds of trees, which being cut down and ſeaſoned, are uſeful for the carpenter, joiner, or other workman to work upon.

Rifing TIMBERS (in a *Ship*) are thoſe thick planks that go both before and behind on both ſides, under the ends of the beams and timber of the ſecond deck, to the third deck, half deck, and quarter deck, ſo that the timbers of the deck bear on them both at the ſhip's ſides.

Floor TIMBERS } (in a *Ship*) are
Ground TIMBERS } thoſe which form the floor of it, that lie on the keel, and are faſtened to it with bolts through the keelſon.

TIM'BRED, built, framed, made, as *light-timbred*, made light; not heavy and bulky in body, but fit for activity and nimbleneſs.

TIME (*zima*, *Sax.* *tempus*, L. *tems*, F.) a certain meaſure or portion of eternity, diſtinguiſhed by the motion of the ſun, *&c.* or heavenly luminaries, by which the diſtances and duration of ſublunary affairs are meaſured. Or time is otherwiſe defined to be a ſucceſſion of *Phænomena*, and the idea that we have thereof conſiſts in the order of ſucceſſive perceptions.

TIME (by the *Ancients*) was repreſented by an old man winged, or with iron teeth; or by an old man bald, winged with a ſcythe and an hour-glaſs.

Aſtronomical TIME, ſimply taken ſignifies the motion of the ſtars.

To TIME *a thing well or ill*, is to do or tranſact it at a proper or improper time.

TIME (in *Fencing*) is of three kinds, that of the ſword, that of the foot, and that of the whole body.

TIME (with *Horſemen*) is ſometimes taken for the motion of a horſe, that obſerves meaſure and juſtneſs in the manage; and ſometimes it ſignifies the time between two of his motions; alſo the effect of one of the aids.

TIN (*tin*, Dan. *étain*, F. *ſtannum*, L.) a white metal. Chymiſts account tin a middle metal between ſilver and lead, and give it the name of defender of metals, becauſe that veſſels tinned over reſiſt the fire better than others. It is compoſed in the ſurface thereof of white quick-ſilver, and inwardly of red quick-ſilver and ſulphur. Tin calcined is heavier than it is uncalcined, which is contrary to all other bodies.

TIN (among *Chymiſts*) is called *Jupiter*.

Salt of TIN (with *Chymiſts*) is tin calcined and diſtilled with vinegar poured upon it, from which afterwards paſſing through an operation by fire, and being ſet in a cool place, a very white ſalt is drawn.

Flower of TIN (in *Chym.*) a kind of white *Coſmetick* or paint for the complexion, drawn with *Sal Armoniack* by ſublimation.

Diaphoretick TIN (in *Chym.*) is fine tin and regulus of antimony melted twice, firſt together, and afterwards with ſalt-petre, after which having paſſed under various lotions or waſhings, a powder is procured.

Grains of TIN, a white powder made of tin, of which a *Fucus* is made, called *Spaniſh* white.

Calx of TIN, the ſame as *Benedictus Joviale*.

TIN'CAR, a ſort of nitre or ſalt-petre, *Arabick*.

TINC'TILE (*tinctilis*, L.) that wherewith a thing is dyed.

TINCTURE (*teinture*, F. *tinctura*, L.) 1. Colour or taſte ſuperaded by ſomething.

Hence the morning planet gilds her horn,
By *tincture* or reflection they augment
Their ſmall peculiar. *Milton.*

'Tis the fate of princes that no knowledge come pure to them, but paſſing through the eyes and ears of other men, it takes a *tincture* from every channel. *Denham.*

Malignant tempers, whatever kind of life they are engaged in, will diſcover their natural *tincture* of mind. *Addiſon.*

Site of her joy, and ſource of her delight;
O! wing'd with pleaſure take thy happy flight,
And give each future morn a *tincture* of thy white. *Prior.*

All manners take a *tincture* from our own,
Or come diſcolour'd through our paſſions ſhown. *Pope.*

Have a care leſt ſome darling ſcience ſo far prevail over your mind, as to give a ſovereign *tincture* to all your other ſtudies, and diſcolour all your ideas. *Watts.*

2. Extract of ſome drug made in ſpirits; an infuſion.

TINC'TURE (in *Chymiſtry*) a diſſolution of the moſt fine and volatile parts of ſilver, made in ſpirits of wine; by chymical writers it is expreſſed by this character R͡.

TINCTURE (in *Heraldry*) means only the hue or colour of any thing; and the two metals *Or* and *Argent* may be comprehended under this denomination, becauſe they are often repreſented by yellow and white.

TINCTURED (of *tinctura*, L.) coloured, ſtained, dyed; alſo having gained an imperfect knowledge or ſmattering of any art or ſcience.

To TINGE (of *tingere*, L.) to dip, to colour, to give a tincture to, to dye lightly.

TING-TANG, an imitative expreſſion for the ſound of a bell, *&c.*

To TINK'ER (of *tinnire*, L. to make a tinkling noiſe) to mend veſſels of braſs, copper, *&c.*

To TIP, to put on tips at the ends of horns, brims of drinking-veſſels, *&c.* alſo to ſtrike down nine pins, *&c.* by a caſt of the bowl.

TIP'PLER (prob. q. d. *ſippler*, or *ſipper*, of *ſip*) a frequent drinker, a ſuddle cap.

TIPLING (*q. d. ſippling*, or *ſipping*) frequent drinking, ſuddling.

TIP'-TOE (of *tip* and *toe*) ſtanding on the tip of the toes.

TIRE-*Woman*, a head dreſſer, *&c.*

TIER } *of Guns* (prob. of *tour*, F. or
TIRE } *tuyer*, *Du.*) a row or range.

TIRE'SIAS (of τὶ ρεα, Gr. the ſtars, becauſe he made predictions by the ſtars) a ſoothſayer of *Thebes*, of whom it is related, that he ſaw two ſerpents ingendering, and ſlew the female, whereupon he was turned into a woman; and that ſeven years after, he being preſent at the like ingendering, ſlew the male, and was immediately reſtored to his former ſhape. *Jupiter* and *Juno* diſputing together which had the greater pleaſure in coition, the male or female, referred the matter to his determination, becauſe he had experience of both; and he giving his opinion that the woman has the greateſt pleaſure, *Juno* was ſo diſpleaſed with him; that ſhe ſtruck him blind; but *Jupiter*, to make him amends, gave him the gift of prophecy, and made him a god.

TIRESOME (of zipian, *Sax.*) wearieſome, fatiguing.

TIRE'SOMNESS, fatiguingneſs, a wearieſome quality.

TIS'ICK (*phthiſis*, L. *phthiſic*, F.) φθίσις, of φθίω, Gr.) an ulceration of the lungs, accompanied with an hectick fever, and cauſing a conſumption of the whole body. See *Phthiſick*.

TI'TAN (according to the *Poets*) the ſon of *Cœlus* and *Veſta*, the elder brother of *Saturn*, and the father of *Hyperion*. He, perceiving his mother and ſiſter inclining to the intereſt of his brother, gave over his right of inheritance to his brother *Saturn* upon this condition. That he ſhould have no male children educated or kept alive, but that the government ſhould return to him and his; but underſtanding afterwards, that by the ſubtlety of *Ops* his ſiſter, firſt *Jupiter*, and then *Neptune*, and after that *Pluto*, were ſecretly brought up, and by that means, he and his were like to loſe their inheritance, he and his ſons, the *Titans*, made war againſt his brother *Saturn*, and took him priſoner, and kept alſo his wife and ſiſter cloſe priſoners, till *Jupiter* came to age, and made war upon the *Titans*, and releaſed his father.

It can hardly be doubted but this fable has ſome ancient hiſtory for its foundation. Among the names of the *Titans* we find *Japhet*, *Gyges* or *Gog*, *Cottus*, *Chut* or *Cuſh*, the ſon of *Ham*. The name *Titan* may come from *Dodanim*, the ſon of *Japhet*.

The war of the giants againſt Heaven may inſinuate the wicked actions of the firſt men before the deluge, and thoſe ancient and famous giants mentioned by *Moſes*, who may be ſaid to have declared war againſt God himſelf.

The ancient *Greeks* and *Phœnicians* have diſguiſed all old hiſtories, by the fictions which they have mingled with them, and the poets have improved upon them in this; to adorn and embelliſh their poetical compoſitions.

Father *Pezron* pretends, that the *Titans* were the ancient *Celtæ* or *Gauls*. And that theſe were the *Gomarims*, deſcended from *Gomer*, the ſon of *Japhet*. The firſt of their princes was *Acmon*; the ſecond *Uranus*, a very warlike prince, who carried his conqueſts from leſſer *Aſia* as far as *Spain*; the third was *Saturn* or *Chronus*, and the fourth *Jupiter*.

He was the firſt of the *Titans* who attempted to take the *Diadem* upon him, and to give form to the empire of the *Titans*.

His ſon *Teuſat*, otherwiſe *Mercury*, is he that after his uncle *Dis*, that is *Pluto*, ſettled the *Titans* in the provinces of *Europe*, and eſpecially in *Gaul*, and gave them laws. The empire of the *Titans* continued about 300 years, in the leſſer *Aſia*, in *Greece*, in *Italy*, and the reſt of *Europe*.

He fixes the beginning of this monarchy about the time of the Patriarch *Terah*.

He derives the name *Titan* from the *Celtick*, *Tit* the earth, and *Den* a man, *q. d.* ſons of the earth.

TI'THES, were firſt eſtabliſhed in *England*, about the year 786.

Perſonal TITHES, thoſe which are due, accruing from the profits of *labour*, *art*, *trade*, *navigation* and *induſtry* of man.

Prædial TITHES, are ſuch as ariſe from the fruits of the ground, as *Corn*, *Hay*, *Hemp*, *Fruits*, &c.

Mixt TITHES, are ſuch as ariſe from beaſts and other animals, fed with the fruit of the earth, as cheeſe, wool, lambs, calves ſowls, &c.

Great TITHES, are thoſe of corn, hay, wood, &c.

Small TITHES, are thoſe of flax, &c. which are *prædial*, and thoſe of wool, milk, cheeſe, &c. which are *mixt*.

TITUBA'TION (in *Aſtron.*) a kind of vibration or ſhaking, which the ancients attributed to the chryſtalline Heaven, to account for certain irregularities they obſerved in the motion of the planets.

TIT'ULARY, a perſon inveſted with a title, by virtue whereof he holds an office or benefice, whether he performs the function thereof, or not.

TIT'ULARNESS (of *titularis*, L. and *neſs*) a titular quality.

TI'TYUS (according to the *Poets*) a giant, who, when *Jupiter* had defiled his mother *Elara*, for fear of *Juno*, he put her in a cave of the earth till ſhe was delivered of her ſon *Tityus*; but when he became of age, *Juno*, to revenge herſelf, perſuaded him to raviſh *Latona*, which he attempting, *Jupiter* ſtruck him dead with his thunder bolt; or, as others ſay, *Apollo* wounded him with his dart, and ſo ſent him to Hell, where he was adjudged to have a vulture feed upon his liver, which grew again according as the moon increaſed. This giant is ſaid alſo to reach over nine acres of ground.

To TOAST (*toſtum* of *torrere*, L.) to make a toaſt of bread; alſo to propoſe a health.

TOIL'SOME, full of labour, wearisome.

TOIL'SOMNESS (of tiþian, *Sax.*) labourioufneſs, *&c.*

To TOL (of *tollere*, L. to take away) in law ſignifies to defeat or take away, as to *tol the Entry*, is to take away the right *of Entry*.

TOL'ERABLENESS (of *tolerabilis*, L. and *neſs*) bearableneſs, paſſableneſs, indifferentneſs.

Civil TOLERATION, ſignifies impunity, and ſafety in the ſtate, for every ſect which does not maintain any doctrine inconſiſtent with the peace and welfare of the ſtate.

Eccleſiaſtical TOLERATION, is an allowance of opinions, which, not being fundamentals, do not hinder thoſe who profeſs them, from being members of the church.

TOLL, the ſound of a bell, giving notice of a death or funeral.

TOLL (*according to ſome*) a liberty as well to take, as to be free from *Toll*; for they who are infeoff'd of *Toll* are cuſtom free.

To TOLL *on*, to allure, entice, or draw with fair words, *O.*

TOMB (*tombe*, F. of *tumulus*, L. an heap, or of τύμβος, Gr.) a ſepulchre.

Tombs were erected by the ancients as honorary monuments of the deceaſed, and as an inducement to others to perform glorious actions. Theſe tombs were frequently in their own lands, as among the *Hebrews*, &c. or in the great roads among the *Romans*, all which about the city were adorned with magnificent and coſtly monuments or ſtructures; for it was not their cuſtom to bury in their temples, that being reſerved only for the ſervice of their gods; nor was it the cuſtom of Chriſtians to bury in churches, till ſome centuries after the eſtabliſhment of the Chriſtian religion.

Tombs were frequently ſet off with ornaments, and the effigies of the deceaſed in ſeveral poſtures and habits, for which anciently there were ſettled rules; as,

Gentlemen who died in battle, and on the victorious ſide, were repreſented with their helmet on their head, their ſhield on the left, and their ſword on the dexter ſide naked, and with the point upwards.

Gentlemen who died in battle, on the vanquiſhed ſide, were repreſented on their tombs without their coat over their armour, with their feet reſting on a dead lion, having their hands joined on their breaſt, their viſor lifted up, and their ſword in the ſcabbard. Thoſe gentlemen, who died priſoners, were repreſented without helmet, ſword, or ſpur.

A Gentleman that had ſerved a great part of his life in the army, and afterwards became a religious perſon, was repreſented upwards in the habit of the order he profeſſed, and below in compleat armour.

A Gentleman or Knight who had been vanquiſhed or killed in ſingle combat, was repreſented in compleat armour, and his battle-axe out of his arms, and lying by him, and his left arm a-croſs his right.

If a Gentleman or Knight had been victorious, he was repreſented on his tomb, armed on all points, with his right arm a-croſs over the left, and his battle-axe in his arms.

A Knight or Gentleman that had been accuſed of treaſon, murder, or a rape, or of having been an incendiary, had no monument, but was treated in the vileſt manner; his arms being broken, his body dragged on a hurdle, and either hung upon a gallows, or caſt out to be devoured by the fowls of the air.

The ſon of a general or governor of a caſtle, or fortified city, if he died when the place was beſieged, tho' he was ever ſo young, was pourtray'd in compleat armour, with his head reſting on an helmet, inſtead of a pillow.

Clergymen were repreſented in their pontifical or ſacerdotal habits.

Kings and princes, let them die after what manner ſoever, were pourtray'd on their tombs in their armour, with their eſcutcheons, crown, creſt, ſupporters, and all the other marks of royalty.

TOMENTI'TIOUS } (*tomentitius*, L.)
TOMEN'TOUS } made of flocks of wool.

TO'MICE (τομικὴ, Gr.) the art of carving in wood or ivory.

TOMOTO'CIA (of τόμος, a ſection, and τόκος, Gr. a birth) the cutting a child out of the womb, otherwiſe called *Sectio Cæſarea* and *Hyſterotomotocia*.

TONDI'NO (in *Architecture*) a member, a round moulding like a ring, that incircles the baſes, cornices, or architrave, or pillars, according to the ſeveral orders, *Ital.* the ſame as *Aſtragal*.

TONE (*ton*, F. *tonus*, L. τόνος, Gr.) a ſtate, frame, or diſpoſition, as the tone of the nerves, *&c.*

TONE (in *Muſick*) is a certain degree of raiſing and ſinking the voice, and is uſually defined to be the ſixth part of an octave, ſaid to be compoſed of five tunes, and two ſemitones. A *Tone*, or whole note, is alſo divided into nine ſmall parts, called comma's; five of which are appropriated to the greater ſemitone, and four to the leſſer.

To ſwallow the TONGUE (with *Horſemen*) is ſaid of a horſe when he turns it down his throat, which makes him wheeze as if he was ſhort-winded.

Aid of the TONGUE (with *Horſemen*) is a ſort of agreeable clucking, or a certain ſound made by the rider, *&c.* by ſtriking the

ongue againſt the roof of his mouth, he would animate the horſe, ſuſtain and make him work well in the ma-

)'NIC (in *Medicine*) is apply'd to a cer- motion of the muſcles, wherein the , being extended, continue their exten- in ſuch a manner, as that the part immoveable, though in reality it is in n.

)'NIC)'NICK)'NICAL } (*tonicus*, L. of τονικός, Gr.) belonging to the tone.

)OTH'SOME (ꝛoꝛhſume, *Sax.*) plea-) the taſte.

)OTH'SOMNESS (ꝛoꝛhſomneſſe, pleaſantneſs to the taſte.

TOP, to put a top on a thing; alſo eed or be higher than.

)P-MASTS (in a *Ship*) are four, the -*top-maſt*, the *Fore-top-maſt*, the *Miſen-* ſt, the *Sprit ſail top-maſt*, which are faſt and ſettled into the heads of the -*maſt*, *Fore-maſt*, *Miſen-maſt*, *Bow-* reſpectively.

)P *a ſtarboard* (*Sea Phraſe*) means hale : larboard ſide.

)P *gallant-maſt-ropes*, are thoſe ropes are uſed in ſtriking the top-maſts of ain and fore-maſts.

)PAR'CHY (τοπαρχία, Gr.) a ſmall or ſignory, conſiſting of a few cities)wns; or a petty county governed by a h.

)'PHET (תפת *Heb.* i. e. a drum) t is ſuppoſed to be the butchery, or of ſlaughter at *Jeruſalom*. It is ſaid conſtant fire uſed to be kept there, rning the carcaſes and other filthineſs ras brought thither from the city.

ers think, the name of *Tophet* is given valley of *Hinnom*, becauſe of the ſacri- hat were offered there to the god *Moloch*, t of drum, which in *Hebrew* is called

was in this manner that theſe ſacrifices ordered; the ſtatue of *Moloch* was of hollow within, with its arms extended, ooping a little forward. ey lighted a great fire within the ſtatue, nother before it. They put upon its arms ild they intended to ſacrifice, which ſoon nto the fire at the foot of the ſtatue, g forth cries; to ſtifle the noiſe of theſe nd howlings, they made a great rattling ums, and other inſtruments, that the tors might not be moved with compaſ- by the clamours of theſe innocent vic-

)PIARY (*topiaria*, L.) the art of ma- arbours, *&c.* with trees or twigs, and cut and planted.

)'PIC (in *Rhetorick*) a probable argu- , drown from the ſeveral circumſtances laces of a fact, *&c.*

TOP'ICK (with *Phyſicians*) that which is outwardly apply'd to the patient's body to cure him.

TO'PICA (in *Logick*) the art of inventing and managing all kinds of argumentations, *L.*

TO'PICKS (*topica*, L. τοπικά, of τοπος, Gr. a place) common places or heads of diſcourſe.

TO'PIC } (*topicus*, L. *topique*, F. of TOPICK } τοπικός, Gr.) of or pertaining to a particular place or common head of a diſcourſe.

TOPOGRA'PHICK *Charts*, are draughts of ſome ſmall parts of the earth, or of ſome particular place, without regard to its relative ſituation; as of *London*, *Amſterdam*, *Paris*, &c.

TOR'CHENESS (with *Horſemen*) a long ſtick with a hole at the end of it, thro' which runs a ſtrap of leather, the two ends of which being tied together ſerve to ſtraighten and cloſely tie up a horſe's noſe, as long as the ſtick is ſtayed upon the halter or ſnaffle.

TORE } (in *Architect.*) a thick round TO'RUS } moulding uſed in the baſe of columns.

TORE } (of ꝛæꝛan, *Sax.* to tear) did TORN } tear, or was torn.

TO'REUMA (τορευμα, Gr.) emboſſed work, *L.*

TOREUMATOG'RAPHY (of τόρευμα and γράφω, Gr.) the deſcription or knowledge of ancient ſculptures and *Baſſo relievo's*.

TORMENT (*tourment*, F.) any thing that gives pain.

They brought unto him all ſick people that were taken with divers diſeaſes and *torments*, and he healed them. *Matt.*

2. Pain, miſery, anguiſh: 3. penal anguiſh, torture.

No pris'ners there, inforc'd by *torments*, cry;
But fearleſs by their old tormentors lie.
Sandy's Paraph.

Not ſharp revenge, not hell itſelf can find
A fiercer *torment* than a guilty mind,
Which day and night doth dreadfully accuſe,
Condemns the wretch, and ſtill the charge renews. *Dryden.*

TORMENTOR. 1. One who torments, one who gives pain.

He called to me for ſuccour, deſiring me at leaſt to kill him, to deliver him from thoſe *tormentors*. *Sidney*, b. ii.

The commandments of God being conformable to right reaſon, man's judgment condemns him when he violates any of them, and ſo the ſinner becomes his own *tormentor*. *South.*

2. One who inflicts penal tortures.

TORMENTINGNESS, a tormenting quality or faculty.

TOR'NISOL (*tourneſol*, F.) the ſun-flower.

TORPE'DO, a ſea-fiſh, famed for a remarkable

ſtarkable numbneſs, wherewith it is ſaid to ſtrike the arm of thoſe that touch it.

TOR'PIDNESS (of *torpidus*, L.) benumbedneſs.

TOR'QUE (in *Heraldry*) a round roll of cloth twiſted, ſuch as is the bandage frequently ſeen in armories about the heads of moors, ſavages, &c.

TORREFAC'TION (in *Pharmacy*) the laying of a drug or other thing on a plate of metal placed over coals, till it becomes pliable to the fingers.

TOR'RENT (in a figurative ſenſe) great heat, violence of paſſion, a ſwift ſtream of eloquence, &c.

TORRICEL'LIAN *Inſtrument* (of *Torricellius*, an *Italian*, the inventor of it.) A glaſs tube or pipe of about three foot long, and a quarter of an inch bore, ſealed or cloſed by fire at one end, and quite filled at the other with quick-ſilver; which unſealed end, being ſtopp'd with the finger, is thruſt down into ſome quick-ſilver contained in a veſſel; and then the finger being taken away, and the tube ſet upright, the quick-ſilver will run out or deſcend till it remains in the tube of the height of between twenty eight and thirty one inches, leaving an empty ſpace in the upper part.

The quick-ſilver, being thus ſuſpended or hanged up, will encreaſe or leſſen its height in the tube, according as the weather alters for dry or wet; and being put into a frame with a plate of diviſions, ſhewing the ſeveral degrees, is called a *Mercurial Barometer*, or quick-ſilver weather-glaſs.

TOR'RIDNESS (of *toriditas*, L.) ſcorchedneſs, ſcorchingneſs, parchedneſs, parchingneſs, dryneſs.

To TOR'RIFY (*terrefacere*, L.) to toaſt, roaſt, parch, or dry up.

TOR'SION, a turning, winding, writhing, or wreſtling, *L.*

TOR'TILE (*tortilis*, L.) bent, bowed, wreſted, wreathed, wrinkled.

TOR'TIVE (*tortivus*, L.) wrung out, preſſed hard.

TORT'NESS (ſpoken of a rope, &c.) ſtraightneſs, tightneſs, by being hard pulled; alſo writhineſs, wrinkledneſs.

TORTOISE (*Hieroglyph.*) was by the ancients repreſented ſwimming on the top of a river, ſurrounded with the hot beams of the noon-ſun, to ſignify a poor wretch fallen into the power of a tyrant, from whoſe hands he cannot eſcape: for they ſay the ſun beams do ſo charm the tortoiſe, that it can ſcarce move or change its reſidence. They alſo uſed it to repreſent ſloath, becauſe it is of a very lazy nature, and ſlow it its march. They alſo by it repreſented a man ready and armed againſt the deſigns of ſuch as would injure him, becauſe the tortoiſe is always fortified againſt the attempts of his enemies.

TOR'TUOUSNESS (of *tortuoſus*, L. *tortueux*, F. and *neſs*) windingneſs, or the turning in and out.

TOR'TURE (*torture*, F.) torment, a grievous pain inflicted on a criminal or perſon accuſed, to make him confeſs the truth.

Preparative TORTURE, is ordered to be *judiciis manentibus*, ſo that if the accuſed do not confeſs, he cannot be condemned to death, but only *ad omnia citra mortem*.

Definitive TORTURE, is that a condemned criminal is put to, to make him confeſs his accomplices.

TO'TALNESS (*totalitas*, L.) the wholeneſs or whole ſum.

TOT'TERING (of *tealtrian*, *Sax.*) ſhaking, ſtaggering, reeling, waving or nodding to and fro, as tho' ready to fall.

TO'TUM (with *Logicians*) *i. e.* the *whole*, is uſed to ſignify ſuch a *whole* as is compoſed of ſeveral parts really diſtinct, whoſe parts are termed integral parts, as the apartments of a houſe, the precincts of a city, or the provinces of a kingdom; and this they diſtinguiſh from another *whole*, which in *Latin* is called *Omne*.

TOUCH (of *toucher*, F.) the ſenſe of feeling, is an external ſenſe (dull and inferior in reſpect to others; yet it is moſt common, and very neceſſary to us:) by means of this ſenſe animals receive tangible qualities. That there is alſo an internal ſenſe of *Touching* or *Feeling*, is evident from pains of the cholick, the nerves and fibres, which are the organs of the ſenſes, being diſperſed on the inſide as well as the outſide of the body, and therefore the veins, arteries, membranes, and their appendages the coats, partake of this ſenſe.

TOUCH'INESS, aptneſs to be offended with or angry at.

TOUPEE' } a peruke of a particular
TOUPET } make, worn by ſmarts and beaux.

TOUGH'NESS (*zohnerre*, *Sax.*) ſtrongneſs and unaptneſs to be broken or diſjointed, the oppoſite to brittleneſs.

TOUR, a lofty flight. *Milton.*

TOURNAMENT, an exerciſe of honour formerly practiſed, wherein princes, noblemen and gentlemen, afforded ſpecimens of their dexterity and courage, in publick places; by entring the liſts and encountering all oppoſers. They were well mounted on horſe-back, clad in armour, and accoutred with lance and ſword, firſt tilted at one another, and then drew their ſwords and encountred hand to hand.

Theſe exerciſes being deſigned to make the practiſers expert in the art of war, and alſo to entertain the court, the arms were in a great meaſure diſabled from killing the combatants, the points of the lances and ſwords being broke off, to prevent their doing execution; but notwithſtanding this precaution, frequent miſchiefs happened, upon which the

Popes

prohibited them, upon the penalty of
mmunication.
URNE' (with *French Heralds*) is us'd
hat we call *regardant*, i. e. looking
r behind.
URN'ING (with *Hunters*) a term uſed
be, going to couple or ingender.
U'ZED } pulled about, tumbled,
UZ'LED } rumpled.
Round TOWER, at *Copenhagen* in
rk, is not only remarkable for its
re, but for its admirable contrivance;
anner of its aſcent being ſuch, that a
may drive up to the top thereof.
TOWER of *Morocco*, is reported to
igh that the hills of *Azari*, 130 miles
from it, may be eaſily diſcern'd, and
n may ride to the top on horſeback.
TOWER of *Moſcow*, is famous for
in it, which weighs 176 tuns, tho' 200
were allow'd for the making of it: It
feet high, the clapper 21 feet long,
eighs 7 tuns.
WERS (in *Coat Armour*) being parts
es and caſtles plac'd within walls, may
nt the conſtancy, magnanimity and
ſity of men who freely expoſe their
for the defence of their country.
WN, is a place well furniſhed with
and inhabitants. To conſtitute what
e properly call'd a town, there muſt
have been, or is now a church, and
ation of divine ſervice, ſacraments and
; and tho' a town may by length of
ecome ſo decay'd, as to have no houſes
g, yet in law it is ſtill a town. In
nd and *Wales* there are 8800 towns or
bouts, every borough is a town, but
town is not a borough.
WNS-*Man*, one born in the ſame town.
WR (probably of τορ, *Sax.* or *Tower*,
ount of towers being uſually high built)
or lofty flight.
TOWR, to ſoar a loft, to fly high;
at high things.
WR'INGNESS, a lofty ſoaring, high
lofty carriage, haughtineſs.
Y'ISH, apt or given to toy with,
, or uſe dalliance, *&c.*
Y'LET. See *Toilet*.
TOZE, to pull aſunder, to make ſoft.
'ZYNESS, ſoftneſs, like tozed wool.
A'BEATED (*trabeatus*, L.) having an
lature, viz. a projecture on the top of
all, which ſupports the timber-work
roof.
ABS (with *Meteorologiſts*) an impreſſion
teor in the air, like a beam, *L.*
ACE, a footſtep, track, or print.
A'CED (*tracé*, F.) followed by the
ps, alſo drawn out by lines on paper,
the draught of an edifice, *&c.*
TRACK (of *tracer*, F. or *traſtus*, L.)
low the trace, footſteps, or mark, that
ing leaves behind it in paſſing.

TRAC'TION, a drawing, *L.*
TRAC'TRIX (in *Geometry*) a curve line,
called alſo *Catenaria*.
TRA'DER (of *tratto*, Ital. a trade, which
Minſheu conjectures to have been derived of
tradendo, L. delivering) a dealer, a tafficker,
a merchant.
TRADI'TIONS (in *Theology*) thoſe laws,
doctrines, relations, *&c.* which have been
handed down to us from our foreſathers,
without being written.
Apoſtolical TRADITION (with the *Romaniſts*) the unwritten word of God, which
deſcended from the apoſtles to us, thro' a
continual ſucceſſion of the faithful.
Eccleſiaſtical TRADITIONS, are certain
ſtatutes, ordinances, or regulations concerning the rites and circumſtances of religion,
inſtituted ſince the time of the apoſtles by
councils, popes, *&c.* and that have continued
to the preſent time, thro' a conſtant obſervance of the church.
Written TRADITION (with the *Romaniſts*) that of which there are ſome traces in
the ancient fathers and doctors.
Unwritten TRADITION, is that of
which no ſigns or footſteps are to be found
in any of the fathers which are now extant.
TRADITO'RES, traitors, a title given
by the primitive Chriſtians to thoſe who delivered up their bibles in the time of perſecution, *L.*
TRADU'CIANS, ſuch who held that
original ſin was tranſmitted from fathers to
children, or was communicated by way of
generation from the father to the child.
TRA'GACANTH (*tragacantha*, L. *of*
τράγος ἄκανθα, *Gr. i. e.* goat's-thorn) gum
dragon, *F.*
TRA'GEDY (*tragœdia*, L. *tragedie*, F.
τραγῳδία, Gr.) a lofty ſort of play, in which
great perſons are brought on the ſtage: the
ſubject matter of it is always troubleſome,
and the concluſion of it mournful. *Tragedy*
is in imitatation of one juſt, great, and probable action, not told, but repreſented; which
by moving terror and pity, conduces to purge
the paſſions in the minds of men. It is the
principal part of dramatick poetry, and the
fable or deſign is the principal part of tragedy.
In *Tragedy*, it is not abſolutely neceſſary
that there ſhou'd be hiſtorical truths; but
there muſt always be a verſimility, and at
the ſame time, to make it wonderful, is one
of the moſt difficult taſks in poetry. There
are in it three unities required, *viz.* of action,
time, and place; which unities have been
eſtabliſhed by criticks to bring the drama as
near nature as poſſible. 1. *Unity of action.*
Two actions, that are different and independent, will diſtract the attention and concernment of the audience, and of conſequence
deſtroy the poet's deſign, which is to move
terror and pity. 2. *Unity of time.* Mr.
Dryden aſcertains the unity of time to be
twenty

twenty four hours: that one act muſt not take up half a day, but the time of every act muſt be equally divided. And *Ariſtotle* ſays, that the time of tragedy ought to be included in that which the ſun takes to perform his career in, or very near it. But *Dacier* ſays, that *Ariſtotle* meant the courſe of the ſun in a day, from his riſing to his ſetting, fourteen or fifteen hours time; and that, he ſays, is too long: and that the moſt perfect pieces are thoſe of *Sophocles*, which require no longer time for the action than the repreſentation takes up, which in *Sophocles*'s beſt plays is not above four hours. 3. *Unity of place* (in the *Drama*) Mr. *Dryden* ſays, requires that the ſcene ought to be the ſame at the end, that it was at the beginning of the play, the ſame throughout. But this unity is ſeldom obſerved in our taking plays. If the poets were confined to that, they would want intrigue room.

TRAGEL'APHUS (τραγέλαφος, of τράγος, a goat, and ἔλαφος, a hart, Gr.) a goat-hart or great deer; a certain beaſt found in the foreſts of *Bohemia*, and elſewhere, that has a breaſt and ſhaggy hair like a goat, but otherwiſe like a ſtag, *L.*

TRA'INED (*trainé*, F.) brought up, inſtructed.

TRAI'TOROUSNESS (of *traditorius*, L. *de traitre*, F.) treaſonableneſs, perfidiouſneſs.

TRAM'MELED (with *Horſemen*) a horſe is ſaid to be ſo, that has blazes or white marks upon the fore and hind-foot on one ſide, before and behind.

Croſs TRAMMELED (with *Horſemen*) is ſaid of a horſe that has white marks in two of his feet, that ſtand croſs-ways like St. *Andrew*'s croſs, as in the far fore-foot and the near hind foot, or in the near fore-foot and the far hind-foot.

TRAN'CHE (in *French Heraldry*) ſignifies a manner of *counter changing* in an eſcutcheon of this form. But, by *Engliſh* heralds, it is thus blazoned; he bears *per pale* Argent *and* Azure, *per Bend counterchang'd*.

TRAN'GLE (in *Heraldry*) is the diminutive of a feſs, and what the *Engliſh* heralds commonly call a bar, *F.*

TRANQUIL'LITY (among the *Romans*) a deity adored at *Rome*, under the name of *Quiet*, and whoſe temple was without the city.

To TRANQUILLIZE (*tranquilliſer*, F. *tranquillar*, L.) to make quiet, ſtill, or calm.

TRANQUIL'LOUSNESS (of *tranquillus*, L.) quietneſs, ſtilneſs, calmneſs.

TRANSAC'TOR, one that negotiates or manages an affair, *L.*

TRANSANIMA'TION, the paſſing of a ſoul out of one body into another.

TRANSCEND'ENCE (*tranſcendentia*, L.) ſurpaſſingneſs, excellence.

TRANSCENDEN'TAL (of *tranſcendent*, F.) exceeding, going beyond, ſurpaſſing.

TRANSCENDENTAL (in *Schoolmen*) ſomething raiſed or elevated above other things, or which paſſes and tranſcends the reaſons and circumſtances of other beings, ſo as not to be intimately eſſentially included under them.

TRANSCENDENTAL *Quantity* (in *Schoolmen*) are particularly apply'd to the continuation of the exiſtence, duration of a being.

TRANSCENDENTAL *Quantity* (in *Geometricians*) are undeterminate or ſuch as cannot be expreſſed or any conſtant equation.

TRANSCRI'BER (*tranſcripter*, L.) writer out or copier.

TRANSEAT (*School Term*) *i.* paſs, uſed when they ſuppoſe a propoſition to be true without granting it.

TRANSELEMENTA'TION (in *Schoolmen*) a change of the elements or principles of one body into another.

To TRANSFER (*tranſferer*, F. *tranſfero*, *L.*) to convey, or make over, from one another.

Was't not enough you took my crown,
But cruelly you muſt my love betray?
I was well pleas'd to have *tranſferr'd* my right,
And better chang'd your claim of might. *Dryden.*

The king,
Who from himſelf all envy would remove,
Left both to be determin'd by the Law:
And to the *Grecian* chief *tranſferr'd* the cauſe. *Dryden.*

This was one perverſe effect of their living at eaſe under their vines and fig-tree, that they forget from whence that eaſe came, and *tranſferred* all the honour of it to themſelves. *Atterbury's Sermons.*

Your ſacred and religious monarchs ought,
When firſt they merit, then aſcend the throne:
But tyrants dread you, leſt your juſt deſert
Tranſfer the power, and ſet the people free. *Dryden.*

By reading we learn not only the ſentiments and the ſentiments of diſtant nations, but *tranſfer* to ourſelves the knowledge and improvements of the moſt learned men. *Watts.*

TRANSFUL'GID (*tranſfulgidus*, L.) ſhining through.

TRAN'SIENTNESS (of *tranſiens*, L. and *neſs*) a tranſient or fleeting nature, mutability, ſhortneſs of continuance.

TRANSI'RE, to go or paſs over, a word uſed in the ſtatutes for a warrant or letter.

TRAN'SITIVE (*tranſitivus*, L.) a term given by *Grammarians* to ſuch verbs

ſignify an action which paſſes from the doer to or upon the ſufferer, or the ſubject that receives it.

TRA'NSITIVENESS (of *tranſitivus*, L. and *neſs*) tranſientneſs, or a tranſitive nature.

TRANSLATION *of Light and Nature* (with *Aſtrologers*) a phraſe uſed when a light planet ſeparates from one that is more weighty, and perfectly joins another that is more weighty; as ſuppoſe *Saturn* to be in 20 degrees of *Aries*, and *Mars* in 15 degrees of *Aries*, and *Mercury* in 16 degrees of the ſame ſign; here *Mercury*, being a light planet, ſeparates from *Mars*, and tranſlates his virtue to *Saturn*.

TRANSLA'TOR, one that turns out of one language into another, or removes out of one place into another; alſo a new vamper of old ſhoes, *&c.*

TRANSLU'CIDNESS (of *tranſlucidus*, L.) the quality of permitting light to ſhine through.

TRANSME'ABLE (*tranſmeabilis*, L.) that may be paſſed through.

TRANSMIS'SION (in *Opticks*, &c.) is the act of a tranſparent body, paſſing the rays of light thro' its ſubſtance, or ſuffering them to paſs.

TRANSMIS'SIBLE, that is capable of being conveyed.

To TRANSMOG'RAPHIZE, to tranſform or metamorphoſe

TRANSMONTA'NE (*tranſmontanus*, L.) dwelling or growing beyond the mountains.

TRANSMU'TABLENESS (of *trans* and *mutabilis*, L.) capablenes of being changed.

TRANSPA'RENT *Bodies* (with *Philoſophers*) or diaphanous bodies, are ſuch whoſe pores are all right, and nearly perpendicular to the plane of their ſurface, ſo as to let the rays of light paſs freely thro' them, without being refracted; whereas the pores of opacous bodies are in a crooked oblique poſition, by which means the beams of light cannot paſs freely thro' them, but are variouſly refracted and loſt.

To TRANSPE'CIATE (of *trans* and *ſpecies*, L.) to change from one ſpecies to another.

TRANSPIER'CED (*tranſperce*, F.) bored through.

TRANSPIRA'TION, the inſenſible paſſage of excrementitious matter thro' the pores of the ſkin; alſo ſome authors uſe it for the entrance of the air, vapours, *&c.* thro' the pores of the ſkin into the body.

TRANSPI'RING (of *trans* and *ſpirans*, L.) breathing thro', exhaling vapours; alſo tranſpiration.

TRANSPLANTATION *by a Magnet* (in *Natural Magick*) is by mixing the excrement of a patient up with earth, to tranſplant the diſeaſe into a vegetable, which ſhall ariſe from a ſeed ſown in the ſame compoſt, or by incloſing the paring of the nails of a gouty perſon in an augre-hole made in an oak, *&c.*

TRANSPLANTATION *by Approximation* (in *Natural Magick*) which is more properly called *Approximation*, is when a whitlow is upon a finger, and cured by rubbing a cat's ear, which it ſuppoſed to receive the pain.

TRANSPOSI'TION *of Equations* (with *Algebraiſts*) is the putting over any quantity to the other ſide of the ſign of equality, with a contrary ſign to what it had before; thus, ſuppoſe $a - 20 = 60$, then $a =$ to $60 - 20$, *i. e.* 40.

TRANSUBSTAN'TIATED (of *trans* and *ſubſtantia*, L. or q. *tranſire in ſubſtantiam*) changed or paſſed into another ſubſtance.

TRANSVERSE *Axis* (in *Conick Sections*) is a third proportional to the line called *Abſciſſa*, and any ordinate of a *Parabola*.

TRANSUMP'TIO (with *Schoolmen*) a ſyllogiſm by conceſſion or agreement, uſed where a queſtion propoſed is transferred to another, with this condition, that the proof of this latter ſhall be admitted for a proof of the former, *L.*

TRANSUMP'TION, a taking from one to another.

TRANSUMP'TIVE (*tranſumptivus*, L.) taking from one to another.

TRAPEZOI'D (with *Geometricians*) an irregular figure, that has all its four ſides and angles unequal, and no ſides parallel.

TRAPE'ZIUM (τραπέζιον, Gr.) a quadrilateral or ſquare figure, whoſe four ſides and angels are not equal, but two of its ſides are parallel.

TRAVA'DO, a hurricane or impetuous and ſudden wind, which is frequent in the *Atlantick* ocean, between *Braſil* and *Africa*, and about the *Cape of Good Hope*, which turns all things topſy turvy; before theſe *Travadoes* begin there is a very great calm, and a ſmall cloud appears, called by ſailors an ox's eye, over one of the peaks of the promontory, which ſoon deſcending lower, covers the whole ſummit: upon the ſight of which the mariners immediately fall to furling their ſails, and get as far as they can from the ſhoar, to avoid the fury of it; for on a ſudden, a violent and terrible wind ruſhes from the top of the mountains, and deſtroys all ſhips within its reach.

TRAVAL'LY } (of *reveiller*, F. to a-
TRAVEL'LY } wake a beat of drum in the morning, that ſummons the ſoldiers from their beds.

TRAVEE' (in *Architect.*) a bay of joiſts, the ſpace between two beams, *L.*

TRAV'ERSE (*traverſus*, L. *traverſe*, F.) a-croſs, a-thwart.

To TRAVERSE (in *Joinery*) a term uſed

for plaining a board, or the like, croſs the grain.

TRAVERSE (in *Navigation*) is the variation or alteration of the ſhip's courſe, upon the ſhifting of the winds, *&c.*

TRAVERSE (in *Horſemanſhip*) a horſe is ſaid to traverſe, when he cuts his tread croſs-wiſe, throwing his croupe to one ſide, and his head to another.

TRAVERSE (in *Heral.*) is a partition of an eſcutcheon in the figure annexed, call'd *Parted per Pale Traverſe.*

To TRAVERSE (in *Law*) ſignifies to oppoſe, overthrow or quaſh; to deny any part of the matter one is charged with; to put the proof of it upon the plaintiff.

A TRAVERSE (in *Carpentry*) a piece of wood or iron placed tranſverſly, to ſtrengthen and fortify another.

TRAVERSES (in *Fortification*) are lines which return back from the ends of the trenches, and run almoſt parallel with the place attacked, called alſo *Coudee's.*

TRAVERSE *in a wet Foſs* (in *Fortification*) is made by throwing into the foſs, over againſt the place where the miner is to be put, to the foot of the wall, abundance of faſcines, joiſts, and other pieces of wood, with faſcines, ſtones, earth, and all other things that can help to fill up the foſs, and be capable of carrying a gallery for ſuch as uſe it.

TRAVERSE (in *Fortification*) a name given to a wall of earth, or ſtone, croſs a work which is commanded, to cover the men; as at *Coeborn*'s work at *Namure*, which lies on the ſide of a high ground, and is open to the other ſide of the *Sambre*, there are two high traverſes croſs the work, one behind another.

TRAV'ICE, a ſmall incloſure or oblong quadrangle, conſiſting of four pillars or poſts, kept together by croſs poles, for keeping in, and holding unruly horſes in the time of ſhoeing, or any other operation.

TRAU'MA (τραῦμα, Gr.) a wound.

TRAUMAT'ICA (τραυματικὰ, of τραυματίζω, Gr.) decoctions and potions proper for fetching the ſerous and ſharp humours out of the body, and by that means to thin the blood, ſo that it may be the more eaſily brought to the wounded, broken, or bruiſed parts; alſo herbs or drugs proper for the curing of wounds, called *Vulneraries.*

TRAYL-*Baſton* } (prob. ſo called of
TRYAL-*Baſton* } *trailler*, to draw, and *Baſton*, a ſtaff, *F.* becauſe they had a ſtaff delivered to them as a badge of their office) as juſtices of *Trayl Baſton* were judges impowered by king *Edward* I. to make inquiſition thro' the realm upon all officers; as ſheriffs, mayors, eſcheators, *&c.* touching extortion, bribery; and intruſion into other men's lands; as alſo upon barretors, breakers of the peace, and other offenders.

TREADING, a term uſed for the footing or track of a boar.

TREADLES (of *Sheep*) their dung or ordure.

TREADLES (of a *Weaver's Loom*) are what they move with their feet.

TREA'SONABLENESS (of *trahiſon* and *neſs*) diſloyalty, treacherouſneſs, either by imagination, word or deed; as compaſſing or imagining the death of the king, *&c.* levying war againſt him, adhering to his enemies, coining falſe money, counterfeiting the king's privy ſeal, all which are high treaſon.

TREAS'URER (of *Collegiate Churches*) a dignitary who anciently had the charge of the veſtments, plate, jewels, reliques, and other treaſure belonging to ſuch churches.

TREAS'URERSHIP, the office or dignity of a treaſurer.

Lords of the TREASURY, certain perſons of honour appointed as commiſſioners to execute the office of treaſurer of *England*, when it is not committed to a ſingle perſon.

TREAT } (prob. of *tractus*, of *trahere*,
TREATE } L.) ſignifying takes out, or withdraw, as the juror was challenged, becauſe he could not diſpend 40*l.* and therefore he was *Treate.*

TREES, are diſtinguiſhed into,

1. *Bacciferous*, *i. e.* ſuch as bear berries. 2. *Coniferous*, or ſuch as bear a ſquamoſe or ſcaly fruit, of a kind of conical figure, and of a woody and hard ſubſtance, in which are many ſeeds. 3. *Lanigerous* ones, or ſuch as bear a woolly, downy ſubſtance, ſuch as bear their ſeeds (having an imperfect flower) in leafy membranes or caſes. 4. *Pomiferous* ones, as apples. 5. *Nuciferous*, *i. e.* ſuch as bear nuts. 6. *Pruniferous* ones, whoſe fruit is pretty large and ſoft, with a ſtone in the middle.

Dwarf-TREES, ſuch as are kept low, not being ſuffered to be above half a foot in ſtem.

Wall-TREES, are ſuch whoſe branches are ſpread on each ſide and nailed againſt walls.

TREES (in a *Ship*) are timbers of ſeveral ſorts.

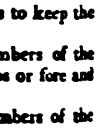
Cheſs-TREES, are the timbers on each ſide of the ſhip, for the main tack to run thro' and hale it down.

Croſs-TREES, are pieces of timber bolted and let into one another a-croſs at the head of the maſt, the uſe of which is to keep the topmaſts up.

Treſſel-TREES, are thoſe timbers of the croſs-trees that ſtand along ſhips or fore and aft at the top of the maſt.

Waſte-TREES, are thoſe timbers of the ſhip that lie in the waſte.

TREFFLE' (in *Heraldry*) as a *Croſs-Treffle*, is a croſs whoſe arms end in three ſemi-circles, each repreſenting the three-leaved graſs or trefoil. This is by ſome called St. *Lazarus*'s *Croſs*. See the figure.



TREFOILS

TRE'FOILS (in *Heraldry*) called in *French*, *Treffles*, are frequently borne in coat armour, and repreſent three-leaved graſs, and are accounted next to the *Fleur-de-lis*, or lilies. See the figure.

To TREL'LIS (*treilliſer*, F.) to furniſh with a trellis, *i. e.* a ſort of lattice-grate or wooden frame for ſupporting wall-trees.

TREM'EBUND (*tremebundus*, L.) fearful, trembling much.

TRE'MOR, a diſeaſe nearly a-kin to a convulſion, being partly convulſive and partly natural.

TRENCH'ING (*tranchant*, F. of *trancher*, F. to cut) a digging or cutting a ditch or trench in the earth.

TREP'IDNESS (*trepiditas*, L.) trepidity, fearfulneſs.

TREP'IGNER (in *Horſemanſhip*) a word importing the action of a horſe, who beats the duſt with his fore feet in managing, without embracing the volt; who makes his motions and time ſhort and near the ground, without being put upon his haunches, *F.*

General TRES'PASS, is where force or violence is uſed, otherwiſe called *Treſpaſs vi & armis.*

Special TRESPASS, one done without force, called alſo *Treſpaſs upon the Caſe.*

Local TRESPASS (in *Law*) is that which is ſo annexed to the place certain, that if the defendant join iſſue upon the place, and traverſe the place mentioned in the declaration and aver it, it is enough to defeat the action.

TRESSED (*treſſé*, F.) knotted or curled.

Nor this nor that ſo much doth make me mourn,
But for the lad, whom long I lov'd ſo dear,
Now loves a laſs, that all his love doth ſcorn,
He plunged in pain his *treſſed* locks doth tear,
Spenſer.

TRESSES, without a ſingular (*treſſe*, F. *treccia*, Ital.) a knot or curl of hair.

Hung be the heav'ns with black, yield day to night,
Comets, importing change of times and ſtates,
Brandiſh your cryſtal *treſſes* in the ſky.
Shakeſpear.

Her ſwelling breaſt
Naked, met his under the flowing gold
Of her looſe *treſſes* hid. *Milton.*

Adam had wove
Of choiceſt flow'rs a garland to adorn
Her *treſſes*, and her rural labours crown.
Milton.

Fair *treſſes* man's imperial race enſnare,
And beauty draws us with a ſingle hair.
Pope.

Then ceaſe, bright nymph! to mourn the raviſh'd hair,
Which adds new glory to the ſhining ſphere!
Not all the *treſſes* that fair hair can boaſt,
Shall draw ſuch envy as the lock you loſt.
Pope.

TRES'SURE (in *Heraldry*) is the diminutive of an *Orle*, and is uſually accounted to be only one half of it, and is commonly borne *Flory* and *Counterflory*, and it is alſo often double, and ſometimes treble.

Tranſitory TRESPASS (in *Law*) is that which cannot be defeated by the defendant's traverſe of the place, becauſe the place is not material.

TRI'AL (prob. of *tentare*, L. *tenter*, F.) an eſſay, experiment, or endeavour; alſo a temptation.

TRIAL (in *Law*) the examination of cauſes criminal or civil before a proper judge, of which there are three ſorts; as matters of fact are to be tryed by jurors, matters of law by the judges, and matters of record by the record itſelf.

TRIAN'GLE (*triangulum*, L. *un triangle*, F.) a figure that has three angles, and as many ſides, and is either plain or ſpherical.

A plain TRIANGLE, is one that is contained under three right lines.

A ſpherical TRIANGLE, is a triangle that is contained under three arches of a great circle or ſphere.

A Right-angled TRIANGLE, is one which has one right angle.

An Acute-angled TRIANGLE, is one that has all its angles acute.

An Obtuſe angled TRIANGLE, is one that has one obtuſe angle.

An Oblique-angled TRIANGLE, is a triangle that is not right angled.

Equilateral TRIANGLE, is one, all whoſe ſides are equal.

Iſoſceles TRIANGLE } a triangle
Equilegged TRIANGLE } that has only two legs or ſides equal.

Scalenus TRIANGLE, one that has not two ſides equal.

TRIAN'GULAR *Compaſſes*, an inſtrument with three legs or feet, to take off any triangle at once, uſed on maps, globes, *&c.*

Similar TRIAN'GLES, are ſuch as have all their three angles reſpectively equal to one another; As if the angle A be equal to D, the angle C equal to E, and the angle B equal to F, then is the triangle A, B, C ſimilar or like to D, F, E.

TRIAN'GULARNESS (of *triangularitas*, L.) a triangular form.

TRI'AS *Harmonica* (in *Muſick*) a compound of three radical ſounds heard all together, of which two are a fifth, and a third above the other, which is a fundamental.

TRIA'RII (among the *Romans*) one of the

four orders of ſoldiers, who were poſted in the rear of the army, and were to aſſiſt in the time of danger.

TRI'BUNE (*tribunus*, L.) two great officers among the *Romans*; the firſt of the people, whoſe buſineſs was to defend their liberties; the other of the ſoldiers, who was to ſee them well armed and ordered.

TRI'BUNESHIP, the office or dignity of a tribune.

TRIB'UTARINESS (of *tribu arius*, L. *tributaire*, F.) the condition or ſtate of thoſe that pay tribute.

TRICAP'SULAR (in *Botan. Writ.*) divided into three partitions, as in *Hypericum* or St. *John's Wort*, L.

TRICK'ING (of *tricherie*, F.) cheating, beguiling, *&c.* by craft, wiles, *&c.*

TRICKI'SH, guileful, crafty, wily.

TRICOC'COUS (τρίκοκκος, of τρὶς, three, and κόκκος, Gr. a grain) ſpoken of the fruits of plants, containing three grains or kernels.

TRICOR'PORATE } (*tricorpor*, L.) that
TRICOR'POROUS } hath three bodies.

TRIDE (with *Horſemen*) ſhort and ſwift.

TRIDE *Pace*, is a going of ſhort and thick motions, tho' united and uneaſy.

TRIDE-*Career*, a faſt gallop that has its times and motions ſhort and nimble.

To work TRIDE (in *Horſemanſhip*) upon volts, is to mark his time with his haunches ſhort and ready.

TRI'DENT (ſo called by Sir *Iſaac Newton*) that kind of *Parabola*, by which *Des Cartes* conſtructed equations of ſix dimenſions. This figure hath four infinite legs, two of which are hyperbolical, tending contrary ways, but placed about an aſymptote, and the other two are parabolical and converging, and which, with the other two, form the figure of the trident.

TRIDENTIF'EROUS (*tridentifer*, L.) that bear a trident.

TRIETER'ICA (τριετηρικὰ, Gr.) certain feaſts of *Bacchus* obſerved every third year.

TRI'FEROUS (*trifer*, L.) bearing fruit three times a year.

TRIF'LING (ſome derive it of *triecare*, Ital. others of *tregſelen*, Du.) ſpending time or pains to little purpoſe.

TRIFO'LIATED *Leaf* (with *Botan.*) is a kind of digitated leaf, conſiſting of three fingers, as in clover graſs.

TRIFORM'ITY (of *triformis*, L.) the having three forms or ſhapes.

TRI'GLYPH (τρίγλυφος, of τρεῖς, three, and γλυφὶς, Gr. ſculpture) a triangular gutter, which ſeems to have been deſigned to convey the *Guttæ* or drops that hang a little under them.

TRI'GON (in *Natural Magick*) ſignifies a four fold change of the ſtarry ſpirits, according to the number of the four elements, each reigning and laſting two hundred years.

The Airy TRIGON (in *Aſtrol.*) the airy triplicity, *Gemini*, *Libra*, and *Aquarius*, beholding one another in a trine aſpect.

The Earthy TRIGON (in *Aſtrol.*) the earthy triplicity, *Taurus*, *Virgo*, and *Capricornus*, beholding one another in a trine aſpect.

Fiery TRIGON (with *Aſtrol.*) the fiery triplicity, *Aries*, *Leo*, and *Sagittarius*, beholding one another in a trine aſpect.

The Watry TRIGON (with *Aſtrol.*) the watery triplicity, *Cancer*, *Scorpio*, and *Piſces*, beholding one another in a trine aſpect.

TRIGONOCRA'TORIES (of τρίγωνος and κράτος, Gr.) dominion or power) a name of the planets, on account of their being lords or governors of trigons, as *Saturn* and *Mercury* of the airy trigon, *Venus* and the *Moon* of the earthy, the *Sun* and *Jupiter* of the fiery, and *Mars* of the watery.

TRIGONOMET'RICAL (of τρίγωνον, a triangle, and μέτρικὸς, Gr. of meaſure) of, or belonging to trigonometry.

Plain TRIGONOM'ETRY, treats of rectilinear triangles, and teaches from three given parts of a plain triangle to find the reſt.

Spherical TRIGONOMETRY, is an art that teaches from three given parts of a ſpherical triangle to find the reſt.

TRIL'LION } (in *Arith.*) the number
TRIL'LION } of a billion of billions.

TRILU'MINAR } (*trilumiaris*, L.)
TRILU'MINOUS } having three lights.

To TRIM *a Piece* (in *Carpentry*, &c.) ſignifies to fit a piece into other work.

TRIM, neat in clothes, ſpruce, fine.

TRIM'MER, one who carries it fair with two parties; alſo a ſetter off; alſo a ſhaver.

TRIM'MING, ſhaving the beard; alſo carrying it fair between two parties; alſo lace, fringes, *&c.* the ornaments of garments.

TRIMO'RION } (τριμόριον, Gr.) the
TRIMÆ'RION } joining together of three ſigns that are very near one another, whereby a ſquare aſpect is made to the *Aphæta* or giver of life in the figure, which, when it comes to direction, is imagined commonly to cut off the thread of life.

TRIN'ITY, the herb Heart's-eaſe.

TRIOC'TILE (with *Aſtrol.*) an aſpect or ſituation of two planets, with regard to the earth, when they are three octaves or eight parts of a circle diſtant from each other.

TRIPETALOI'DES (with *Botaniſts*) is deeply cut into three parts, which ſeem to be three diſtinct leaves, but are all joined at the bottom.

TRIPHYL'LOUS (τριφυλλον, Gr.) whoſe leaf conſiſts of three parts.

The TRIP'LE-*coloured Bow*, the rainbow. *Milton.*

The TRIPLE-*Tree*, the gallows.

TRI'PLICATED (*tripicatus*, L.) made or done three times.

TRIPOLY

TRIP'OLY, the herb called turbith or blue camomile.

TRI'POS (*τρίπους*, of *τρεῖς*, three, and *πούς*, Gr. a foot) a three-footed ſtool, on which a prieſteſs of *Apollo* at *Delphos*, uſed to ſit when ſhe gave forth her oracles. Tho' ſome ſay this was a pot full of duſt, thro' which the *Afflatus* paſt into the virgin's belly, and thence proceeded out of her mouth. Others, that it was a wide-mouthed braſs pot filled with pebbles, by the leaping of which the propheteſs made her conjectures. Others, that it was a large veſſel ſupported with three feet, into which the propheteſs plunged herſelf when ſhe expected to be inſpired. But the moſt common and beſt proved opinion is, that it was not a veſſel, but a table or ſeat, upon which the *Pythia* ſat or leaned. The *Scoliaſt* upon *Ariſtophanes* will have the three legs of the *Tripos* to ſignify the knowledge of the true God, as diſtinguiſhed into three parts of time, *paſt*, *preſent* and *to come*. The ſame *Tripos* was not always uſed. The firſt was of braſs, placed there by the inhabitants of the neighbouring country, when *Pelops* married *Hippodamia*, which *Tripos* was ſaid to have been made by *Vulcan* of braſs. The other was of gold, dedicated to *Apollo* on the following account: Certain fiſhermen of *Miletus*, having ſold their next draught to ſome perſon that ſtood by, caſt their net into the water, and drew up a golden *Tripos*; upon which there aroſe a hot contention between the fiſhermen and their chapman; who at length ſubmitted to the determination of *Apollo*, and coming to *Delphos*, he gave this anſwer. That they ſhould give it to the wiſeſt. This oracle being given at the time that the ſeven wiſe men flouriſhed in *Greece*, it was preſented to them all one after another; which they refuſing, it was reſolved, to preſent it to *Apollo* himſelf, as being the fountain of all wiſdom.

TRIPOS (at *Cambridge*) the *Prævaricator* at the univerſity, the ſame as *Terræ Filius* at *Oxford*.

TRIP'ANT (in *Heraldry*) tripping.

TRIP'PING (prob. of *tripudians*, L. or of *trippen*, Du.) walking nimbly or lightly upon the toes; alſo ſtumbling with the feet; alſo flattering with the tongue.

TRIPTOL'EMUS, the ſon of *Celeus*, king of *Attica*, who, as it is ſaid, firſt eſpying corn to grow of its own accord reaped it: and after that plowed and ſowed more, and grew ſo ſkilful, that he wrote commentaries on tillage, and ſent them abroad into the world. Upon which the poets have feigned, that he travelled over the world to teach men to plant corn, and to abſtain from fleſh. They alſo tell us, that he was carried by a winged dragon, which was no other but a long ſhip, in which he ſailed to the neighbouring iſles. He is ſaid to have lived *A. M.* 1414, or as others 1543, and left *Athens* three precepts. 1. To worſhip the Gods. 2. To worſhip their parents. 3. To abſtain from fleſh.

TRIPYRE'NOS (in *Botan. Writ.*) which has three ſeeds or kernels, as *Berberis*, *Alaternus*, &c.

TRIRO'DA *Terræ* (*Old Rec.*) a parcel of land containing three rods or perches.

TRISACRAMENTA'LES, thoſe who admit of three ſacraments in the Chriſtian religion, and no more.

TRISEC'TION, a dividing or cutting a thing into three parts.

TRISM'US } (of *τρίζω*, Gr.) the grind-
TRIG'MUS } ing of the teeth, or the convulſion of the muſcles of the temples, which cauſes an involuntary gnaſhing of the teeth.

TRISOLYMPIO'NICES (of *τρὶς* and *ὀλυμπιονίκης*, Gr.) a perſon who had three times bore away the prize at the *Olympic* games.

TRISPER'MOS (in *Botan. Writ.*) which bears three ſeeds, as *Naſturtium Indicum*, L.

TRITÆ'US (with *Phyſicians*) an ague that comes every third day, a tertian, *L.*

TRI'TON (*τῶν τριῶν μιγέντων*, Gr. *i. e.* of the *Air*, of the *Water*, and the *Earth*) according to the poets, the ſon of *Neptune*, and the nymph of *Calais*, *Neptune*'s trumpeter, whom they feign to have been a man upwards, as far as to the middle, a dolphin below, and his fore-feet like thoſe of a horſe, and two circular tails. This monſter, ſome ſay, was only a whale, by whom, many having been overturned and drowned, at laſt he was ſuperſtitiouſly adored as the god of the ſea. *Triton* was painted, *&c.* with a blue ſkin, and a purple mantle, having a horn in his hand, and the tail of a mermaid.

To TRIUMPH (*triumpho*, L. *triumpher*, F.) 1. To celebrate a victory with pomp, to rejoice for victory.

The *triumphing* of the wicked is ſhort, and the joy of the hypocrite is but for a moment. *Job* xx. 5.

Your victory, alas! begets my fears;
Can you not then *triumph* without my tears.
Dryden.

2. To obtain victory.

Then all this earthy groſneſs quit,
Attir'd with ſtars, we ſhall for ever ſit,
Triumphing over death, and chance, and time.
Milton.

There fix thy faith, and *triumph* o'er the world;
For who can help, or who can ſave beſides?
Rowe.

While blooming youth, and gay delight
Sit on thy roſy cheeks confeſt,
Thou haſt, my dear, undoubted right
To *triumph* o'er this deſtin'd breaſt.
Prior.

3. To inſult upon an advantage gained.

Our

Our grand foe,
Who now *triumphs*, and in th' exceſs of joy
Sole reigning, holds the tyranny of heav'n.
Milton.

TRIUMPH (*Hieroglyphically*) is repreſented by a chaplet of laurel on the top of a *Sella Curulis*.

TRIUMPH'AL *Crown* (among the *Romans*) was a garland of laurel, granted to be worn by generals that had vanquiſhed their enemies, and on that account, to whom the ſenate granted a triumph. The original of uſing theſe crowns, in token of triumph, is ſaid to be from *Apollo*'s crowning his head with laurel, after he had killed the ſerpent at *Delphos*.

TRIUMPH'ANTNESS (of *triumphans*, L. and *neſs*) a triumphant quality; alſo boaſtingneſs, glorying.

TRIUMPH'ING (*triumphans*, L.) making a triumphant proceſſion; alſo glorying.

TROCHAN'TERS (τροχανλῆρες, Gr.) two proceſſes in the upper part of the thighbone, otherwiſe called *Rotator major & minor*, in which the tendons of many muſcles are terminated.

TROCHITAE', a ſort of figured foſſil ſtones, reſembling plants, vulgarly called St. *Cuthbert's* beard.

TROCHOID' (with *Geometricians*) a figure made by the upper end of a diameter of a circle, turned about a right line.

TRONCONNEE' (in *Heraldry*) ſignifies a croſs or ſome other thing cut in pieces; yet ſo that all the pieces are ſo placed, as to keep up the form, tho' ſet at a ſmall diſtance one from the other, as a croſs *Tronconné*. See the figure.

TROP } (of τροπρε, τhροppe, *Sax.*
THROP } a village) at the end of proper
THORP } names of places, denotes a village, as *Cracanthorp*.

TROD (of τρεδαν, *Sax.* to tread) did tread; alſo was trodden.

TROPE (in *Rhetorick*) the word is derived from τρέπω, to turn. A trope ſignifies the thing to which it is applyed only on account of the connection and relation it has to that whoſe proper name it is; or it is when a word is carried from a thing which it ſignifies properly, to another that it ſignifies but indifferently. And tho' we may reckon as many ſorts of tropes, as we can denote different relations, yet *Rhetoricians* have eſtabliſhed but a few, as *Metonymy*, *Synechdoche*, *Metanomeſia*, a *Metaphor*, an *Allegory*, a *Litotes*, an *Hyperbole*, an *Irony* and *Catachreſis*.

Tropes, when aptly uſed, are a lively picture of the things treated of; as when a great general is called the *Thunder of the War*, the image of thunder is a ſenſible repreſentation of the courage and power with which this general conquers. In uſing *Tropes*, great care ought to be taken that there is always a proportion between the natural idea of the *Trope*, and that you would infuſe into that that hear or read it; eſpecially that it doesn't beget one quite contrary to what you intend by it. The riches of a language is ſaid to conſiſt in *Tropes*; and as too much riches ſometimes breeds diſorders in government, ſo too many *Tropes* will occaſion much diſorder in a diſcourſe: they ſhould not be uſed, but to expreſs ſomething that could not be expreſſed ſo well in the common terms; and when we are obliged by neceſſity to uſe them, they ought to be clear, and proportioned to the idea of which we would give an image. As to the neceſſity of uſing *Tropes*; if any perſon would give an idea of a rock of an extraordinary height, the words *great* and *high*, being words that are applied to rocks of a common ſize and height, will not do; but if he ſays, a rock that threatens the ſkies, then the idea of the ſkies, that are above all things elſe, and the idea of threatning (that agrees with a man that is above others) will form an idea of the extraordinary height of the rock, which could not well be expreſſed any other way, but by this *Hyperbole*. Beſides, as thoſe *Tropes* are quick expreſſions, foreign to the ſubject, which we are ſupplied with by uſe and art, to be the ſigns not only of the emotions of our thoughts, but of our wits; ſo alſo the paſſions have a particular character, by which they paint out themſelves in diſcourſe. (See *Paſſion*.) Tho' the barrenneſs of languages frequently oblige us to make uſe of tropick expreſſions, even when we are calm, and in repoſe; yet the common uſe of them (which generally makes objects appear extraordinary) ſhould only be where ordinary terms will not repreſent them ſo lively as we would have them.

TROPHO'NIUS, a cunning ſooth-ſayer, who made a great cave in *Bœotia*, whence he uſually gave out his oracles. After his death, a ſpirit was thought to enter into it, which ſupplied his place in giving oracles. The manner of conſulting this oracle is delivered to us by *Pauſanius*, to the purpoſe following: He that goes into this cave, muſt firſt make his abode in the chapel of *Good Genius* and *Good Fortune*, employing himſelf in performing of ſome ceremonies by way of atonement for former offences, and is to bathe in the river of *Hercyne*. At his going down he ſacrifices to *Trophonius* and other deities, and the prieſt conſults the bowels of the victim, and accordingly pronounces, whether the deity will give an auſpicious and ſatisfactory anſwer. Then the conſulter is brought, after bathing by the prieſt, to drink a draught of the water of the river called *Lethe* or *Oblivion*:

ldest and after that he takes the water of *Lethe* or *Mnemosyne* or *Remembrance*, that he may remember what ſhall be exhibited to him in his ſcent. Among which is expoſed a ſtatue orned with admirable carving, which is ren out to have been the workmanſhip of *Dædalus* himſelf. Then having done obeiſance d muttered over a prayer or two, being cloth- in a linnen habit, and ſet off with ribbons, 'c. he approaches the oracle, which is fi- ated within a mountain near a grove, e foundation of which is built ſpherical- iſe, of white ſtone, about the ſize and cir- mference of a threſhing floor, but ſcarce ro cubits high, ſupporting brazen obeliſks, compaſſed round with ligaments of braſs, tween which there are doors that guide a paſſage into the middle of the floor, here there is a ſort of a cave, not the pro- ct of rude nature, but built with the ceſt accuracy of mechaniſm and proportion: e form of it is like an oven, the breadth out nine cubits, the depth eight, but there e no ſtairs; but all that come bring with em a narrow light ladder, by which they ve deſcended to the bottom. There is a ve between the roof and pavement, having very narrow entrance; at the mouth of hich the perſon lies all along, and ſhoves mſelf feet foremoſt into the cave, and then thruſts his knees; after a while the reſt f his body is rolled along, by a force not un- ke that of a great rapid river, which over- rowering a man with its vortex, tumbles m over head and ears; and afterwards he turns the ſame way back, with his feet remoſt. When the conſultant is returned, e prieſt places him on *Mnemoſyne*'s throne, hich is not far from the ſhrine, and enquires him what he had ſeen and heard, and lates it to others, he being yet ſtupified, d full of amazement; then he carries him the temple of *Good Genius* and *Good Fortune*, and ſome time after he is reſtored to his rmer ſenſes.

TRO'PISTS, ſuch as explain the ſcrip- re altogether by tropes and figures.

TRO'PITES (of τρέπω, Gr. to turn) ſect who maintained that the word was rned into fleſh or into man.

TROPOSCHEMATOLO'GY (of τρόπος, a manner, σχῆμα, a ſcheme, and λόγος, Gr.) a treatiſe or diſcourſe of the me- od of drawing ſchemes.

TROT (with *Horſemen*) is the pace or ding of a horſe, in which the motion is two gs in the air, and two upon the ground oſs-wiſe; continuing alternately to raiſe once the hind-leg of one ſide and fore- g of the other, leaving the other hind and re-leg upon the ground, till the former me down.

TROUBA'DOURS, ancient poets of *Provence* in *France*.

TROUB'LOUS (of *troubler*, F.) troubleſome, perplexing, or difficult.

TROUB'LOUSNESS, diſturbedneſs, perplexedneſs, *&c.*

To TROUL, to roll on ſmoothly. *Milton.*

TROU'SEQUEUE (with *Horſemen*) a large caſe of leather, as long as the dock of a horſe's tail, which ſerves for a covering for the tails of leaping horſes, F.

TROUS'EQUIN (with *Horſemen*) a piece of wood cut archwiſe, raiſed above the hinder bow of a great ſaddle, which ſerves to keep the bolſters tight.

TROUT-*coloured* (ſpoken of *Horſes*) is white ſpeckled with ſpots of black, bay, or ſorrel, particularly about the head and neck.

TROWL'ING (of *troller*, F.) moving or wandring about.

TRU'ANTISE, a truanting or playing truant.

TRUD'MOULDY } a dirty drab, a
TRUG'MOULDY } naſty flatternly woman.

TRUCK'LE-*Bed* (of *trochlea*, L. a pulley or wheel) a low bed with wheels to run under another bed.

TRU'CULENCE } (of *truculentia*,
TRU'CULENTNESS } L.) cruelty, ſavageneſs, fierceneſs.

TRU'ENESS, genuineneſs, unfeignedneſs, certainneſs, faithfulneſs, truſtineſs.

TRULLIZA'TION (in *ancient Architecture*) all kinds of couches or layers of mortar, wrought with the trowel in the inſide of the vaults; or the hatches made on the layers of mortar, to retain the lying of the *Strictæ*.

To TRUMP (*prendre avec un triomfe*, F.) to play a trump-card.

To TRUN'CATE (*truncatum*, L.) to cut ſhorter, to maim.

TRUN'CATED *Pyramid* (with *Geometricians*) one whoſe top is cut off by a plane parallel to its baſe.

TRUNK (in *Architecture*) the ſhaft or ſhaft of a column.

TRUNK *Roots* (with *Botaniſts*) ſmall roots breaking or growing out of the trunks of plants, which are of two ſorts.

1. Roots growing by a downright deſcent, ſometimes all along the trunk, as in mint, *&c.* ſometimes only at the ends or points, as in brambles.

2. Such roots as neither deſcend nor aſcend, but ſhoot forth at right angles with the trunk.

TRUS'SED (ſpoken of *Horſes*) a horſe is ſaid to be well truſſed, when his thighs are large and proportioned to the roundneſs of the croup.

TRUSSED (*trouſſé*, F.) tied or girded up; alſo hanged on a tree; alſo ſnatched up, ſpoken of a leveret by an eagle or bird of prey.

TRUTH (according to Mr. *Lock*) conſiſts

in the joining or ſeparating of ſigns, as the things ſignified by them do agree or diſagree one with another.

TRUTH (ꝥreoƿꝥhe, *Sax.*) trueneſs, in oppoſition of falſity; certainty, fidelity, faithfulneſs.

Metaphyſical TRUTH, is the conformity of the things with the divine underſtanding.

Logical TRUTH, is the conformity of the thing with the idea itſelf. This is ſeen in true propoſitions, ſuch as agree with their rule; which is the things themſelves of which they treat.

Moral TRUTH, is the conformity of words, geſtures, and actions with the heart, when a man's heart and mouth go together; when he ſpeaks what he thinks, and is in reality what he would appear to be by his ſhow and appearance.

TRUTH *in Being* (in *Metaphyſicks*) is the agreeableneſs of the eſſence of any thing to the underſtanding of God.

TRUTH *in ſignifying* (in *Metaphyſicks*) is where there is an exact correſpondence between the ſign and the thing ſignified.

TRUTH *in knowing* (in *Metaphyſicks*) is when by its ideas the underſtanding repreſents the thing that is to be underſtood exactly as it is.

Artificial TRUTH (in *Metaphyſicks*) is ſuch a truth the immediate rule of which is the underſtanding of the artificer.

Natural TRUTH (in *Metaphyſicks*) is ſuch a truth, of which the underſtanding of God is the immediate rule.

TRUTH (in *Hieroglyphicks*) was repreſented by a heart on the lips of a man.

To lye a TRY (*See Phraſe*) is when the wind blows ſo hard, that the ſhip cannot maintain or bear out the main-ſail, and they make her *lie a Try* under the miſen-ſail only.

TUB *of Vermilion*, from three to four hundred weight.

TUBE (*tubus*, L.) a conduit-pipe, any long pipe thro' which water or other liquor is conveyed; alſo the pipe or hollow trunk of a proſpect glaſs.

TU'BEROUS *Root* (by *Botaniſts*) is defined to be ſuch as conſiſts of an uniform, fleſhy ſubſtance, and is of a roundiſh figure, as in a turnip, *&c.*

TUBERO'SITY (with *Surgeons*) a knot or tumour growing naturally on any part, in oppoſition to tumours that riſe accidentally, or from any diſeaſe.

TU'BEROUSNESS (*tuberoſitas*, L. *tuberoſité*, F.) knottineſs, or being full of knots, and bunches; alſo the bunching out of ſome parts of the body.

TUBILUS'TRIUM (among the *Romans*) a ceremony or feſtival at the purification of their ſacred trumpets.

TU'BULATED (*tubulatus*, L.) made hollow like a pipe.

TU'BULOUSNESS (*of tubulus*, L. a pipe) hollowneſs, as a pipe.

TUF'TED (of *touffe*, F.) having, or trimmed with tufts.

TUIS'CO, is by ſome ſuppoſed to have been one of *Noah*'s great-grand-ſons; according to the opinion of *Verſtegan*, the ſon of *Aſcenaz*, the ſon of *Gomer*, the ſon of *Japhet*, the ſon of *Noah*, who ſettled in *Germany*; who after his deceaſe was adored by all his poſterity. The inhabitants of that country are ſtill called *Tuitſch* or *Dutſchmen* from him; and a day of our week is named *Tueſday*, becauſe it was appointed for the adoration of that idol, as *Verſtegan* ſays; but others ſay it was called after *Theſa*, a certain goddeſs, the wife of the god *Thor*; which *Theſa* was looked upon to be the goddeſs of juſtice. *Sebaſtian Munſter* is of opinion, that *Tuiſco* was the ſon of *Noah*, by his wife *Araxa* or *Arezia* (by others called *Tykia*) born after the flood; and that coming with his people out of *Aſia* into *Europe*, he extended his dominion from the river *Tanais* unto the *Rhine*.

TULIPÆMANI'A, the tulip-madneſs, a name given to the extravagancy of ſome perſons, formerly giving exceſſive prices, as five, ten or more pounds for a tulip-root, *L.*

TU'MIDNESS (*tumiditas*, L.) ſwolneſs, or ſwellingneſs.

TU'MOUR (*tumor*, L. *tumeur*, F.) a riſing or ſwelling cauſed by a ſettling of humours in ſome parts of the body, when they are enlarged and ſtretched out beyond their due proportion, ſo as to be rendred unfit to perform their natural function.

TU'MULATED (*tumulatus*, L.) buried, interred.

TUMULOS'ITY (*tumuloſitas*, L.) hillineſs.

TUMUL'TUARINESS (*tumultuarius*, L. *tumultaire*, F.) a tumultous quality, ſtate, &c.

TUMUL'TUOUSNESS (of *tumultuoſus*, L. *tumultueux*, F. and *neſs*) a diſordered, confuſed, troubled ſtate or condition.

TUN } (of tun, *Sax.* a hedge or ditch,
TON } or any thing of that kind ſurrounding a place to defend it) at the end of names of places, by a metaphor, ſignifies a village, town, or habitation. Nor is it improbable but that the *Saxon* tun, might originally come from the Britiſh *Dun*, which ſignifies a mountain, becauſe anciently towns were generally built upon hills.

TUN-*bellied*, having a great belly like a tun, gore-bellied.

TUNE (*tonus*, L. of τόνος, Gr.) agreeableneſs in ſound, a harmonious compoſition.

Out of TUNE, out of order, frame, or temper.

To TUNE. 1. To put into ſuch a ſtate, as that the proper ſounds may be produced.

Their golden harps they took,
Harps ever *tun'd* that glitter'd by their ſide.
Milton.

Tune your harps,
Ye angles, to that ſound; and thou, my heart,
Make room to entertain thy flowing joy.
Dryden.

2. To ſing harmoniouſly.

Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling *tune* his praiſe.
Milton.

Rouze up, ye Thebans; *tune* your Io Pæans;
Your king returns, the Argians are o'ercome.
Dryden.

To TUNE. 1. To form one ſound to another.

The winds were huſh'd, no leaf ſo ſmall
At all was ſeen to ſtir;
Whilſt *tuning* to the waters fall,
The ſmall birds ſang to her.
Drayt. Q. of Cynthia.

2. To utter with the voice in articulate harmony.

TUNEFUL, muſical, harmonious.

For thy own glory, ſing our ſov'reign's praiſe,
God of verſes, and of days;
Let all thy *tuneful* ſons adorn
Their laſting works with William's name.
Prior.

TUNE'LESS, without any tune.

TUNEGREVE (tunegeneta, *Sax.*) a reeve or bailiff of a manor.

TUNICA (with *Anat.*) a tunick membrane, or thin ſkin, *L.*

TUNICA *cornea*, the horny tunic or coat of the eye, *L.*

TUNICA *Retiformis* (with *Anat.*) one of the tunicles or coats of the eye, which reſembles the figure of a net, and is the principal inſtrument of ſight, called alſo the *Retina*, L.

The TUNICLES (of the *Eye*) are four noted ones, *viz.* the *Corneous*, the *Cryſtalline*, the *Vitreous*, and the *Uveous*, which are anſwered by as many humours.

The TUNICLES (of the *Teſticles* or *Cods*) are four, *viz.* the *Scrotum*, the *Erythroides*, the *Epididymis*, and the *Dartos*.

TUNIC'ULATED *Root* (with *Bot.*) is that kind of bulbous root, which conſiſts of ſeveral coats involving one another, as in an onion.

TUN'NELING, a ſort of fowling with a tunnel-net.

TUP'PING (of *Tup*, a male ſheep) a ram's covering an ewe.

TUR'BIDNESS (*turbiditas*, L.) troubledneſs, muddineſs; alſo troubleſomneſs.

TURBINA'TION, a faſhioning like a top, a ſharpening at one end.

TUR'BULENTNESS (of *turbulentus*, L. and *neſs*) noiſineſs, troubleſomneſs, boiſterouſneſs, a bluſtering ſtate, condition or temper.

TURF'INESS, the being turfy or abounding with turf.

TURGES'CENT (*turgeſcens*, L.) ſwelling or growing big.

TURK'EY. *Turkies* were firſt brought into *England* in the fourteenth year of king *Henry* VIII.

TURK'ISH *Language*, being originally *Tartarian*, borrowed from the *Arabick* their words of religion, from the *Perſian* their words of ſtate, and from the *Grecians* their words and terms of war, and from the *Italians* their terms of navigation; and this is call'ed the *Sclavonian Language*. The *Turkiſh* character is the ſame as the *Arabick*; which language ſome authors ſay is ſo inchanting, that it is uſually ſaid the ſaints in Heaven and thoſe in Paradiſe ſpeak it.

TURLUPINADE, a low, dry jeſt or witticiſm.

TURLUPI'NES, a ſect or ſort of people, who made a publick profeſſion of impudence, going naked, without covering ſo much as their privy parts, and were not aſhamed to have to do with women in the open market. They called themſelves the fraternity of the poor. *Dauphine* and *Savoy* were the principal places they appeared in.

Sea-TURN, a wind which upon ſome coaſts blows all night from the ſhore.

TURNERS, were incorporated *Anno* 1603: they are a maſter, 2 wardens, 24 aſſiſtants, and 118 on the livery; the livery fine 8*l.* the ſteward 12. Their armorial enſigns are *Sable*, a Catherine-wheel, *Or*; their hall is in *Philpot-Lane*.

TUR'PENTINY (of *terebinthinus*, L. *terebinthin*, F. of τερέβινθος, Gr.) of the nature of, alſo dawbed or mixed with turpentine.

TURQUOI'SE, a precious ſtone of an azure bluiſh colour, ſo called, becauſe frequently brought to us from the *Turks*.

TUSCAN *Work* (*Architect.*) is rarely uſed except in vaults, in ſome ruſtick edifices and huge piles of building, ſuch as the amphitheatres, *&c.*

TU'SHES } (ζυλαρ, *Sax.*) the great
TUSKS } ſtanding out teeth of a boar, alſo the fore teeth of a horſe, ſeated beyond the corner teeth upon the bars, where they ſhoot forth on each ſide of the jaws, two above and two below, about the age of three, and three and a half, *&c.* and no milk or foal teeth ever come forth in the place where they grow.

TUSK (in *Carpentry*) a bevel ſhoulder, made to ſtrengthen the tenon of a joiſt, which is let into the girder.

A TUSLE, a buſtle, a ſtriving with a perſon.

TUTORAGE (in the *Civil Law*) the ſame as Guardianſhip, in the Common-Law, the office of a tutor.

TUT'TY } (*tutie*, F.) the
TUT'TIY } ſparkles or ſoot of braſs, which ſticks to the furnace while melting, and is formed into concave flakes, by chymical writers is expreſſed by this character.

TWANG, a root or forked branch at the bottom of a great tooth.

TWAT, *Pudendum Muliebre.*

TWAT-*Scowerer*, a ſurgeon or doctor. *E. Ward.*

To TWAT'TLE (prob. of *tatelen*, Du.) to prate.

A TWEA'GUE, vexation, perplexity, trouble.

TWEN'TIETH (of τρεντιȝ, *Sax.*) the 20th or XXth.

TWIG'GY (of τβιȝa, *Sax.* a twig) made of twigs.

A TWI'NGE (*twinger*, Dan.) a gripe or pinch.

TWINING *Stalk* (with *Botan.*) a ſtalk that twiſts about any prop without the help of tendrils, as the kidney-bean.

TWINK'LING (prob. of τpincclian, *Sax.* to move quick) winking with the eyes, or ſparkling as the ſtars.

TWIRL'ING (prob. *q. d.* whirling, of ϑpyplan, *Sax.*) turning ſwiftly about.

TWIST (with *Horſemen*) the inſide or fat part of a man's thigh, upon which a true horſeman reſts on horſeback.

TWIST'ED (of ȝeτpiȝan, *Sax.*) wreathed round; alſo complicated together, as ſeveral threads.

TWIST'ING (with *Horſemen*) is the inducing a horſe to the ſame ſtate of impotence with a gelding, by the violent wringing or twiſting of his teſticles, twice about, which dries them up and deprives them of nouriſhment.

TWITCH'ING (of τpiccian, *Sax.*) pinching or given pinches, ſudden pulls or twinges.

TWIT'TERING (prob. of *zitter*, Teut.) ſneering or laughing ſcornfully.

TWI'TTLE TWATTLE, ſilly, childiſh prating.

TWO (τpa, *Sax. duo*, L. *deux*, F.) 2 or II. The number 2 is called the father of even numbers, but the ruin of unity, for to divide a thing is to deſtroy it; but *Zoroaſtes*, *Pythagoras*'s maſter, called 2 the mother of numbers, and 1 the father.

TYBER, the famous river of *Italy*, is preſented in the *Vatican* at *Rome*, by the ſtatue of a man with a grave countenance, a long beard, with a garland of flowers upon his head, in marble, lying along, reſting his right leg upon an oar, and holding under his right arm a ſhe-wolf, with two ſmall infants ſucking at her teats, leaning upon an urn or pitcher, out of which its ſtream iſſueth. In the left hand he holds a Cornucopia of delicate fruits.

TY'GER (*Emblematically*) ſignifies ſwiftneſs, revenge, and falſhood. The ancients dedicated the tyger to *Apollo*, on account of its ſwiftneſs, and to *Bacchus*, on account of its rabidneſs, becauſe, when men have drank too much wine, it makes them rave extravagantly; but others give another reaſon for it, becauſe wine mollifies ſome ſavage tempers. It is reported, that thoſe that rob a tyger of her whelps, lay pieces of looking-glaſs in the way that ſhe is to take in purſuing them, in which ſhe looking and ſeeing herſelf ſtops, and by that means they have time to eſcape.

TYCHONI'C *Syſtem* (in *Aſtronomy*) ſo called of *Tycho Brahe*, a nobleman of *Denmark*, this ſyſtem, like that of *Ptolemy*, has the earth placed in the middle, and is ſuppoſed to be immoveable, the ſun and moon revolving in orbits reſpecting the ſame as a center; but according to *Copernicus* the other five planets are ſuppoſed to revolve round the ſun as their center.

TYPE (in *Theology*) a ſymbol, ſign, or figure of ſomething to come.

TYPHOMANI'A (τυφομανία, Gr.) a delirium with a frenzy, a diſeaſe of the brain, whereby the patient not being able to ſleep, tho'

tho' greatly inclined to ſleep, lies with his eyes ſhut, talks abſurdly, and tumbles and toſſes.

TYPHON, an *Egyptian* deity. This people admitted of two principles, the one good, and the other bad.

From the good principle proceeded generation, and from the bad one proceeded the corruption of every thing.

The good principle had a ſupericrity over the evil one, but not ſo far as to deſtroy it, and to hinder its operations.

Iſis, *Oſiris* and *Orus*, were the good principles; *Typhon* was the bad principle. *Oſiris* was in the univerſe, what reaſon is in man, and *Typhon* was analogous to the paſſions that are contrary to reaſon. In the human body a good temperament proceeded from *Oſiris*; but diſeaſes and indiſpoſitions came from *Typhon*.

To him alſo were imputed tempeſts, inundations, earthquakes, eclipſes of the ſun and moon, and every thing that paſſed for an irregularity in nature.

The aſs was his ſymbol, as alſo the crocodile. He had divine honours paid to him, in the *Canton* of *Egypt*, call'd *Papremis*.

Typhon was brother to *Oſiris*, who reigned in *Egypt*, with equity and juſtice; but *Typhon* was a violent and cruel man, killed his brother, and cut his body into 26 pieces, of which he gave one to every one of thoſe who had conſpired with him, to engage them farther by that, and render them equally obliged to ſupport him in his uſurpation of the kingdom of *Egypt*.

But *Iſis*, the wife and ſiſter of *Oſiris*, and *Orus* their ſon, revenged his death upon *Typhon*, put him to death, and all that had conſpired with him. He was drowned in the river *Orontes*.

The poets ſay, that he was buried under the iſland of *Sicily*, which was hardly ſufficient to cover his body, it was of ſo enormous a ſize.

Some Criticks ſay, that *Typhon* is the ſame as *Shem*, the ſon of *Noah*, and that ſeveral particulars of his life and death have great reſemblance to thoſe of the king of *Baſan*.

The *Egyptians* give to *Typhon* the name of *Seth*.

The *Egyptians* gave to *Shem*, who was bleſſed by *Noah*, the odious name of the evil principle, and of a uſurper, which would much better agree with their founder *Ham*.

TYPICALNESS (of τυπικὸς, Gr.) a typical quality.

TYRANNICALNESS (of *tyrannis*, L. *tyrannie*, F. of τύραννος, Gr.) a tyrannical nature, diſpoſition, or behaviour.

TYRANNY (*tyrannis*, L. τύραννος, Gr. *tyrannie*, Fr.)

1. Abſolute monarchy imperiouſly adminiſtered.

Our grand foe,
Who now triumphs, and, in th' exceſs of joy,
Sole reigning, holds the *tyranny* of heav'n.
Milton.

2. Unreſiſted and cruel power.

Boundleſs intemperance
In nature is a *tyranny*; it hath been
Th' untimely emptying of the happy throne,
And fall of many Kings. *Shakeſpear.*

3. Cruel government, rigorous command.

Bleed, bleed, poor Country!
Great *tyranny*, lay thou thy baſis ſure,
For goodneſs dares not check thee.
Shakeſpear.

Suſpicions diſpoſe kings to *tyranny*, and huſbands to jealouſy. *Bacon.*

God in judgment juſt,
Subjects him from without to violent lords;
Who oft as undeſervedly inthral
His outward freedom; *tyranny* muſt be.
Milton.

4. Severity, rigour, inclemency.

The *tyranny* o' the open night's too rough
For nature to endure.
Shakſpear's King Lear.

TYRANT (*tyrannus*, L. τύραννος, of τὸν Τυῤῥήνων, Gr. *i. e.* the *Tyrrhenians*, who were a cruel people, or of *Tyrrha*, a city of *Lyſia*, where *Gyges* firſt play'd the tyrant; or, as others ſay, of τύρω, Gr. to oppreſs; or of τὸ τύρειν τὰς λαὰς ἢ ἀλλας ἐπιφέρειν, Gr. to vex the people, and bring trouble upon them.) The name tyrant was at firſt uſed in a good ſenſe: and the *Greeks* in old time called the ſupreme governor of every city a tyrant or king; but now it is generally uſed in a bad ſenſe, for one who governs with cruelty and injuſtice; alſo either for a rightful prince that miſuſes his royal power in oppreſſing his ſubjects, or for one who uſurps the ſovereign power in a ſtate.

V

V U v u, *Roman*; *V u*, Italick; 𝔘 𝔲, *Engliſh*; V U v u, *Saxon*; are the twentieth letters in order of their reſpective alphabets; Υ υ, in *Greek*, the twentieth of the *Greek* alphabet; and ו, *Hebrew*, the ſixth of that.

The V conſonant and U vowel ought to be carefully diſtinguiſh'd in reading, as *Vomet*, *Vulgar*, *Union*, *Univerſity*, &c. The U vowel is not heard in the words *Guards*, *Guinea*, &c. and it very ſeldom ends any *Engliſh* words.

V, in *Latin* numbers, ſtands for 5.

V̄, with a daſh at top, ſtands for 5000.

V. frequently ſtood for *Vide*, i. e. See.

V. R. (with the *Romans*) was frequently uſed for the phraſe *ut rogas*, i. e. as thou aſkeſt or deſireſt, and was a mark for a vote or ſuffrage in the paſſing of a law.

VA'CANCY (in *Law*) a poſt or benefice wanting a regular officer or incumbent.

VA'CANT *Effects* (in *Law*) are such as are abandoned for want of an heir, after the death or flight of their former owner.

VA'CANTNESS (of *vacance*, F. or *vacans*, L. and *ness*) emptiness.

VACATION-*Barristers*, are such as are newly call'd to the bar, who are obliged to attend the exercise of the house for the six next long vacations, *viz.* in *Lent* and *Summer*, and are therefore so stiled during these three years.

VACCA'RIUS (in *ancient Deeds*) a herdsman that looks after the common herds of cows.

VACU'ITIES (with *Physicians*) those days in which an imperfect or ill crisis of a distemper often happens, *viz.* the 6th, 8th, 10th, 12th, 16th, and 18th, which days are also called *Medicinal Days*, because medicines may be given on them.

VACU'NA (so called of *vacando*, i. e. being at leisure) the goddess of rest, a Heathen deity, worshipped by labourers, her festivals were celebrated in winter, that they might rest after their harvest.

VACUUM (with *Physiologists*) is supposed to be a space devoid or empty of all matter or body; and is distinguished by them into *vacuum disseminatum*, or *interspersum*, and *vacuum coacervatum*.

VACUUM *Boyleanum*, that approach to a real *Vacuum*, which is arrived at by means of an air-pump.

VACUUM *disseminatum* } are small void
VACUUM *interspersum* } spaces interspersed about, between the particles of all bodies: That there is a *Vacuum*, appears from the following argument: If some vacuities are not supposed to be interspersed among bodies, it will be very difficult to account for motion. For if there be an absolute *Plenum*, the least body in nature cannot move, but all bodies that are must move with it; and yet into what places they should move, when all places are already full, is not easy to conceive.

VADIA'RE *duellum* (in *Anat. Writ.*) signifies to wage a combat; as, when a person gave another a challenge to decide a controversy by a camp fight or duel, and threw down a gauntlet or the like sign of defiance, if the other took it up, that was *Vadiare duellum*, i. e. both to give and take mutual pledges of fighting.

VA'FROUSNESS } (*vafrities*, L.) craf-
VA'FRITY } tiness, subtlety.

VAGA'BUND (*vagabundus*, L.) wandering, roaming about.

VAGI'NA (in *Architecture*) a term used for the lower part of a *Terminus*, so call'd on account of its resemblance to a sheath, out of which the statue seems to issue.

VA'GITANS, a *Pagan* deity, imagined to preside over the first words, which children pronounce, to whom altars were erected at *Rome*.

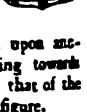
VA'GRANTNESS (of *vagus*, wandering, and *errans*, L. wandering, and *ness*) vagrancy, an unsettled course of life.

VAILS (*unde derivatur incertum*, which prob. of *valedictio*, q. d. money given to servants by guests for salutations) gifts or profits given or allowed to servants above their wages.

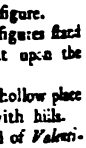
VAIN-GLORIOUSNESS (of *vana* and *gloria*, L.) vain-glory, empty boasting, &c.

VAIR' } (either of *varie*, of *vana*
VAIRY } *coloribus*, i. e. various colours; or, as some say, of *varius*, the name of an animal, whose back is a blue-grey, and its belly white) it is the second sort of fur or doubling, formerly used for lining of the garments of great men and knights of renown; it is when a field of a coat of arms is chequered into two colours by the figures of little bells; and if these two colours are *Argent* and *Azure*, it is a *Vairy* proper, and you need say no more but *Vairy*; but if the colours are any other, they must be expressly named in blazoning the coat. See *Vary*.

VARY *Copy* } (in *Heraldry*) is
Potent Counter } a bearing, the form in the escutcheon, and in blazon the colours must be express'd, as *Azure* and *Argent*.



Contre VARY, is when the metals and colours are so ranged, that the figure, which is *Azure*, touched either with its edge or foot another *Azure* figure, being placed and joined together, breech to breech, one upon another, the point of the one tending towards the chief of the escutcheon, and that of the other towards the base, as in the figure.



VAIRE *en Pale*, is when the figures fixed exactly one upon another, flat upon the points.

VALE (*vallis*, L. *val*, F.) a hollow place or space of ground, surrounded with hills.

VALENTINI'ANS (so called of *Valentinian*, their leader) a sect of the *Gnostics* in the second century: he collected dreams of certain gods, to the number of 30, whom he called *Æones*, *i. e.* ages, of whom he would have 15 to be male, and the rest female: and that our Saviour sprung, like another *Pandora*, out of their correspondence; and added, that he passed with a body brought out of Heaven thro' the virgin *Mary*, as a conduit or pipe; and that all men should not rise to life again.

VALE'SIAN (so called of *Valens*, their leader) a sect of Christians, who admitted none into their society but eunuchs.

VALET (with *Horseman*) is a stick armed at one end with a blunt point of iron, to prick and aid a leaping horse.

VALET } (*un valet*, F.) in ancient
VA'LECT } times was used to signify
VA'DELECT } a young gentleman of good

good deſcent or quality; and afterwards it was applied to the rank of yeoman: and, in the account of the *Inner Temple*, it is underſtood of a bencher's clerk or ſervant, which by a corruption is called *Varlet*; alſo the butler of the houſe.

A VALETU'DINARY (*valetudinarius*, L.) a perſon of a weak, ſickly, or crazy conſtitution, who is frequently out of order.

VAL'IDNESS (*validitas*, L. *validité*, F.) validity, ability, power; alſo authenticknes, &c.

VAL'LAR *Crown* (in *Heraldry*) was a crown given by the general of an army, to him who firſt broke into an enemy's fortified camp, or forced any place palliſaded, and it was in the form annexed, repreſenting palliſadoes ſtanding up above the circle.

VAL'LIES (in *Architect.*) the gutters over the ſleepers in the roof of a building.

VALVE (in *Hydraulicks*, &c.) a kind of lid or cover of a tube, &c. opening one way, which, the more forcibly it is preſſed the other, the more cloſely it ſhuts the aperture.

VAM'PLET, a piece of ſteel, ſometimes in the ſhape of a tunnel, uſed in tilting ſpears, juſt before the hand, to ſecure and defend it; it was made to be taken off and put on at pleaſure.

VAN FOSS (in *Fortific.*) a ditch dug without the counter-ſcarp, and running all along the glacis, uſually full of water.

VANIL'LA, a little ſeed growing in longiſh pods, a principal ingredient in the compoſition of chocolate, to give it ſtrength and an agreeable flavour.

VANIL'OQUENT (*vaniloquus*, L.) talking vainly.

VAN'QUISHER (*vainqueur*, F. *victor*, L.) a conqueror, &c.

VAP'IDNESS (*vapiditas*, L.) deadneſs, flatneſs, palledneſs of liquors.

VAPORIF'EROUSNESS (of *vaperifer*, L. and *neſs*) an exhaling or vapour-producing quality.

VA'POURING (of *vaporans*, L.) huffing, hectoring, bragging, or boaſting.

VA'POURS (*vapores*, L.) are thoſe watery particles which are ſever'd from others, by the motion of the air, and are carried about in ſeveral ways, according to the wind or warmneſs of the air. They derive their original, not only from the ſurface of the water, but from moiſt earth, clouds, ſnow, &c. for the parts of theſe bodies being not firmly united, are eaſily disjoined, and ſo break forth into the air, there meeting with them, becauſe the air, as well as exhalations, contribute much to the violence of the winds.

VARDINGAL (*vertugadin*, F.) a whalebone circle that ladies formerly wore on their hips, and upon which they tied their petticoats; a hoop-petticoat, a fardingal.

VA'RIABLE (in the *new Doctrine of Infinites*) is a term apply'd by the foreign *Mathematicians* to ſuch quantities as either increaſe or diminiſh, according as ſome other quantities increaſe or diminiſh.

VARIA'TION (in *Aſtron.*) a term uſed by *Tycho Brahe*, for the third inequality in the motion of the moon, ariſing from her *Apogæum*'s being changed, as her ſyſtem is carried round the ſun by the earth.

VARIATION (in *Law*) an alteration or change of condition in a perſon or thing; after ſome former concern or tranſaction therewith.

VARIATION *Chart*, a chart deſign'd by Dr. *Halley*: The projection of which is according to *Mercator*'s; and the ſituation and form of the ſurface of the terraqueous globe, as to its principal parts, and the dimenſions of the ſeveral oceans are therein aſcertained with the utmoſt accuracy, as well from aſtronomical obſervations, as from journals.

VARIATION (in *Geography*) the deviation of the magnetical needle or compaſs from the north point either towards the eaſt or weſt.

VA'RICES (with *Anat.*) the greater veins of the hips, thighs, and ſtones, &c. L.

VARIEGA'TION (with *Floriſts*) the art of ſtreaking or diverſifying the leaves of flowers or plants with ſeveral colours.

VARIFORM'ITY (of *varius* and *forma*, L.) variouſneſs of form.

VARIO'RUM (in *Claſſic Literature*) as *Notis Variorum*, a term uſed of thoſe *Latin* authors printed with the notes or comments of various grammarians or criticks.

VAR'NISH (with *Medalliſts*) a colour or ſort of gloſs that medals have gotten by lying in the earth.

VA'SA *Concordiæ* (in *Hydraulicks*) two veſſels ſo conſtructed, as that one of them, tho' full of wine, will not run a drop, unleſs the other, being full of water, do run alſo, *L.*

VAS'CULAR (*vaſcularis*, L.) is by *Anatomiſts* apply'd to any thing conſiſting of divers veins, veſſels, arteries, &c.

VASE (of a *Church Candleſtick*) the middle of it, which is uſually of a round figure.

VA'SES (in *Archit.*) are ornaments placed on cornices, ſocles, or pedeſta's, repreſenting ſuch veſſels as the ancients uſed in ſacrifices, as incenſe-pots, &c. often enrich'd with *Baſſo Relievo*'s; alſo the body of a *Corinthian* and *Compoſite* capital, called the Tambour.

Rear-VAS'SAL, one who holds of a lord who himſelf is vaſſal of another lord.

VASSA'LEUS (in *Law*) a vaſſal who is obliged to ſerve and ſhew reſpect to his maſter, and yet is in a manner his companion.

VASTEL'LUM (*old Deeds*) a waſtel-bowl

or

or piece of plate, anciently uſed to be ſet at the upper end of an abbot's table, with which he uſed to begin the health or *Grace-Cup* to ſtrangers, or to his fraternity, *L.*

VAUDOIS', a ſect of Chriſtians that ſprung up in the year 1160, followers of *Peter Vaud* or *Valdo*, a rich merchant of *Lyons* in *France*; who being at a feaſt, and ſeeing his friend die ſuddenly, was ſo affected, that he immediately betook himſelf to ſeriouſneſs and meditation and the ſtudy of the ſcriptures; by which means having diſcovered ſeveral errors in the church of *Rome*, he communicated his diſcoveries to his friends and the poor, whom he conſtantly relieved bountifully. Upon his diſcoveries gaining ground, the Clergy excommunicated him, and perſecuted ſome of his diſciples, which cauſed both him and them to fly into the vallies of *Piedmont*, where finding ſome ancient Chriſtians who were called *Vaudes*, they ordained ſuch of the inhabitants of the *Lionnois* who were capable of preaching, and ſpread themſelves into *France*, *Italy*, and *Germany*.

To VAULT *a ſhoe* (with *Horſemen*) is to forge it hollow for horſes that have high and round ſoles, to the end that the ſhoe may not bear upon the ſole that is then higher than the hoof.

VAULT'ING (*voltigeant*, F.) leaping or going cleverly over a wooden horſe, or over any thing, by laying one hand on it and throwing over the body.

VAULTS (in *Architect.*) a piece of maſonry arched on the outſide, and ſupported in the air by the artful placing of the ſtones which form it; the principal uſe of which is for a cover or ſhelter.

Maſter-VAULT, the chief vault in a building, is the chief vault to diſtinguiſh it from others that are leſs vaults, which ſerve only to cover gates, windows, paſſages, *&c.*

Double VAULTS, are ſuch as are built over other vaults to make the beauty and decoration of the inſide conſiſtent with that on the outſide, a chaſm or vacancy being left between the convexity of the one and the concavity of the other, as it is in the cathedral of St. *Paul*'s at *London*.

The Key of a VAULT, is a ſtone or brick in the middle of a vault in the form of a truncated cone, ſerving to bind or faſten all the reſt.

The Reins of a VAULT, or the fillings up, are the ſides which ſuſtain it.

The Pendentive of a VAULT, is the part ſuſpended between the arches or ogives.

The Impoſt of a VAULT, is the ſtone whereon the firſt *Vouſſoir* or ſtone of the vault is laid.

UBI, where, *L.* ſignifies the preſence of a being in a place.

UBI'ETY (in *Metaphyſicks*) is the preſence of any thing in the *ubi* or place.

Infinite UBIETY (with *Metaphyſicians*) is the undetermined preſence of a thing in every place; this is the property of God, and is the ſame as ubiquity.

Finite UBIETY (in *Metaphyſicks*) is the determinate preſence of a being in a place, and is either *circumſcriptive* or *definitive*.

Circumſcriptive UBIETY (with *Metaphyſicians*) is that by which a thing is exactly circumſcrib'd in its *ubi*, and this is properly call'd place; this is the condition of all bodies.

Definitive UBIETY (in *Metaphyſicks*) is when a thing is ſo in a place, without any circumſcription, as to be no where elſe. After this manner *Accidents*, *Material Forms*, and *Spirits*, are in a place. The title of definitive is given to it, becauſe it may be defined to be here, and not there.

UBIQUITARIES, a name given to the *Lutherans*, who, to maintain the real preſence, ſay, that our Saviour's body is every where, as well as his divinity.

UBIQUITARINESS (of *ubiquitaire*, F. of *ubique*, L. and *neſs*) an ubiquitary temper or quality; alſo a being unſettled, a being here and there.

UBI'QUITY (*ubiquité*, F. of *ubique*, L. every where) a quality of being every where or in all places at the ſame time; an attribute of God, whereby he is always intimately preſent to all things, gives the *Eſſe* to all things; knows, preſerves, and works all in all things.

VEGETATIVE *Soul*, that principle whereby trees and plants live, grow, produce their kind, *&c.*

VE'GETATIVENESS (of *vegetative*, L. *vegetatif*, F. and *neſs*) a vegetative quality.

VEHEMENCE } (*vehementia*, L.)
VEHEMENCY }

1. Violence, force.

Univerſal hubbub wild,
Of ſtunning ſounds, and voices all confus'd,
Aſſaults his ear with loudeſt *vehemence*.
Milton.

2. Ardour, mental violence, terrour.

The beſt perſuaſions
Fail not to uſe; and with what *vehemency*
Th' occaſion ſhall inſtruct you.
Shakeſpear's Henry VIII.

This pure cauſe would kindle my rap'd ſpirits
To ſuch a flame of ſacred *vehemence*,
That dumb things would be mov'd to ſympathize.
Milton.

Marcus is over-warm; his fond complaints
Have ſo much earneſtneſs and paſſion in them,
I hear him with a ſecret kind of horror,
And tremble at his *vehemence* of temper.
Addiſon's Cato.

VEHEMENT (*vehement*, F. *vehemens*, L.)

1. Violent, forcible.

A ſtrong imagination hath more force upon light and ſubtile motions, than upon motions *vehement* and ponderous. *Bacon.*

2. Ardent, eager, fervent.

By their *vehement* inſtigation,
In this juſt ſuit come I to move your Grace.
Shakſp.

VE'HICLE

VE'HICLE (with *Anatomiſts*) the *Serum* or watery humour is ſaid to be the vehicle that conveys the ſmall parts of the blood, and diſperſes them all over the body.

VEINS (with *Anatomiſts*) are long and round pipes or canals, conſiſting of four coats, *viz.* a *nervous*, a *glandulous*, a *muſcular*, and a *membranous* one. Their office is to receive the blood that remains after nouriſhment is taken, and to carry it back to the heart to be revived and improved. Theſe veins are diſtinguiſhed by ſeveral names, according to the different parts they paſs through, as the *Axillary*, the *Baſiliſk*, the *Cephalick*, the *Pulmonary*, &c.

VEJU'PITER (*q. d.* little *Jupiter*) a miſchievous god amongſt the *Romans*, which they worſhipped, not from any hope of help from him, but leſt he ſhould hurt them.

VELLIF'ICK (*vellificus*, L.) done or performed with ſails.

VEL'VETY, like velvet, ſoft, &c.

VENALNESS (*venalitas*, L.) a being venal, ſaleableneſs.

VENEERING } (with *Cabinet Makers*,
VANEERING } &c.) a kind of marquetry, or inlaid work, whereby ſeveral thin ſlices or leaves of fine woods of different ſorts are faſtened or glued on a ground of ſome common wood.

VENEF'ICAL (*veneficus*, L.) venemous, poiſonous.

VENEF'ICKNESS (*veneficus*, L. and *neſs*) poiſonouſneſs.

VENENIFE'ROUSNESS (of *venenifer*, L. and *neſs*) a poiſon-bringing quality or nature.

VENE'NOUSNESS (*venenoſitas*, L.) fulneſs of poiſon.

VEN'ERABLENESS (*venerabilitas*, L.) merit of reverence, worſhipfulneſs.

VENER'EALNESS } (of *venereus*, L
VENERE'OUSNESS } and *neſs*) a venereal, luſtful, leacherous quality or conſtitution; alſo infectedneſs with the venereal diſeaſe or *French* pox.

VEN'ERY (*plaiſis veneren*, F. *appetitus venereus*, L.) luſtfulneſs, alſo coition or carnal copulation.

Beaſts of VENERY, are of five kinds, the *Hart*, the *Hind*, the *Hare*, the *Boar*, and the *Wolf*; which are properly beaſts of the foreſt, where they keep their ſhelter, avoiding as much as poſſible the coming out into the plains.

VENGE'FUL, revengeful, prone to take revenge.

VENGE'FULNESS (of *vengeance*, F. *full* and *neſs*) a vindictive or revengeful temper or nature.

VE'NIALNESS (of *venialis*, L. *veniel*, F. and *neſs*) pardonableneſs.

VE'NOUSNESS (of *venoſus*, L. and *neſs*) fulneſs of, or having veins.

VENT (of *ventus*, L. the wind) a vent hole or ſpiracle, which is a little hole pierced in veſſels of liquor that are tapped, to let in the air that the liquor may run out; alſo a ſmall aperture left in the tubes or pipes of fountains, to facilitate the going out of the wind, or to give them air, that they may not burſt in froſty weather, &c.

To VENT, to diſcloſe or reveal a ſecret, to utter and declare the thoughts; *to vent the Paſſion*, to let them break out.

VEN'TER (with *Anat.*) a cavity in the body of an animal, containing the *Viſcera* or other organs, neceſſary for the performance of divers functions. This they divide into three regions or cavities; the *firſt* is the head, which contains the brain; the *ſecond* the breaſt, as far as the *Diaphragm*, which contains the organs of reſpiration; the *third* is properly that which is called the *venter* or belly, which contains the inteſtines and organs of generation and digeſtion, called the *Abdomen*.

VENTER (in *our Cuſtoms*) is us'd for the partition of the effects of a father and mother, among children born or accruing from different marriages.

VENTS (with *Eſſayers Glaſs-makers*, &c.) is a term applied to the covers of wind furnaces, by which the air enters, which ſerve for bellows, and are ſtopped with regiſters or flues, according to what degree of heat is required.

VENTS (in *Architect.*) pipes of lead, or potters ware, one end of which opens into a cell of a neceſſary houſe, the other reaching to the roof of it, for the conveyance of the fetid air; alſo apertures made in thoſe walls that ſuſtain terraſſes to furniſh air, and to give a paſſage for the waters.

VEN'TIDUCTS, ſpiracles or ſubterraneous paſſages, where freſh cool winds being kept are made to communicate by means of ducts, funnels, or vaults with the chambers or other apartments of a houſe, to cool them in ſultry weather.

VENTOSE'NESS (*ventoſitas*, L.) ventoſity, windineſs.

VEN'TRICE (*ventriculus*, L. *i. e.* the lower belly) the ſtomach, a ſkinny bowel, ſeated in the lower belly under the midriff, between the liver and the ſpleen. It is conſtituted of four tunicles, *viz.* a *nervous*, a *fibrous*, a *glandulous*, and a *membranous* one; the office of which is to ferment or digeſt the meat.

VENTRI'CULOSE (*ventriculoſus*, L.) paunch-bellied.

VENTRICULUS (with *Surgeons*) a core in a botch or boil that is broken.

VENTRIF'LUOUS (*ventriflux*, L.) laxative, purging the belly.

VENTRIL'OQUOUS, a term applied to a perſon who forms his ſpeech by drawing

the air into the lungs, ſo that the voice comes out of the *Thorax*, and to a by-ſtander ſeems to come from a diſtance.

VEN'TUROUS (*aventureux*, F.) daring, bold, &c.

VEN'TUROUSNESS (of *aventureux*, F. and *neſs*, &c.) adventurouſneſs, boldneſs, daringneſs, hardineſs.

VE'NUS (ſo called, as ſome ſay, of *veniendo*, coming, becauſe ſhe comes to every thing. But *Varro* derives *Venus* of *viendo*, i. e. binding, becauſe ſhe binds and unites ſouls together. The *Greeks* call her Ἀφροδίτη, of ἀφρὸς, froth, as being produced out of the foam of the ſea, as follows.) Some tell us, that when *Saturn* had committed an action full of impiety, and with his graceleſs ſcythe had cut off the genitals of his father *Cælus* (by that means to deprive him of the power of begetting) he threw them into the ſea; where, by the continual agitation of the waves, they found a favourable womb among the froth, and out of this bleeding ſubſtance *Venus* was produced. Again, other of the poets tell us, that ſhe was the daughter of *Jupiter* and the goddeſs *Dione*. The poets alſo make mention of three *Venus's*: the firſt, the daughter of *Cælus*; the ſecond crept out of the froth of the ſea (as before); and the third the daughter of *Jupiter* and *Dione*, who was married to *Vulcan*. *Venus* was the goddeſs of love and pleaſure, on account of her extraordinary beauty. Her chariot was drawn by ſwans and doves, accounted laſcivious birds. The poets aſcribe to her ſeveral children, as *Hymenæus*, the god of marriages, and the three *Charittes* or *Graces* were her daughters and companions; alſo the two *Cupids*, the gods of love, the one of honeſt love, and the other of unlawful and carnal pleaſures; and that infamous deity *Priapus* was accounted her ſon; and alſo *Æneas*; but ſhe never had any children by her huſband *Vulcan*. *Venus* had ſeveral temples built to her in the city of *Rome*. One to *Venus Erycina*, where was the ſtatue of *Amor Lætheus*, dipping his arrows in a river; another to *Venus Libitina*, where the urns and coffins of the moſt conſiderable perſons of *Rome* were placed; another to *Venus Verticordia*, who was called *Venus Viriplaca*, where the women appeared with their huſbands when there was any difference between them, to find ſome way of reconciliation. The uſual ſacrifices offered to her were doves, ſwans, ſparrows, &c. and to her was dedicated the roſe, an inducement to love, and the myrtle-tree, a ſymbol of peace. *Venus* is often painted with a beautiful countenance, golden hair, attired in a robe of black, ſcarlet, or dun colour, with her ſon *Cupid* by her; and ſometimes doves and cypreſs-trees; and ſometimes in a chariot drawn by ſwans or doves. It is very probable that *Venus* was ſaid to have been born of the ſea, for no other reaſon than becauſe the cauſe that effects all things requires moiſture and motion. And the ſea has both theſe in a very large degree. They ſeem to be of this opinion, who ſay ſhe was the daughter of *Dione*: For moiſture is διερὸν, *i. e.* ſomething ſplendid and vivid. Ἀφροδίτη, is that power which produces male and female, as ἀφρὸς ſignifies froth, becauſe the ſeed of animals is frothy. *Euripides* fetches it from hence, that thoſe that are captivated by *Venus* are ἄφρονες, *i. e.* fooliſh, mad and doating. *Venus* is ſaid to be extremely beautiful, becauſe ſhe affords men the pleaſure of coition, which they find to ſurpaſs by far all things elſe. She is decorated with the title of φιλομμείδης, *i. e.* delighted in laughter, becauſe ſhe is very prone to laughter. The cauſe of this epithet is mirth and laughter frequently accompany the venereal act, and perſons are then very familiar. The *Graces* are repreſented as ſitting by *Venus*, and are her companions and attendants, alſo *Suadela* and *Mercury*. But why? becauſe thoſe that are loved are pleaſed with amorous orations and favour (*Love*, or with the pleaſure that *Venus* affords in venereal embraces. She is called *Cythera* from κύειν, *i. e.* impregnation, which follows coition, or becauſe for the moſt part it uſes to ſlacken or lay venereal deſires. She is ſignified by these three ὑγεία, *i. e.* heavenly, πάνδημος, *i. e.* vulgar or common, and πανακτία, *i. e.* the cauſe of all things; which intimate, that her power and efficacy is conſpicuous in heaven, earth, and ſea. Among the birds ſhe delights in none ſo much as the dove, becauſe of its chaſtity and amorous courtſhip; for the dove is amorous, and the ſymbol of true love, on account of its manner of kiſſing; ſhe has an antipathy to ſwine, becauſe of their filthineſs. Among plants the myrtle is dedicated to *Venus*, becauſe the myrtle is accounted proper to engage or promote love. And the *Philyrea* is ſacred to her, becauſe it promotes venery; and they make uſe of that chiefly in making garlands, *Pharmacius*.

VENUS (with *Aſtron.*) is one of the ſeven planets, the brighteſt of all the ſtars, except the ſun and moon: it performs its periodical motion in 224 days 17 hours, and its motion round its axis is performed in 23 hours. The diameter of it is almoſt equal to the diameter of the earth.

VENUS (with *Aſtrol.*) is accounted a feminine planet, and the leſſer fortune.

VENUS (with *Chym.*) is taken for copper, and the character is, ♀.

VENUST'NESS } (*venuſtas*, L.) beau-
VENUST'ITY } tifulneſs.

VERS (*verbum*, L.) a word which ſerves to expreſs what we affirm of any ſubject, as *is*, *loves*, *bears*, *reads*, &c.

Active VERB, is ſuch an one as expreſſes an action that paſſes on another ſubject or object, as *to love God*, *to write a Letter*, &c.

Paſſive

Paſſive VERB, is one which expreſſes paſſion or ſuffering, or receives the action of ſome agent, as *I am loved.*

Neuter VERB, is ſuch as expreſſes an action that has no particular object on which to fall, as *I run, I ſleep,* &c.

Subſtantive VERB, is ſuch a one as expreſſes the being or ſubſtance which the mind forms to itſelf or ſuppoſes to be in the object, whether it be there, or not, as *I am, thou art,* &c.

Auxiliary VERBS, are ſuch as ſerve in conjugating active and paſſive verbs, as *am, was, have, had,* &c.

Regular VERBS, are ſuch as are conjugated after ſome one manner, rule, or analogy.

Irregular VERBS, are ſuch as have ſomething ſingular in their termination, or the formation of their tenſes.

Impersonal VERBS, are ſuch as have only the third perſon, as *it becometh.*

VERBERA'TION (in *Phyſicks*) a term uſed to expreſs the cauſe of ſound, which ariſes from a verberation of the air, when ſtruck in divers manners on the ſeveral parts of the ſorcnous body, firſt put into a vibratory motion.

VERBOSE'NESS (of *verboſus*, L. and *neſs*) verboſity, the uſing many words, fulneſs of words, prolixity in diſcourſe.

VER'DANTNESS (of *verdoyant*, q. d. *viridans*, F. and *neſs*) a flouriſhing, bright, or lively greenneſs.

A General VER'DICT, is a verdict that is brought in by a jury to the court in general terms, as guilty of the indictment, *&c.*

Special VERDICT, is one where the jury find ſuch or ſuch facts to be done, and as to the law upon the facts, leave it to the judgment of the court.

VER'DUROUS, full of verdure, green.

VERECUND'NESS (*verecundia*, L.) modeſty, baſhfulneſs, verecundity.

VERGE (of *virga*, L.) a wand, rod, or ſergeant's mace.

VERGE (of *vergere*, L. to bend or incline downward) the compaſs or extent of judicature, *&c.*

Court of VERGE, is a court or tribunal in the manner of a *King*'s bench, which takes cogniſance of all crimes and miſdemeanours committed within the *Verge* of the *King*'s court.

Tenant of the VERGE, a tenant, ſo called, becauſe he held a ſtick or rod in his hand, when he was admitted a tenant, and ſwore fealty to the lord of the manor.

VERGE (*vergo*, L.) the brink, the edge, the utmoſt border.

Would the incluſive *verge*
Of golden metal, that muſt round my brow,
Were red-hot ſteel to ſear me to the brain.
Shakeſp.

I ſay, and will in battle prove,
Or here, or elſewhere, to the furtheſt *verge*,
That ever was ſurvey'd by Engliſh eye.
Shakeſp.

Serve they as a flow'ry *verge* to bind
The fluid ſkirts of that ſame watery cloud,
Leſt it again diſſolve and ſhow'r the earth.
Milton.

Let fortune empty her whole quiver on me,
I have a ſoul, that, like an ample ſhield,
Can take in all, and *verge* enough for more.
Dryden.

Then let him chuſe a damſel young and fair,
To bleſs his age, and bring a worthy hair,
To ſooth his care, and, free from noiſe and ſtrife,
Conduct him gently to the *verge* of life.
Pope.

To VERGE (*vergo*, L.) to lend, to bend downwards.

Man,
Perhaps, acts ſecond to ſome ſphere unknown,
Touches ſome wheel, or *verges* to ſome goal;
'Tis but a part we ſee, and not the whole.
Pope.

VER'GENTNESS (of *vergens*, L. and *neſs*) bendingneſs, incliningneſs, either from or to.

VERGET'TE (in *Heraldry*) is what, by the *Engliſh* heralds, is called a pallet or ſmall pale, *i. e.* ſeveral ſmall pales or pallets dividing the ſhield into ſo many parts, as in the figure annexed, *F.*

VERGI'LIÆ (in *Aſtron.*) conſtellations, the appearance of which denotes the approach of the ſpring, *L.*

VERIDICALNESS (of *veridicus*, L. *veridique*, F. and *neſs*) truth ſpeaking, or the quality or faculty of ſpeaking truth.

VERILO'QUIOUS (*veriloquus*, L.) ſpeaking the truth.

VERISIMI'LAR (*veriſimilis*, L. *veriſemblable*, F.) likely, probable.

VER'ITAS, *Truth* (among the *Romans*) a goddeſs ſuppoſed to be the daughter of *Saturn* and time, and the mother of virtue.

She was repreſented by a handſome woman of a modeſt countenance, ſhining with ſplendor and majeſty; but clad very plain.

VERMI'CULAR (*vermicularis*, L.) of, pertaining to, or bearing a reſemblance to a worm.

VERMIFU'GOUS (of *vermes* and *fugo*, L. to chaſe or drive away) expelling worms.

VER'MINOUSNESS (of *verminoſus*, L. and *neſs*) fulneſs of worms, wormeatenneſs.

VERMIPA'ROUSNESS (of *vermes*, worms, and *pario*, L. to bring forth young) a worm-breeding quality.

VERMIVO'ROUSNESS (of *verme* and *voro*,

verax, devouring, L. and *neſs*) a worm-devouring nature.

VERNAC'ULARNESS (of *vernaculus*, L. and *neſs*) properneſs or peculiarneſs to one's own country.

VER'NAL *Signs* (in *Aſtron.*) thoſe ſigns the ſun is in, during the ſpring ſeaſon, *viz. Aries*, *Taurus*, and *Gemini*.

VER'NANT (*vernans*, L.) ſpringing, growing green.

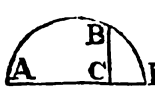
VERON'ICA (an abbreviation of *Vericonica*, *quaſi vera icon*, L. a true image) thoſe portraits or repreſentations of the face of our Saviour on handkerchiefs, which are ſaid to be impreſſed by *Chriſt*'s wiping his face, as he carried the croſs with the handkerchief of St. *Veronica*, or laid over it in the ſepulchre.

VER'RY } (in *Heraldry*) is a ſort of
VA'RY } chequer work, in the ſhape of little bells; and if it be *Argent* and *Azure*, it is enough to ſay *Verry* alone; but, if the colours are any other, they muſt be expreſs'd. See the *Eſcutcheon*.

VERSAT'ILENESS (of *verſatilis*, L. and *neſs*) aptneſs to be turned or wound any way.

VER'S'D (*verſatus*, L.) well ſkilled, inſtructed, &c. in any art or ſcience.

VERSED *Sine* (in *Mathemat.*) is a ſegment of the diameter of a circle, lying between the right line and the lower extremity of the arch, as in the figure; as A B is the verſed ſine of the arch A C, and D B the verſed ſine of the arch C D.

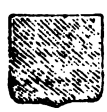


VERSIFICA'TORY (*verſificatorius*, L.) belonging to verſifying.

VER'SIFORM (*verſiformis*, L.) that changes its ſhape.

VERSUTIL'OQUOUS (*verſutiloquus*, talking cunningly or craftily.

VERT (in *Heraldry*) ſignifies green, and, in graving, is expreſſed by diagonal lines, drawn from the dexter chief corner to the ſiniſter baſe. A green colour is called *Vert*, in the blazon of the coats of all under the degree of noble; but in the coats of noblemen, it is called *Emerald*, and in thoſe of kings *Venus*. See the *Eſcutcheon*. *Heralds* ſay, that *Vert*, of Chriſtian virtues, denotes charity and hope; and, among ſecular virtues, honour, civility, and courteſy; alſo joy, love, and plenty; of the elements, the *Earth*; of the planets, *Mercury*; of precious ſtones, the *Emerald*; of metals, *Quickſilver*; of conſtitutions, the *Phlegmatick*; of the ages of man, *Youth*; of the months of the year, *April* and *May*. They ſay likewiſe, that thoſe, who bear *Vert* in their coat-armour, are obliged to ſupport peaſants and labourers, and particularly the poor that are oppreſſed. *Sylvanus Morgan* ſays, *Vert* with *Or* ſignifies pleaſure and joy, and with *Argent*, innocent love.



VERTE'BRA (with *Anatomiſts*) any turning joint in the body; a joint of the backbone, *L.*

VERTE'BRAL (of *vertebra*, L.) belonging to the *Vertebræ* or turning joints of the body.

VER'TIBLENESS (of *vertibilis*, L. and *neſs*) aptneſs or eaſineſs to turn.

VER'TICALNESS (of *vertical*, F. *verticalis*, L. and *neſs*) the being right over one's head.

VERTICAL *Plane* (in *Perſpective*) is a plane perpendicular to the geometrical plane, paſſing thro' the eye, and cutting the perſpective plane at right angles.

Prime VERTICAL (in *Aſtron.*) is that vertical circle or azimuth which paſſes through the poles of the meridian, or which is perpendicular to the meridian, and paſſes thro' the equinoctial points.

VERTICALU'RE (with *Aſtron.*) the meridian-circle, ſo called, becauſe it paſſes through the *Zenith* or vertical point.

VERTICOR'DIA (of *vertere* to turn, and *corda*, hearts, L.) one of the ſurnames of *Venus*, called alſo *Uranía* and *Cæleſtis*, worſhipped as a deity by the ancients, that ſhe would rid them of their laſcivious paſſions, and give themſelves up altogether to the pleaſures of the mind and underſtanding.

She had a temple built to her by the *Romans*, by the advice of the book of the *Sibyls*, to which young girls went to offer their little babies, which they played with when children.

VERTI'GINOUSNESS (of *vertiginoſus*, L. *vertigineux*, F. and *neſs*) giddineſs.

VER'TUE (*vertus*, L. *vertu*, F.) is defined to be a firm purpoſe of doing thoſe things which reaſon tells us are beſt; or, as others define it, a habit of the ſoul, by which a man is inclined to do good, and to ſhun evil: Moral honeſty, good principles. And as it is a common ſaying in the ſchools, all the virtues are linked together; ſo we may conclude, that all the (cardinal) virtues are helpful and aſſiſtant one to the other; for it is impoſſible for any one to be prudent, without being a partaker of fortitude, temperance, and juſtice. The ancients in *Painting*, &c. repreſented vertue by *Hercules*, only clothed with a lion's ſkin and his club, performing ſome one of his twelve labours; as offering to ſtrike a dragon, guarding an apple-tree, &c. or holding in his hand three golden apples. His being naked denoted the ſimplicity of virtue; the dragon did ſignify all manner of vices; the lion's ſkin was an emblem of magnanimity; his oaken club ſignified reaſon; the knottineſs of his club intimated the difficulty and labour in ſeeking after virtue; and the three golden apples were emblems of the

three

three virtues *Moderation*, *Content*, and *Labour*.

The Cardinal VERTUES (with *Moraliſts*) are *Prudence*, *Juſtice*, *Fortitude*, and *Temperance*.

All the VERTUES had temples built to them by the ancients, and ſacrifices were performed to them, and feſtivals ſolemnized; as the temples of *Peace*, *Concord*, *Quietneſs*, *Liberty*, *Safety*, *Honour*, *Felicity*, *Piety*, *Charity*, *Chaſtity*, &c.

VERTUM'NALES, feſtivals celebrated at *Rome* in honour of *Vertumnus*, they were held in autumn; becauſe that was the time when the fruit was gathered, they returned thanks to him for preſerving them to perfect maturity.

VERTUM'NUS (among the *Romans*) an imaginary deity, ſuppoſed to be the god of *Change*, and of *Gardens*; as alſo an emblem of the year; he was worſhipped under a variety of forms; and the poets make him the huſband of *Pomona*, the goddeſs of fruits, and the *Greeks* call him *Proteus*.

VER'TUOUSNESS (of *virtuoſus*, L. *virtueux*, F. and *neſs*) inclininguneſs to virtue, a virtuous diſpoſition.

VE'RU (with *Meteorologiſts*) a comet that reſembles a ſpit, being pretty much of the ſame kind with the *Lonchites*, only its head is rounder, and its tail longer, and ſharper pointed, *L.*

VER'VAIN (*verbena*, L. *verveine*, F.) an herb anciently uſed about ſacred rites and ceremonies, called alſo *Holy-Herb*, *Fidgon-graſs* and *Juno's tears*.

A VEST (*un veſt*, F.) a garment for a child.

VESTA (ſo called of *veſtiendo*, L. clothing, becauſe it clothes all things; or, as others ſay, becauſe *vi ſua ſtat*, it ſtands by its own power) a name given to the earth, or the goddeſs of nature, under whoſe name the ancients worſhipped the earth. The goddeſs *Veſta* was highly honoured by the *Romans*; they appointed to her particular ſacrifices and temples, altho' the poets do confound the name of *Veſta* with that of *Cybele*. She was accounted the goddeſs of elemental fire, her temple was round, and in it were two lamps continually burning. Some ſay that there was in the innermoſt part of it, a fire ſuſpended in the air in pots of earth, kept always alive by the *Veſtal* virgins; and if it happened by any misfortune to be extinct, ſome fearful accident befel the *Roman* empire, and therefore they puniſhed the *Veſtal* virgins, by whoſe negligence the fire went out, in a very cruel manner. *Veſta* was alſo ſometimes ſtiled *Mater*, and had her ſtatues ſtanding in many porches, as the chief of the houſhold goddeſſes. Her temple was magnificent, and in it was depoſited the *Palladium*, or image of *Pallas*, which *Æneas* is ſaid to have brought with him from *Troy*; this was highly eſteemed by the *Romans*, becauſe the oracle had pronounced, that the ſafety of the empire depended upon the preſervation of it. On the top of *Veſta's* temple was placed her effigies ſitting, having little *Jupiter* in her arms: but prieſteſſes were to keep their virginity thirty years, which was the time appointed for their attendance. They were had in ſuch high honour, that, if they caſually met in the ſtreets an offender, they could procure his pardon; but, if they diſhonoured the ſervice of their goddeſs by carnal copulation with any man, they were to die without mercy, being condemned to be buried alive with water and bread.

VESTA'LIA, feaſts held on the 5th of *June*, in honour of the goddeſs *Veſta*, which was kept in the ſtreets before their doors, from whence ſome choſen meſſes were ſent to the temples of this goddeſs: there were likewiſe led about the city ſeveral aſſes crowned with flowers, and having collars of certain bits of paſte in the form of little round cakes; the mules were often adorned with noſegays, and there was no work done that day: the *Roman* ladies went bare-foot to the temple of *Veſta*, and the capitol, where there was an altar dedicated to *Jupiter Piſtor*, i. e. the baker.

VESTALS, *Veſtal* virgins, were choſen out of the nobleſt families of *Rome*, for the keeping of the *Veſtal* fire abovementioned; which if it happened to go out, it was not to be lighted again by any fire but the beams of the ſun.

VESTI'GATED (*veſtigatus*, L.) traced or followed by the track, ſearched out diligently.

VESTU' (in *Heraldry*) is when there is in an ordinary ſome diviſion only by lines, and ſignifies clothed, as tho' ſome garments were laid upon it. See the eſcutcheon.

VESTU' *a dextra* (with *Heralds*) *i. e.* clothed on the right ſide, and *Veſtu a ſiniſtra*, i. e. clothed on the left ſide, are as repreſented in the eſcutcheon, and *è contra*.

VETUST'NESS (*vetuſtas*, L.) ancientneſs, antiquity.

To VEX (*vexo*, L.) 1. To plague, to torment, to harraſs.

When ſhe preſſed him daily, ſo that his ſoul was *vexed* unto death, he told her all his heart. *Judges* xvi. 16.

Still may the dog the wand'ring troops conſtrain,
Of airy ghoſts, and *vex* the guilty train.
Dryden.

You are the cauſe of all my care;
Your eyes ten thouſand dangers dart;
Ten thouſand torments *vex* my heart;
I love, and I deſpair. *Prior.*

2. To diſturb, to diſquiet.

Rang'd on the banks, beneath our equal oars,
White curl the waves, and the *vex'd* ocean roars. *Pope.*

3. To trouble with ſlight provocations.

VEXATION. 1. The act of troubling: 2. the ſtate of being troubled, uneaſineſs, ſorrow.

Paſſions too violent, inſtead of heightening our pleaſures, affords us nothing but *vexation* and pain. *Temple.*

VEXATIOUS, afflictive, troubleſome, cauſing trouble.

Vexatious thought ſtill found my flying mind,
Nor bound by limits, nor to place confin'd;
Haunted my nights, and terrify'd my days;
Stalk'd through my gardens, and purſu'd my ways;
Nor ſhut from artful bow'r, nor loſt in winding maze. *Prior.*

The VIA *lactea*, this circle is called the *Galaxia* or milky way. It was not legal that *Jupiter*'s ſons ſhould obtain heavenly honours, before they had ſucked *Juno*'s breaſt. For which reaſon they ſay *Mercury* brought *Hercules*, when he was new born, and put him to *Juno*'s breaſt, and that he did indeed ſuck: but *Juno* apprehending the matter put him away, and ſo her milk flowing out plentifully made this milky circle. *Eratoſthenes.*

VIA'LES (with *Mythologiſts*)) a name which the *Romans* gave to thoſe deities, who, as they imagined, had the care and guardianſhip of the roads and highways, *L.*

VIAT'ICUM, a name given by the fathers and councils to *Baptiſm*, the *Euchariſt* and *Abſolution*, adminiſtered to dying perſons to give them a better aſſurance of their ſalvation.

Baptiſm, thus conſidered, relates only to dying *Catechumens.*

The *Euchariſt* to dying perſons in full communion, whether they had received abſolution or not.

Abſolution went under this name with reſpect to thoſe who were under diſcipline and not reconciled to the church, till at the point of death.

In latter ages, not only *Abſolution* but the *Euchariſt* is ſaid to have been given to penitents when paſt hopes of living, if they were in condition to receive it, without any conſideration of a ſtate of diſcipline, which firſt occaſioned this practice.

Perſons under church diſcipline, in ancient times were not in communion with the church; and the tranſition became very eaſy from *not in* the church (in one ſenſe of the word) to be *out* of the church (in *another* ſenſe of the word) *i. e.* to be in a ſtate of *Damnation*; from which ſtate *Abſolution* and the *Euchariſt* was ſuppoſed to reſcue them.

VI'BRATING *Motion* (with *Naturaliſts*) is a very quick and ſhort motion of the ſolid parts of bodies, cauſed by the pulſe or ſtroke of ſome body upon them. So the rays of light or fire, ſtriking upon the ſmall particles of bodies, do excite in them ſuch vibrations, and cauſe them to grow hot and ſhine. For all fixed ſolid bodies, being heated to a due degree will emit light and ſhine; and bodies which abound with earthy particles, and eſpecially ſuch as are ſulphureous, do emit light, which way ſoever their parts come to be agitated into theſe vibrating motions, whether it be by *Heat*, by *Rubbing* or *Striking*, or by *Putrefaction*, or ſome *animal* or *vital* motion. Thus *Quickſilver* emits a light, when ſhook in *vacuo*. The ſea-water ſhines, or (as they call it) burns in a ſtorm; the back of a cat or neck of a horſe, when rubbed with the hand in the dark. Thus wet hay kindles and thus vapours ſhine which ariſe from putrid waters, as the *Ignis fatuus*.

VICAR (*vicarius*, L.) when parochial tithes were much appropriated under one pretence or other, by the ſubtleties of the monks the biſhops required the repreſentation of a perſon, who ſhould perpetually reſide upon the ſpot; and they endowed him with ſeparate portions of the tithes and obiations, manſe and glebe. So that a vicar is a ſettled perpetual reſident prieſt, who has only ſuch or ſuch legal particular profits, ariſing from the pariſh for ſupplying the cure.

VICA'RIOUSNESS (of *vicarius*, and *neſs*) ſubordinateneſs.

VICE (in *Ethicks*) an elective habit, deviating either in exceſs or defect from a juſt medium, wherein virtue is placed.

VI'CIOUSNESS (of *viciſitas*, L.) a vicious nature, *&c.*

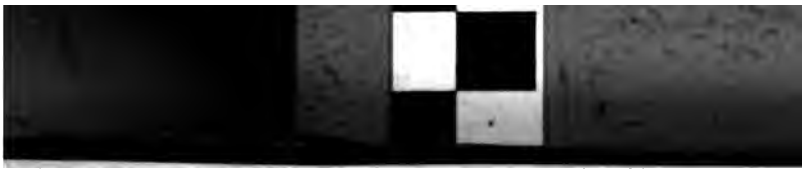
VIC'TIM (*victima*, L. *victime*, F. of *victoria*, L.) a ſacrifice properly ſuch as the ancient *Romans* offered to their gods after a victory; and thence it is figuratively applied to a perſon that ſuffers perſecution or death, to ſatisfy the revenge or paſſion of great men.

VICTORIA, the *Romans*, during their war with the *Samnites* built a temple to the goddeſs victory, and dedicated to her the temple of *Jupiter* in the *Capitol.*

The *Athenians* alſo conſecrated a temple to her in their city, and painted *her* without wings, that ſhe might not fly way from them, as the *Lacædamonians* chained their image of *Mars*, that they might keep him always with them.

Sometimes ſhe was repreſented armed with a briſk countenance, all in a ſweat, and covered with duſt, diſtributing the ſpoil and priſoners to the victorious with bloody hands.

She was painted young and fair, to denote her vigour, and the charming luſtre of her glory; her ſex and wings ſhewed the inconſtancy and doubtful ſucceſs of war, the laurel by the perpetual verdure intimated the eternal renown of the victorious; and the palm ſignified invincible courage.



She was repreſented by the ancients as a lady clad all in gold, holding a helmet in one hand, and a pomegranate in the other. The helmet was an emblem of love, and the pomegranate of the unity of wit and council. Sometimes ſhe was drawn with wings ready to fly, ſtanding upon a globe, with a garland of bays, or a branch of palm in one hand, and the coronet of the emperor, or white olive in the other.

VICTO'RIAL (*victorialis*, L.) belonging to victory.

VIEW'LESS, inviſible, not to be viewed. *Milton.*

VIGE'SIMAL (*vigeſimalis*, L.) the twentieth.

VIGESIMA'TION (among the *Romans*) a putting to death every twentieth man, *L.*

VIGNERO'NS, the dreſſers or owners of vineyards, *F.*

Tenants in VIL'LENAGE (in *Law*) thoſe which are now called copy-holders, who were bound to perform certain ſervices agreed on between both parties; as to plough the lord's ground at certain times, to carry the lord's dung, to plaſh his hedges, reap his corn, *&c.*

VINA'CEOUS (of *vinum*, L.) of, pertaining to, or like wine, as *of a vinaceous flavour.*

VINCIBLENESS (of *vincibilis*, L. and *neſs*) capableneſs or liableneſs to be conquered or overcome.

VINCTURE (*vinctura*, L.) a binding,

VINDICTA (among the *Romans*) a rod or ſwitch with which the *Roman* prætor touched the head of a ſlave, when he was made free; and thence it was taken to ſignify liberty or freedom itſelf.

VIN'EGAR (*vinaigre*, q. *vinum acre*) acid wine, beer, *&c.* render'd ſour.

VIN'EWY (prob. of *evanidus*, L.) mouldy, hoary, muſty.

VIN'EWINESS, mouldineſs, hoaringneſs, muſtineſs.

VI'NOLENCE } (*vinolentia*, L.)
VI'NOLENTNESS } drunkenneſs.

VI'NOUSNESS (of *vinoſus*, L. *vineux*, F. and *neſs*) a winy quality, taſte or ſmell.

VI'OL (with *Mariners*) a term uſed of a three-ſtroud-rope, when it is bound faſt with nippers to the cable, and brought to the jeer-capſtan, for the better or more commodious weighing of the anchor.

VI'OLABLENESS (of *violabilis*, L. and *neſs*, F.) capableneſs of being violated, *&c.*

VI'OLENTNESS (*violentia*, L. and *neſs*, F.) violence, forcibleneſs, vehemence, ſharpneſs, boiſterouneſs, outrageouſneſs.

VIOLI'N (*violon*, F.) a fiddle.

VI'OLIST, a player on a violin.

VI'PER (*vipera*, L.) a poiſonous reptile of the ſerpent kind; an adder. Tho' this ſerpent is one of the moſt dangerous poiſons in the animal kingdom, yet the fleſh is of very great uſe in medicine. The body is of two colours, aſh-coloured or yellow, and the ground ſpeckled with longiſh brown ſpots. It has ſcales under its belly which look like well-poliſhed ſteel; the male vipers have two ſets of genital inſtruments, and the females two matrixes, *&c.* they don't lay eggs and hatch them, but are *viviparous*, bringing forth their young alive; which being wrapped up in thin ſkins, burſt on the third day, and they are ſet at liberty. The ancients did believe that vipers kill'd their mother upon their delivery; but this has been found to be a miſtake. The number of young brought forth in 20 days time, by the female, is 20; but one on each day. As for the form of this reptile, the head is the largeſt and flatteſt of all the ſerpentine race, the ſnout reſembling that of a hog; they are uſually half an ell long and an inch thick.

It never leaps, like other ſerpents, but creeps, and that ſlowly; but yet is nimble enough to bite when provok'd. It has 16 immoveable teeth in each jaw; but theſe are not thoſe with which they give the deadly bite, they being two other large ſharp teeth, hooked, hollow, and tranſparent, called *Cantus Teeth.* Theſe are ſituated in the upper jaw, one on each ſide. Theſe teeth are flexible in their articulations, and uſually lie flat along the jaw, the viper never erecting them, but when it would bite. Theſe two teeth are encompaſs'd at the roots or baſis with a vificle or bladder, which contains a yellow, inſipid, ſalivious juice, about the quantity of a large drop. Its body is not at all fetid, whereas the inward parts of all other ſerpents are intolerably noiſome.

A VIPER (*Hieroglyphically*) was put to repreſent a wicked angel; for as the poiſon of vipers is quick and powerful, ſo thoſe deſtroying ſpirits were thought to be quick and nimble in bringing about the deſtruction of mankind. It was alſo uſed to repreſent the danger of too much love and ingratitude; becauſe it is related that the female viper deſtroys the male at the time of copulation, and that the young ones revenge the death of their ſire, by gnawing out the belly of their dam, and ſo opening a paſſage into the world.

VI'PEROUSNESS (of *viperus*, L. and *neſs*) a viperous nature.

VIR'GATE, was anciently no more than a certain extent or compaſs of ground, ſurrounded with ſuch bounds and limits; the ſame that was called a yard-land, the quantity of which was uncertain, according to the differences of places and cuſtoms.

VIR'GIN (*virgineus*, L.) of, or pertaining to a virgin.

VIRGIN-*Oil*, is that which ooges ſpontaneouſly out of the *Olive*, &c. without preſſing.

VIRGIN *Gold*, is gold as it is gotten out of the ore without any mixture or alloy, in which

which ſtate it is ſo ſoft that it will take the impreſſion of a ſeal.

VIRGIN-*Copper*, is that which has never been melted down.

VIRGIN-*Wax*, is that which has never been wrought, but remains as it came out of the hive.

VIRGIN-*Mercury*, is that which is found perfectly formed and fluid in the veins of mines, or that is gotten from the mineral earth by lotion without fire.

Knights of the Order of the VIRGIN MARY, in mount *Carmel*, a *French* order appointed by king *Henry* IV. in 1607, and conſiſting of one hundred *French* gentlemen.

VIRGINAL *Milk*, a chymical compoſition, made by diſſolving *Saccharum Saturni*, in a great deal of water till it turns as white as milk.

VIRGO, *Heſiod* in this *Theogonia* ſays, that ſhe was the daughter of *Jupiter* and *Themis*, and was called Δίκη. *Aratus* in his hiſtory following him ſays, that at firſt ſhe was immortal, and dwelt on earth, among men, and was call'd Δίκη by them; but after men grew corrupt, and left off to obſerve juſtice, ſhe forbear converſation with them, and withdrew into the mountains. And when ſeditions and war grew rife among them, becauſe of the diſhoneſty that was generally practiſed, ſhe entirely forſook the earth and retired to heaven. There are many things reported concerning her; ſome ſay ſhe was *Ceres*, becauſe ſhe held an ear of corn; others that ſhe was *Iſis*, others *Atergatis*, and ſome *Fortune*.

VIRGULA *divina*, a forked branch in the form of a Y, cut off a hazle-tree, by means whereof ſome pretend to diſcover mines, ſprings, &c. underground.

VIROLLE (in *French Heraldry*) a term us'd of the mouth of a hunting horn, or ſuch other like inſtruments to be apply'd to a man's mouth, to be ſet with ſome metal or colour different from the horn itſelf.

VIRTUALITY (*virtualitas*, L.) is by the *Scholmen* defined to be ſome mode or analogy in an object, which in reality is the ſame with ſome other mode, but out of regard to contradictory predicates is looked on, as if really diſtinct therefrom.

VIRTUE (*virtus*, L. *virtu*, F.) a firm purpoſe of doing thoſe things that reaſon tells us are beſt.

Moral VIRTUE (in *Ethicks*) is an elective habit placed in a mediocrity, determined by reaſon, and as a prudent man would determine.

Intellectual VIRTUE (in *Ethicks*) is a habit of the reaſonable ſoul, whereby it conceives or ſpeaks the truth either in affirming or denying.

VIRTUES (in *Scripture*) one of the orders of angels, of the third rank or choir.

VIRTUOUSNESS (*virtuoſitas*, L.) a virtuous diſpoſition or behaviour.

VIRTUE, was worſhipped as a goddeſs, ſhe had a temple dedicated to her by *Marcellus*; ſhe was repreſented as an elderly matron ſitting upon a ſquare ſtone: the way to the temple of *Virtue* was the temple of *Honour*, to intimate that true honour is attain'd by virtue.

VIRULENTNESS (of *virulentus*, L. and *neſs*) a poiſonous nature; alſo malicioufneſs, &c.

VISCERATED (*viſceratus*, L.) having the bowels taken out.

VISCOUSE (*viſcoſus*, L.) clammy, ſticky, glewy,

A VISCOUNT (*vicecomes*, L. *vicomte*, F.) a nobleman, next in degree to a counte earl. There were no viſcounts in *England*, before the reign of king *Henry* VI.

A VISCOUNT's *Coronet* has neither flowers nor points raiſed above the circle, like thoſe of the other ſuperior degrees, but only pearls placed on the circle itſelf, without any limited number, which is the prerogative of a viſcount beyond a baron, who is limited to ſix.

VISCOUSNESS (*viſcoſitas*, L. *viſcoſité*, F.) ſtickineſs, clamminеſs.

Grand VIZIER (among the *Turks*) a *Prime* VIZIER principal officer and ſtateſman next to the grand ſeignior, who governs the whole empire.

VISION (in *Opticks*) the phyſical cauſe of viſion or ſight ſeems to be, that the rays of light, ſtriking on the bottom of the eye, do there excite certain vibrations in the Tunica *Retina*; which vibrations being propagated as far as the brain by the *ſolid Fibres of the Optick Nerves*, do there cauſe the ſenſe of *Seeing*. For as denſe bodies do retain their heat longeſt, and that in proportion to their denſity, they retain it longer as they are more denſe; ſo the vibrations of their particles are of a more durable nature than thoſe of rarer bodies, and can be propagated to greater diſtances: wherefore the ſolid and denſe fibres of the nerves, whoſe matter is of an homogeneneal and uniform nature, are very proper to tranſmit to the brain ſuch motions as are impreſs'd on the external organs of our ſenſes. For that motion, which can preſerve itſelf a good while in one and the ſame part of any body, can alſo be propagated a great way from one part of it to another; provided the body be of an homogeneal nature, and that the motion be not reflected, refracted, interrupted, or diſturbed by any inequality in that body.

VISITING (*viſitans*, L. *viſitant*, F.) going to ſee.

VISITING (in a *Theological Senſe*) afflicting, inflicting.

VISNE (in *Law*) a neighbouring place, or a place near at hand. See *Venue*.

VI'SOR (*viſiere*, F.) the ſight of an head-piece.

VI'TA, life, *i. e.* a kind of active, operative exiſtence, and is therefore conceived to conſiſt in motion, L.

VITAL (*vitalis*, L.)

1. Contributing to life, neceſſary to life.

All nature laughs, the groves are freſh and fair;
The Sun's mild luſtre warms the *vital* air.
Pope.

2. Relating to life.

3. Containing life.

Spirits that live throughout;
Vital in ev'ry part; not as frail man,
In intrails, heart, or head, liver, or reins,
Cannot but by annihilating die. *Milton.*

On the watry calm,
His brooding wings the ſpirit of God outſpreads;
And *vital* virtue infus'd, and *vital* warmth
Throughout the fluid maſs. *Milton.*

4. Being the ſeat of life.

The dart flew on, and pierc'd a *vital* part.
Pope.

VITAL *Functions or Actions*, are ſuch actions of the vital parts, whereby life is effected, ſuch as it cannot ſubſiſt without; of theſe are the muſculous actions of the heart; the ſecretory action of the *Cerebellum*; the reſpiratory action of the *Lungs*; and the circulation of the blood and ſpirits through the *Arteries*, *Veins* and *Nerves*.

VI'TALNESS (*vitalitas*, L.) the ſpirit of life whereby we live.

VITALS (without the ſingular) parts eſſential to life.

By fits my ſwelling grief appears,
In riſing ſighs, and falling tears,
That ſhow too well the warm deſires,
The ſilent, flow, conſuming fires,
Which on my inmoſt *vitals* prey,
And melt my very ſoul away. *Phillips.*

VITIOS'ITY (*vitioſitas*, L.) naughtineſs, lewdneſs.

VI'TREOUSNESS (of *vitreus*, L. and *neſs*) glaſſineſs.

VITRIF'ICABLE, capable of being turned into glaſs.

VITRIFICATION (with *Chymiſts*) the art of changing any natural body into glaſs by the means of fire; which they account to be the laſt action of fire. So that (generally ſpeaking) bodies which have once gained the form of glaſs continue in it, and are not capable of putting on any other form.

VITU'NA (among the *Romans*) a goddeſs ſo called, of *Vita*, life; becauſe ſhe was believed to give life to children in their mothers womb.

VIV'IDNESS, livelineſs in colour.

VIVIF'ICK (*vivificus*, L.) giving life.

VIVIF'ICATIVE } (*vivificus*, L. *vivi-*
VI'VIFYING } *fiant*, F.) quickening, making alive.

Simple UL'CER, one which happens in a good conſtitution, and proves eaſy of cure.

Compound ULCER, is one which happening in a ſcorbutick, dropſical, or ſcrophulous conſtitution, may be attended with pain, a fever, and other maladies.

Phagedænic ULCER, is one of a corroſive nature, eating away the adjacent parts all around, the lips of it remaining tumefied.

Various ULCER, is one ſeated in the veins, which, becoming painful and inflammatory, ſwells up the parts it poſſeſſes.

Sinuous ULCER, one which runs aſlant or ſideways from its orifice.

UL'CEROUSNESS (of *ulceroſus*, L. and *neſs*) an ulcerous ſtate, condition, or quality.

ULTERIOR, on the farther ſide, L.

ULTERIOR (in *Geography*) is ſaid of thoſe parts of a country, province, *&c.* ſituated on the farther ſide of a river, mountain, or other boundary which divides the country.

UM'BEL (with *Botan.*) is the extremity of a ſtalk or branch divided into ſeveral pedicles or rays, beginning from the ſame point, and opening in ſuch a manner as to form a kind of inverted cone, as in a *Parſnip*; when the pedicles, into which a ſtalk is divided are again divided into others of the ſame form, upon which the flowers are diſpoſed; the firſt order is called rays, and the ſecond pedicles.

UM'BELLATED (*umbellatus*, L.) boſſed. In *Botan. Writ.* is ſaid of flowers when many of them grow together, diſpoſed ſomewhat like an *Umbrella*. The make is a ſort of broad, roundiſh ſurface of the whole, ſupported by many foot-ſtalks, as in the flowers of *Tanſey*, *Helichryſum*, ſome ſorts of *Starworts*, *Parſnips*, *&c.*

UMBIL'ICATED (in *Botan. Writ.*) navelled, *i. e.* when the top of the fruit ſinks in a little, and there appear in it ſome remains of the *Calix* of the flower, as in apples, pomegranates, *&c.*

UMBRA'GEOUS (*umbrageux*, F.) ſhady. *Milton.*

UNA'BLENESS (of *in* and *habilitas*, L.) inability, incapableneſs, *&c.*

UNACCEND'ABLE (of *un* and *accenſibilis*, L.) that cannot be kindled or lighted.

UNACCEPTA'BLENESS (of *in*, *acceptabilis*, L. and *neſs*) diſpleaſingneſs, unſuitableneſs to the deſire, *&c.*

UNACCOM'PANIABLE (of *un* and *compagnon*, F.) that cannot be kept company with, unſociable.

UNAC'TIVENESS, inactivity, idleneſs, *&c.*

UNADMON'ISHED (of *un* and *admonitus*, L.) not admoniſhed, informed, or warned of. *Milton.*

UN-

UNAFFECT'EDNESS, freeneſs from affectation, ſimplicity.

UNAID'ED (of *un* and *aider*, F.) not helped or aſſiſted.

UNAL'IENABLENESS, uncapableneſs of being alienated.

UNAL'TERABLENESS, uncapableneſs of being, or unlawfulneſs to be altered.

UNAMA'ZED (of *un* and maꝛe, *Sax.*) without amazement.

UNAN'SWERABLE (of *un*, Neg. anꝛpaꝛe, *Sax.* and *able*) that cannot be anſwered.

UNAN'SWERABLENESS (of *un*, anꝛpaꝛian, *able* and neꝛꝛe, *Sax.*) uncapableneſs of being anſwered.

UNAPPA'RENT (of *un* and *apparens*, L.) not appearing. *Milton.*

UNAPPEAS'ABLE (of *un*, *appaiſer*, F. and *able*) that cannot be appeaſed, implacable.

UNAPPEAS'ABLENESS, implacableneſs, *&c.*

UNAPPROACH'ABLE (of *un*, *approcher*, F. and *able*) inacceſſible, that cannot be approached.

UNAPT' (*ineptus*, L.) unready, not diſpoſed to.

UNAR'GUED (of *un* and *arguere*, L.) not argued, reaſoned or diſpoſed.

UNARM'ED (*inermis*, L. *ſans armes*, F.) without arms.

UNASSAY'ED (of *un* and *eſſaye*, F.) unproved, untryed.

UNASSIST'ED (of *un* and *aſſiſté*, F.) without aſſiſtance.

UNASSWA'GED (prob. of *un* and *ſuadeo*, L.) unappeaſed.

UNATTAIN'ABLE (of *un attinere*, L. and *able*) not to be attained.

UNATTEMP'TED (of *un* and *attentare*, L.) untried.

UNATTEN'TIVE (of *un* and *attentif*, F.) not giving ear to, *&c.*

UNAVAIL'ABLE (of *un valere*, L. *valoir*, F. and *able*) that does not or cannot avail or ſucceed.

UNAVAIL'ABLENESS, the being not conducive, ſucceſsful, or prevailing, unprofitableneſs.

UNAVOID'ABLE (*inevitabilis*, L.) inevitable.

To UNBAR (*debarrer*, F.) to take away a bar.

UNBECOM'ING (of *un* and *biquemen*, *Teut.* or *be* and cpeman, *Sax.*) unſeemly, undecent.

UNBEFRIEND'ED (of *un* and ꝑneonb, *Sax.*) not dealt with friendly, not having friends.

UNBEGOT'TEN (of *un* and begeꝛꝛan, *Sax.*) not begotten.

UN'BEGUN' (of *un* and aginnan, *Sax.*) not begun.

UNBEHELD' (of *un* and behaldan, *Sax.*) not ſeen or looked upon.

UNBELIEF' (of *un* and geleaꝛa, *Sax.*) unbelieving, diffidence.

UNBELIEV'ER (of *un* and geleaꝛan, *Sax.* to believe) an infidel.

UNBE'NIGN (of *un* and *benigne*, L.) unfavoured, not bountiful. *Milton.*

UNBENT', ſlackened, made ſtraight, &c.

UNBESEEMINGNESS (of *un*, beaꝛn-um, *Sax.* or *beſiemen*, Teut.) unbecomingneſs.

UNBESOUGHT' (of *un* and geꝛuht, *Sax.*) without being beſeeched or ſought. *Milton.*

To UNBEWITCH (of *un*, *be* and ꝑic, *Sax.*) to deliver from witchcraft.

UNBID'DEN (of *un* and beoꝺan, *Sax.*) uncommanded, uninvited.

To UNBIND' (of *un* and beoꝺan, *Sax.*) to looſen what is bound.

UNBLAME'ABLE (of *un* and *blamable*, F.) not to be found fault with, innocent, &c.

UNBLEST' (of *un* and bleꝛꝛian, *Sax.*) not bleſt. *Milton.*

UNBLOOD'Y (of *un* and bloꝺig, *Sax.*) not bloody.

UNBOIL'ED (of *un boille*, F.) not boiled.

To UNBOLT' (of *un* and bolt, *Sax.*) to draw back a bolt.

UNBO'NED (of *un* and ban, *Sax.* or *ben*, Dan.) having the bones taken out, without bones.

UNBORN' (of *un* and beaꝛnan, *Sax.*) not born.

To UNBOS'OM (of *un* and boꝛom, *Sax.*) to open or declare the mind freely.

UNBOUGHT' (of *un* and bohꝛ, prob. of byczean, *Sax.* to buy) not bought.

UNBOUND' (of *un* and prob. bonben, of bindan, *Sax.*) looſened, not tied up.

UNBOUND'ED (of *un* and *bornes*, F.) unlimited.

UNBRI'DLED (of *un* and bꝛiꝺelian, *Sax.* *debridé*, F.) without a bridle, *&c.* alſo unruly.

UNBRO'KEN (of *un* and bꝛecan, *Sax.*) whole.

To UNBUCK'LE (of *debouckler*, F.) to looſe a buckle.

UNBUILT' (of *un* and byzlian, *Sax.*) not builded.

To UNBUNG' (prob. of *un* and bung, *Sax. debondonner*, F.) to take out a bung.

UNBURI'ED (of *un* and byꝛiczean, *Sax.*) not buried.

To UNBUR'THEN (of *un* and byꝛꝺen, *Sax.*) to eaſe of a burthen.

To UNBUTTON (*deboutonner*, F.) to undo buttons.

UNCAL'LED (of *un* and *kalder*, Dan.) not called.

UNCANON'ICALNESS (of *un*, *canonicus*, L. and *neſs*) the not being canonical or conformable to the canons.

UN-

UNCA'PABLENESS (*incapacitas*, L.) incapacity.

To UNCASE' (of *un* and *caſſe*, F. of *caſa*, L. a cottage, *&c.*) to take out of the caſe.

UNCA'SING *of a Fox* (with *Sportſmen*) is the cutting it up, or fleaing it.

UNCAUGHT' (prob. of *un* and *captatus*, L.) not caught.

UNCER'TAIN (*incertus*, L. *incertain*, F.) not certain, doubtful.

UNCER'TAINTY } (*incertitude*, F. of
UNCERTAINNESS } L.) dubiouſneſs.

To UNCHAIN' (*dechainer*, F.) to take off a chain.

UNCHANGE'ABLE (of *un* and *changeant*, F.) immutable.

UNCHANGE'ABLENESS (of *un*, *changeant*, F. and *neſs*) immutability.

UNCHAR'ITABLE (of *incharitable*, F.) not charitable, *&c.*

UNCHAR'ITABLENESS (of *incharitable*, F. and *neſs*) an uncharitable diſpoſition.

To UNCHAR'M (*decharmer*, F.) to undo to take away a charm.

UNCHAST' (of *un*, and *chaſte*, F. of *caſtus*, L.) not endued with chaſtity.

UNCHAST'NESS (of *un*, *chaſteté*, F. *caſtias*, L. and *neſs*) incontinency, lewdneſs.

UNCHEW'ED (of *un* and ceowian, *Sax.*) not chewed.

UNCHRIST'ENED (of *un* and *chriſtian*) not baptized.

UNCHURCH'ED (of *un* and *kerche*, Teut. cyrice, *Sax.*) diſſolved from being a church, excommunicated; alſo not churched, as a woman that has lain in.

UNCIAL' (with *Antiquaries*) an epithet given to certain large-fiz'd letters or characters, anciently uſed in inſcriptions, epitaphs, *&c.*

UNCIR'CUMCISED (*incircumciſus*, L.) not circumciſed.

UNCIRCUMCI'SION, an uncircumciſed ſtate.

UNCIRCUMSPECT, (of *un* and *circumſpectus*, L.) unwary.

UNCIRCUMSPECTION, uncircumſpectneſs, want of due care and caution.

UNCIVILI'TY } *incivilitas*, L. *inci-*
UNCIV'ILNESS } *vilité*, F.) uncourteouſneſs, rudeneſs.

UNCLAD' (of *un* and clazh or clathian, *Sax.*) without clothes.

To UNCLASP' (of *un* and cleoþan, *Sax.*) to unlooſe claſps.

UN'CLE (*avunculus*, L. *oncle*, F.) a father's or mother's brother.

UNCLEAN' (of *un* and clæn, *Sax.*) foul, polluted, *&c.*

UNCLEANNESS' (of *un* and cleænneſſe, *Sax.*) filthineſs, impurity.

UNCLEANS'ED (of *un* and clænſian, *Sax.*) not cleanſed.

UNCLEFT' (of *un* and cleoſan, *Sax.*) not cleaved or ſplit.

To UNCLOSE' (of *un* and cluſan, *Sax.*) to open.

UNCOLLECT'ED (of *un* and *collectus*, L.) not gathered together.

UNCOMB'ED (of *un* and cæmban, *Sax.*) not combed.

UN-COME-AT-ABLE, not to be come at or gotten.

UN-COME-AT-ABLENESS, uncapableneſs of being come at or attained to.

UNCOME'LINESS, unbeſeeminneſs, undecentneſs, unbeautifulneſs.

UNCOME'LY, unſeemly, unhandſome.

UNCOM'FORTABLE (of *un*, Neg. *comfortare*, L. to ſtrengthen, and *able*) without comfort, eaſe, pleaſure, or ſatisfaction of mind.

UNCOM'FORTABLENESS (of *uncomfort*, F. of *confortatio*, L. and *neſs*) uneaſineſs, unpleaſingneſs, unſatisfyingneſs.

UNCOM'MON (of *un* and *communis*, L.) unuſual, rare.

UNCOM'MONNESS, extraordinarineſs, *&c.*

UNCOMPLE'TE (of *un* and *completus*, L.) not finiſhed, imperfect.

UNCOMPOUNDED (of *incompoſitus*, L.) not mixed, ſimple.

UNCOMPOUND'EDNESS (of *un* and *componere*, L.) ſimple nature or quality, a being without mixture.

UNCONCEIVABLE (*inconcevable*, F.) not to be conceived or imagined.

UNCONCEIV'ABLENESS, incomprehenſibleneſs.

UNCONCERNED. 1. Having no intereſt.

An idle perſon is like one that is dead, *unconcerned* in the changes and neceſſities of the world. *Taylor.*

2. Not anxious, not diſturbed, not affected.

See the morn,
All *unconcerned* with our unreſt, begins
Her roſy progreſs ſmiling.
Milt. Par. Loſt.

You called me into all your joys, and gave me an equal ſhare; and in this depth of miſery can I be *unconcerned?*
Denham's Sophy.

The virgin from the ground
Upſtarted freſh, already clos'd the wound;
And *unconcern'd* for all ſhe felt before,
Precipitates her flight along the ſhore.
Dryden.

Happy mortals, *unconcern'd* for more,
Confin'd their wiſhes to their native ſhore.
Dryden.

UNCONCERNEDLY, without intereſt or affection; without anxiety, without perturbation.

Not the moſt cruel of our conquering foes,
So *unconcern'dly* can relate our woes,
As not to lend a tear. *Denham.*
Death was denounc'd, that frightful ſound,
Which ev'n the beſt can hardly bear:
He took the ſummons void of fear,
And *unconcern'dly* caſt his eyes round,
As if to find and dare the grieſly challenger.
Dryden.

UNCONCERN'EDNESS (of *un*, *concerné*, F. and *neſs*) indifference, regardleſneſs.

UNCONDEMN'ED (of *un* and *condemnatus*, L.) not condemned.

UNCONFORM'ABLE (of *un*, *conformare*, L. and *able*) that does not conform.

UNCONFORM'ABLENESS, the not comforming to, diſagreeingneſs.

UNCONQUERABLENESS (of *un*, *conquerir*, F. *able* and *neſs*) invincibleneſs.

UNCON'SCIONABLE, unreaſonable, unjuſt, *&c.*

UNCON'SCIONABLENESS (of *un*, *conſcius*, L. *able* and *neſs*) want of conſcience, unreaſonableneſs.

An UNCON'STANT *Perſon* (*Hieroglyphically*) was repreſented by a ſea-mew, that bird being ſo light that it is carried every way by the wind; and ſuch an one was alſo ſignified by crab-fiſh, becauſe it goes not always in the ſame manner, but ſometimes forwards, and ſometimes backwards.

UNCONSTRAIN'ED (of *un* and *conſtraint*, F.) uncompelled.

UNCONSUM'ED (*inconſumptus*, L. or *un* and *conſume*, F.) not waſted, ſpent, *&c.*

UNCONTAM'INATED (*incontaminatus*, L.) undefiled.

UNCONTEMN'ED (*non contemptus*, L.) not deſpiſed.

UNCONTROL'LED (of *un* and *controlé*, F.) without controul.

UNCORD'ED (of *un* and *cordé*, F.) unbound, *&c.*

UNCOUR'TEOUSNESS (of *un* and *courtoiſe*, F.) unaffable, uncivil, unkind, ill-bred behaviour.

UNCORRECT'ED (*incorrectus*, L.) unpuniſhed, unmended.

UNCORRUPT'NESS, incorruption.

To UNCOV'ER (*decouvrir*, F.) to take off a cover, *&c.*

To UNCOUP'LE (*decoupler*, F.) to ſeparate.

UNCOUTH'NESS (of uncuðneſſe, *Sax.*) hardneſs to be underſtood, unuſualneſs, ſtrangeneſs, roughneſs, harſhneſs, barbarouſneſs.

UNCREA'TED (*increatus*, L. *incréé*, F.) not created.

UNCROWNED (of *incoronatus*, L.) not crowned; alſo deprived of the crown, depoſed.

Extreme UNCT'ION (in the *Roman* Church) it is called extreme, becauſe it is the laſt adminiſtred of all ſacred unctions.

The *Roman Catholicks* call it, *the Sacrament of unction of the ſick and weak*: Or, *the Sacrament of ſuch as are departing.*

This is adminiſtred with more prayers than any other of the *Roman Catholick* Sacraments.

It is not then to be adminiſtred when the perſon lies ſenſeleſs; but when his mind and reaſon are vigorous enough to be fully ſenſible of what is doing.

The parts to be anointed are the eyes, the ears, the noſe, the mouth, the hand, the reigns, and the feet, and if the ſick perſon recovers, this Sacrament may be repeated.

Before *Extreme Unction* the Sacrament of the *Euchariſt* and abſolution muſt be given; and it is not every prieſt, but only the parish prieſt, or one whom he ſhall depute, which is to adminiſter it.

The matter with which they anoint is plain oil, conſecrated by the biſhop; and whatever part of the body the prieſt anoints, he ſays, *God forgive you by this unction, whatſoever you have ſinned thro' your eyes, ears, &c.*

UNCTUOUSNESS (of *onctuoſité*, F. *unctio*, L. and *neſs*) oilineſs, greaſineſs.

UNCUL'TIVATED (*inculius*, L. *incultè*, F.) not tilled, *&c.*

UNCUR'ABLENESS (of *incurable*, F. and *neſs*) uncapableneſs of being cured.

UNCUS'TOMABLE (of *un coûtume*, F. and *able*) not liable to pay cuſtom.

UNDAUNT'ED (*indomitus*, L. *indouté*, F.) not diſheartened, intrepid.

UNDE'CAGON (ἑνδεκάγωνον, Gr.) a regular polygon of eleven ſides.

UNDECI'DED (*indecis*, F. of *un* and *deciſus*, L.) not determined.

UNDECLI'NED (*un* and *declinatus*, L.) not declined.

UNDEFACE'ABLE (of *un* and *defacer*, F.) that cannot be diſfigured or eraſed.

UNDEFI'LED (of *un*, neg. and ƒaul, *Sax.* foul) unpolluted.

To UNDER-BID (of unðeꝛ-biddan, *Sax.*) to bid leſs than the value.

To UNDER-BIND (of unðeꝛ-bindan, *Sax.*) to bind underneath.

UNDER-FOOT (of unðeꝛ-fot, *Sax.*) beneath the feet.

To UNDER-GIRD (of unðeꝛ-gyrdan, *Sax.*) to gird underneath.

To UNDER-GO (of unðeꝛ-gan, *Sax.*) to bear or ſuffer.

UNDER-HAND (unðeꝛ-hand, *Sax.*) clandeſtinely.

To UNDER-LAY (of unðeꝛ-legan, *Sax.*) to put under.

UNDERMI'NED (of unðeꝛ, *Sax.* and *miné*, F.) made hollow underneath; alſo circumvented.

UN'DERMOST (unðeꝛ-mæſt, *Sax.*) the loweſt.

UNDERNEATH' (unðeꝛ-beneoð, *Sax.*) below.

UNDER-PIN'NING (in *Architect.*) a term uſed

uſed to expreſs the bringing up a building with ſtone under the groundſels.

To UNDER-PROP' (*under-proppen*, to ſupport with a prop.

To UNDER-SELL (of unþeꝛ and prob. ſellan, *Sax.*) to ſell cheaper than the common price or value.

UNDER *the Sun Beams* (in *Aſtrol.*) is when a planet is not full ſeventeen degrees diſtant from the body of the ſun, either before or after it.

UNDERSTAND'ING, apprehenſion, know edge.

UNDERSTANDING (in *Ethicks*) is defined to be a faculty of the reaſonable ſoul, converſant about intelligible things, conſidered as intelligible.

Active UNDERSTANDING, is that faculty of the ſoul, by which the ſpecies and images of intelligible things are framed, on occaſion of the preſent phantaſms or appearances thereof.

Paſſive UNDERSTANDING, is that which receives the ſpecies framed by the active underſtanding, breaks forth into actual knowledge.

UNDERSTANDING (in *Hieroglyp.*) an underſtanding employed in the ſearch of ſublime myſteries, was, by the ancients repreſented by an eagle.

UNDER'TAKEN, enterpriſed; anſwered for another, *&c.*

To UNDERVAL'UE (of unþeꝛ, *Sax.* and *valeur*, F. and *valor*, L.) to eſteem or account leſs than the worth, *&c.*

UNDERVALUE'MENT, a diſparagement.

UNDER-WRIT'TEN (of unþeꝛꝛniꝛan, *Sax.*) ſubſcribed.

UNDESERV'ED (of *un* neg. and *de* and *ſervi*, F.) unmerited.

UNDETERM'INABLE (of *un* and *determinare*, L.) that cannot be determined.

UNDETERM'INED (of *indeterminatus*, L. *indeterminé*, F.) not determined.

UNDIGES'TIBLE (of *un* and *digeſtibilis*, L.) that cannot be digeſted.

UNDIMIN'ISHED (of *un* and *diminué*, F. of *diminutus*, L.) not leſſened.

UNDISCHAR'GED (of *un* and *diſcharge*, F.) not diſcharged.

UNDIS'CIPLINED (of *un* and *diſcipliné*, F.) uninſtructed or taught, *&c.*

UNDISMAY'D (of *un* and *diſmayer* Span.) not dejected, diſcouraged, diſheartened.

UNDISTIN'GUISHED (of *un* and *diſtingué*, F.) not diſcerned from others, *&c.*

UNDISTIN'GUISHABLENESS (of *indiſtinguibilis*, L. and *neſs*) uncapableneſs of being diſtinguiſhed.

UNDISTURB'ED (of *in* and *diſturbatus*, L.) not diſturbed, let alone, quiet.

To UNDO' *a Boar* (with *Hunters*) is to dreſs it.

UNDON'E (of unþoen, *Sax.*) not wrought, performed, *&c.* alſo ruined.

UNDOUBT'ED (*indubitatus*, L.) certain.

UNDREAD'ED (of *un* and þꝛæð, *Sax.*) not greatly feared.

To UNDRESS' (prob. of *un* and *dreſſer*, F.) to pull off ones clothes.

UNDRESS, a diſhabille.

UNDRI'ED (of *un* and aþꝛiȝan, *Sax.*) not dried.

UNDU'E (*indue*, F.) not due, undeſerved.

UNDULA'TION (in *Phyſicks*) a kind of tremulous motion or vibration in a liquid, or ſort of wavy motion, whereby a liquid alternately riſes and falls like the waves of the ſea.

UNDULATION (in *Surgery*) a motion enſuing in the matter contained in an abſceſs upon ſqueezing it.

UN'DULATORY *Motion*, the ſame as *Undulation*.

UNDU'TIFULNESS (of *un* neg. *deu* of *devoir*, F. and *neſs*) diſobedience to parents, *&c.*

UNEARNED (of *un* and eaꝛnian, *Sax.*) not merited by labour.

UNEASI'NESS (of *un* neg. *aiſe*, F. and *neſs*) unquietneſs of mind, a being in pain.

UNEASY (*mal aiſé*, F.) pined, diſturbed in mind.

UNEFFEC'TUAL (of *inefficax*, L.) ineffectual.

UNELAS'TICK (of *un* and ἐλαϛικὸς, Gr.) not having a ſpungy or elaſtick power.

UNEMPLOY'ED (of *un* and *employé*, F.) not uſed or employed.

UNENDOW'ED (of *un* neg. and *douairé*, F.) having no dowry.

UNEN'VIED (of *un* and *envié*, F.) not reflected upon, *&c.* invidiouſly.

UNEQUALNESS (*inæqualitas*, L. *inequalité*, F.) inequality.

UNER'RING (of *un*, neg. and *errans*, L.) infallible.

UNE'SPY'D (of *un* and *eſpié* or *epié*, F.) not diſcovered by the ſight.

UNE'VENNESS (of *un*, æꝛen and neꝛꝛe, *Sax.*) unequalneſs, a not having plainneſs or ſmoothneſs.

UNEXAM'PLED (of *un* and *exemplum*, L.) of which there has been no example.

UNEX'ECUTED (of *un* and *executé*, F.) not executed.

UNEXPECT'ED (of *un* and *expectatus*, L.) not looked for.

UNEXPECT'EDNESS (of *un*, *expectatus*, L. and *neſs*) the not being looked for; ſurprizingneſs.

UNEXPE'RIENCED (of *un* and *experientia*, L.) not having tryed.

UNEXPERT'NESS (*inexpertus*, L. and *neſs*) unſkilfulneſs.

UNEXTING'UISHABLE (of *inextinguibilis*, L. *&c.*) unquenchableneſs.

UNFA'IR (of *un* and þæȝeꝛ, *Sax.*) unjuſt, diſhoneſt.

UNFAIR'NESS (of *un* and þæȝeꝛneꝛꝛe, *Sax.*) unjuſtneſs, diſhoneſty.

UNFAITH'FULNESS (*infidelité*, F. of L.) infidelity.

UNFASH'IONED (of *un façonné*, F.) unformed, *&c.*

To UNFAST'EN (of *un* and *anfaſten*, Teut.) to unlooſe or undo what was faſt.

UNFEATH'ERED (of *un* and ꝥæðeꝛ, *Sax.*) not fledged or covered with feathers.

UNFED' (of *un* and *feden*, Dan. ꝼeðan, *Sax.*) not fed.

UNFEIGN'ED (of *un feint*, F. of *fingere*, L.) ſincere.

UNFEIGN'EDNESS, ſincerity.

UNFET'TERED (of *un* and ꝺeꝼeꝛeðian, *Sax.*) without fetters, *&c.*

UNFIN'ISHED (of *un* and *fini*, F. of *finitus*, L.) not ended, *&c.*

UNFIT'NESS (prob. of *un fait*, F. and *neſs*) unaptneſs, unmeetneſs.

UNFIX'EDNESS (of *un*, neg. and *fixe*, F. of *fixus*, L. and *neſs*) an unfixed ſtate or temper, unſettledneſs.

To UNFOLD' (of *un* and ꝼealðan, *Sax.*) to lay open, to explain.

UNFORBID' (of *un* and ꝼoꝛbeoðan, *Sax.*) not prohibited.

UNFOR'CED (of *un*, neg. and *forcé*, F.) unconſtrained.

UNFORESEEN' (of *un* and ꝼoꝛſeꝛeon, *Sax.*) not ſeen beforehand.

UNFOREWARN'ED (of *un* ꝼoꝛe, and ꝥæꝛnian, *Sax.*) not having caution given beforehand.

UNFOR'TIFIED (of *un* and *fortifié*, F.) not fortified.

UNFOR'TUNATE (of *unfortuné*, F. of *infortunatus*, L.) unlucky, unhappy.

UNFOR'TUNATENESS (*infortunitas*, L. *infortune*, F. and *neſs*) unhappineſs, unluckineſs.

UNFOUND' (of *un* and ꝼinðan, *Sax.*) not found.

UNFREQUENT'ED (of *un frequentatus*, L. *frequenté*, F.) not often gone to.

UNFRE'QUENTNESS (*infrequentia*, L.) ſeldomneſs.

UNFRIEND'LINESS (of *un* ꝼꝛeonðlice, and neꝛꝛe, *Sax.*) an unfriendly diſpoſition or treatment.

UNFRUIT'FULNESS (of *un fruit*, F. of *fructus*, L. and ꝼullneꝛꝛe, *Sax.*) ſterility, barrenneſs.

UNFU'MED (of *un* and *fumeux*, F.) not artificially perfumed. *Milton.*

UNFUR'NISHED (of *un* and *fourni*, F.) without furniture.

UNGAIN'NESS, awkwardneſs.

UNGAR'NISHED (of *un* neg. and *garni*, F.) not ſet of with garniture.

UNGA'THERED (of *un* and ȝaðepian, *Sax.*) not gathered.

UNGENTILE'NESS (of *un* and *gentilitas*, L. *gentilleſſe*, F.) ungentility.

UNGENTLENESS (of *un* neg. and *gentilis*, L.) untameneſs, rudeneſs, the oppoſite to mildneſs.

To UNGIRD' (of *un* and ȝyꝛðan, *Sax.*) to looſen or untie a girdle, *&c.*

UNGIRT' (of *un* and ȝyꝛꝺel, *Sax.*) ungirded.

To UNGLUE' (of *un* and *glutinare*, L.) to unfaſten what is glued.

UNGOD'LINESS (of *un* ȝoꝺlicneꝛꝛe, *Sax.*) impiouſneſs, *&c.*

UNGOV'ERNABLENESS (of *un gouverné*, and *habilité*, of *habilitas*, L.) an ungovernable temper.

UNGRACE'FUL (of *un grace*, F. and ꝼull, *Sax.*) not having a good or becoming aſpect, mien, air.

UNGRACIOUS. 1. Wicked, odious, hateful.

He, catching hold of her *ungracious* tongue,
Thereon an iron lock did faſten firm and ſtrong.
Spenſer.

Do not, as ſome *ungracious* paſtors do,
Shew me the ſteep and thorny way to heav'n;
Whil'ſt he, a puft and reckleſs libertine,
Himſelf the primroſe path of dalliance treads;
And recks not his own rede.
Shakeſp. Hamlet.

To the Gods alone
Our future offſpring and our wives are known;
Th' audacious ſtrumpet, and *ungracious* ſon.
Dryden.

2. Offenſive, unpleaſing.

Show me no parts which are *ungracious* to the ſight, as all pre-ſhortenings uſually are.
Dryden.

3. Unacceptable, not favoured.

They did not except againſt the perſons of any, tho' ſeveral were moſt *ungracious* to them. *Clarendon.*

UNGRATEFUL. 1. Making no return, or making ill returns for kindneſs.

No perſon is remarkably *ungrateful*, who was not alſo inſufferably proud. *South.*

2. Making no returns for culture.

UNGUARDED (of *un* and *garde*, F.) not defended or kept by a guard.

UNGUILT'INESS (of *un* ȝilꝺan, *Sax.* to pay a fine, and neꝛꝛe, *Sax.*) innocent ſtate or condition.

UN'GULED (in *Heraldry*) the hoofs of tame beaſts, when of a different colour from the body, are ſaid to be *unguled*.

UNHAB'ITABLE (of *un* neg. and *habitable*, F. of L.) not capable or fit to be inhabited.

UNHABITABLENESS, an uninhabitable quality, *&c.*

To UNHAFT' (of *un* and haꝛꝑe, *Sax.*) to take off the haft of a knife, *&c.*

UNHAL'LOWED (of *un* and halȝian, *Sax.*) unſanctified, prophane.

UN-

UNHAL'TERED (of *un* and *halter*, Du. halſterne, *Sax.*) without a halter, *&c.*

UNHAND'INESS (of *un* and *handeg*, Du. and *neſs*) awkwardneſs.

UNHAND'SOMENESS (*incertæ Etym.* unleſs prob. of *un* neg. handſom and neſſe, *Sax. q. d.* not done by any artful hand) indecency, unbecomingneſs, rudeneſs.

UNHAPPINESS (of *un* neg. and prob. *hapous*, Brit. and *neſs*) unfortunateneſs, wretchedneſs, *&c.*

To UNHARBOUR (of *un* and herebeorgan, *Sax.*) to diſlodge.

UNHARMONIOUS (of *in* and *harmonieux*, F.) not muſical, not agreeing one with the other.

To UNHAR'NESS (of *deſharnacher*, F.) take off the harneſs.

To UNHASP (of *un* and hæſp, *Sax.*) to undo a haſp.

UNHEALTH'FULNESS } (of *un*, hæl,
UNHEALTHI'NESS } and fulneſſe, *Sax.*) ſicklineſs, an unhealthful quality or condition.

UNHEARD' (of *un* and hyran, *Sax.* to hear) not heard.

UNHEED'ED (of *un* and hedan, *Sax.*) not minded or regarded.

UNHEED'FULNESS (of *un* hedan, and fulneſſe, *Sax.*) careleſneſs, regardleſneſs.

To UNHING'E (of *un* and *binge*, Dut.) to take off the hinges; to diſorder.

To UNHOARD' (of *un* and hord, *Sax.*) to take out of a hoard, to diſcloſe, to ſteal. *Milton.*

UNHO'LINESS (of *un* halig, and neſſe, *Sax.*) unſanctifiedneſs, profaneneſs.

UNHOPE'FULNESS (of *un* hopefull, and neſſe, *Sax.*) viciouſneſs.

To UNHOOD'WINK (of *un* hod, and pincian, *Sax.*) to remove any thing that obſtructs the ſight.

To UNHOOK' (of *un* and hoce, *Sax.*) to take off from a hook.

To UNHORSE' (of *un* and horſe, *Sax*) to pull off or from a horſe.

To UNHOSE' (of *un* and hoſa, *Sax.*) to pull off the hoſe or ſtockings.

UNHOS'PITABLENESS (*inhoſpitalitas*, L.) inhoſpitable quality.

UNHU'MAN (*inhumanus*, L.) unkind, barbarous, cruel.

UNHURT' (of *un* and hyrt, *Sax.*) having received no injury, *&c.*

UNHUS'BANDED (of *un* huſ, an houſe, and bonda, *Sax.* a huſband) not managed with good huſbandry.

UNICAP'SULAR (of *unicapſularis*, L.) having but one ſingle ſeed veſſel.

UNICORN (of *unus*, one, and *cornu*, L. a horn) is by ſome ſuppoſed to be a very rare and beautiful beaſt, like an horſe, having one long horn in the middle of the forehead twiſted. But this creature not being well atteſted to have been ſeen, may well be thought to exiſt rather from its being mentioned in ſcripture; ſome perſons ſuppoſe there muſt be ſuch a creature, and that it has long hair under the chin like a goat, and cloven feet; that its horn is an antidote againſt poiſon, and therefore it dips the ſame in the water before it drinks; and other beaſts for the ſame reaſon wait to ſee it drink firſt; and that it is wonderful fond of chaſte perſons; and therefore, in order to take it, a virgin is placed in its way, whom when the unicorn ſpies, he lies down by her, and lays his head on her lap, and ſo falls aſleep; when the virgin making a ſignal, the hunters come in and take the beaſt, which could never be caught any other way, becauſe it would rather caſt itſelf headlong from a rock and die.

Father *Jerome Lobo* ſays, that in *Ethiopia* there is an animal called *Arvocharis*, which is extremely ſwift, has but one horn, and much reſembles a roe-buck. *John Gabriel*, a *Portugueſe*, tells us, that in the kingdom of *Damor*, he ſaw an unicorn which had a beautiful white horn on his forehead, of the length of a foot and a half: the hair of his neck and of his tail was black and ſhort, the animal was of the ſhape and bigneſs of a *Bayard.*

Vincent le Blanc relates, that he ſaw an unicorn in the ſeraglio of the king of *Pegu*, whoſe tongue was very long and rugged, its head was rather like that of a ſtag than a horſe.

Louis le Bartheme ſays, that at the ſoldan's of *Mecca* in *Arabia*, he ſaw two unicorns, that had been ſent for a preſent by a king of *Ethiopia.*

They were as large as a colt of 30 months old, of a dark colour, and had heads much like that of a deer, a horn of three fathoms long, ſhort manes, ſmall legs, the feet cloven, and hoofs like a goat.

It is ſaid alſo, that there are ſea unicorns, one of which came aſhoar in 1644, at the iſland of *Tortua*, near St. *Domingo.*

It follows plainly, from all that hath been ſaid, either that the generality of ſuch accounts that mention unicorns muſt be falſe, or that travellers have blinded and confounded ſeveral ſpecies of animals into one.

To UNHUSK' (of *un* and *huſcke*, Dut.) to take off huſk or ſhell.

UNIFORM'ITY (*uniformitas*, L.) regularity, a ſimilitude or reſemblance as in figures of many ſides and angles reſpectively equal and anſwerable one to the other.

U'NIFORMLY (*uniformiter*, L. *uniformement*, F.) after a uniform manner.

UNILA'BIATED (of *unus*, one, and *labium*, L. a lip) having but one lip, ſpoken of flowers.

UNIMA'GINABLE (of *un* and *imaginable*, F.) not to be imagined.

UNIMMOR'TAL (of *un* and *immortalis*, L.) not immortal, mortal. *Milton.*

UNIM-

UNIMPLOYED' (of *un* and *employé*, F.) not made uſe of, *&c.*

UNINHAB'ITED (of *un* and *inhabitatus*, L.) not dwelt in.

UNINTEL'LIGIBLENESS (of *unintelligible*, F. of L. and *neſs*) uncapableneſs of being underſtood.

UNINTERRUPT'ED (of *un* and *interruptus*, L.) continual.

UNINTHRALL'D (of *un*, *in* and Ꝺpæl, *Sax.*) not enſlaved or brought into thrall.

UNINVI'TED (of *un* and *invité*, F. of L.) not invited.

UNJOIN'ED (of *un* and *joinié*, F.) not joined together.

To UNJOINT' (*dejoindre*, F.) to put out of joint.

UNION, the combining or joining ſeveral things into one ſociety, concord, or agreement, eſpecially that which ariſes from ſolemn leagues, offenſive and defenſive, made by ſovereign princes and ſtates.

UNION (in an *Eccleſiaſtical Senſe*) is a combining or conſolidating of two churches into one.

UNION *of Aſcenſion*, is when the united benefice becomes a member and acceſſory of the principal.

UNION *by Confuſion*, is that where the two titles are ſuppreſſed, and a new one created including both.

UNION (in *Architect.*) is the harmony between the colours in the materials of a building.

UNION (in *Metaphyſicks*) is the concourſe of many *Beings*, in order to make one *Individual*.

Eſſential UNION (in *Metaphyſicks*) is when many *compleat Beings*, adapted to one another, concur to make one *Eſſential Individual*. Thus as in the compoſition of a body, matter and form are more eſſentially united; ſo the elements in all mixt bodies, are united by an *Eſſential Union*.

Perſonal UNION (in *Metaphyſicks*) is when two natures are ſo far united as to make one perſon. The union of the divine and human nature, in the perſon of our Saviour Chriſt, is the only inſtance that can be given of this union.

Accidental UNION (in *Metaphyſicks*) is when many cauſes accidentally occur to make one thing by *Accident*.

Verbal UNION (in *Metaphyſicks*) conſiſts only in the bare agreement of words.

Real UNION (in *Metaphyſicks*) is the concourſe of many diſtinct *Beings*, in order to the forming one *Individual*.

UNION (in *Painting*) is the ſymmetry or agreement between the ſeveral parts of a piece of painting, ſo that they apparently conſpire to form one thing.

UNITARIANS, a name given to the *Antitrinitarians*; the *Socinians* are alſo ſo called; their firſt ſettlement is ſaid to have been in *Poland*, where they declared that they admitted of no other creed but that of the apoſtles, rejecting that of *Nice*, and in a word all thoſe that were drawn up by general councils, pretending they were not agreeable to the word of God; they deny the ſecond perſon in the Trinity to be the ſupreme being; tho' they acknowledge him to be God; but hold him to be inferior to the Father, as being produced by him, and dependent on him.

United *Provinces*. Thoſe countries lying about the mouths of the river *Meuſe* and *Rhine*, in the northern part of the *Low Countries*, between the territories of the king of *Spain* in *Flanders*, being ſeven in number, viz. *Holland*, *Zealand*, *Lower Guelderland*, and the county of *Zutphen*, *Friezland*, *Over-Yſſel*, the lordſhip of *Utrecht* and *Groningen*, who being oppreſſed by the tyrannical government of the king of *Spain* in *Flanders*, revolted in the 16th century, and uniting together, formed themſelves into a republick, perhaps the greateſt in the world. They are now generally called the States General.

Commerce and manufactures have rendered theſe people ſo powerful, that they have footing in all parts of the world. The province of *Holland* has two famous companies of merchants, the one for the *Eaſt*, and the other for the *Weſt-Indies*, and is grown very powerful, eſpecially by ſea.

UNITY, it is the abſtract or quality that conſtitutes or denominates a thing ſame or one.

UNITY (in *God*) is an incommunicable attribute by which he is one and no more.

UNITY (in *Metaphyſicks*) is the *Diviſion* of any being, *i. e.* the diviſion of its eſſence, implying ſuch a contradiction, that, except a thing can be divided from itſelf, it is impoſſible to divide it.

Real UNITY (in *Metaphyſicks*) is that which, without any operation of the mind, is really in every particular being.

Rational UNITY (in *Metaphyſicks*) is that common nature that is diffuſed in all the particulars of any kind, yet by the operation of the underſtanding is made one.

UNITY *of Poſſeſſion* (in *Law*) a joint poſſeſſion of two rights by ſeveral titles; as when a man, holding land by leaſe, afterwards buys the fee-ſimple, which extinguiſhes his leaſe, and he is now become lord of the ſame.

UNITY (in *Dramatick Performances*) is three-fold, of action, time, and place. Theſe unities have been eſtabliſhed by criticks, to bring the drama as near nature as is poſſible.

UNITY *of action*, is the firſt of the three unities appropriated to the drama; two actions that are different and independent will diſtract the attention and concernment of the auditors, and ſo of conſequence fruſtrate the deſign of *the Poet*, which is to move terror and pity.

UNITY

and *Wiſdom* (*Hieroglyphically*) ited by the ſun and its beautiful

'ED (of *un* and *judicatus*, L.) tried.

.VE (of *unus*, L. and *valva*, L.) ıe valve.

'SALNESS (*univerſalité*, F. of lity.

al UNIVERSALITY (with that which excepts nothing, as mortal.

NIVERSALITY (with *School-* which admits of ſome exception, :e ambitious.

SALS *in cauſing* (in *Logick*) are the common efficient cauſes ects, as the *Sun*, &c.

.SALS *in diſtributing* (in *Logick*) or univerſal ſigns, as *all*, *none*, &c.

.SALS *in knowing* (in *Logick*) cnow all things, as the *Under-*

.SALS *in repreſenting* (in *Logick*) r ideas of univerſal things, as a ſe, &c.

.SALS *in ſignifying* (in *Logick*) ords that ſignify many things, as *Animal*.

SALS *in being or exiſting* (in natures which exiſt in ſeveral, as *John*, *Thomas*, &c.

SALS *in predicating* (in *Logick*) do exiſt in many things, and are edicated of them all, as *unum*, &c.

O'CAL *Generation* (in *Phyſicks*) s held, that all perfect animals ced by *Univocal Generation*, i. e. union or copulation of male and ıe ſame ſpecies; and that inſects ed by *Equivocal Generation* with- ds, and merely by the corruption h exhaled, and, as it were, im- y the rays of the ſun.

T' (*injuſtus*, L. *injuſte*, F.)

T'NESS (*injuſtitia*, L. *injuſtice*, e.

AB'ED (of *un* and cæmban, *Sax.* L.) not combed.

DNESS (of *un* and prob. cyn, *nd*, Teut. and *neſs*) unfriendlineſs.

KING' (of *un* and cynge, or *ıx.*) to depoſe a king, to deſpoil uthority.

NIT' (of *un* and cnyttan, *Sax.*) d.

OWN' (of *un* and cnapan, *Sax.*)

:he trees of God, that grow :, and various, yet *unknown*
Milt. Par. Loſt.

I always on this downy graſs,
unſeen, my eaſy minutes paſs.
Roſcommon.

If any chance has hither brought the name
Of Palamedes, not *unknown* to fame,
Accus'd and ſentenc'd for pretended crimes.
Dryden.

Though inceſt is indeed a deadly crime,
You are not guilty, ſince *unknown* 'twas done,
And known, had been abhorr'd.
Dryd. Don. Seb.

At fear of death, that ſaddens all,
With terrors round, can reaſon hold her throne?
Deſpiſe the known, nor tremble at th' *unknown*. *Pope.*

UNLA'BOURED.

1. Not produced by labour.

Unlaboured harveſts ſhall the fields adorn,
And cluſter'd grapes ſhall bluſh on ev'ry thorn.
Dryden.

2. Not cultivated by labour.

Not eaſtern monarchs, on their nuptial day,
In dazzling gold and purple ſhine ſo gay,
As the bright natives of th' *unlabour'd* field,
Unvers'd in ſpinning, and in looms unſkill'd.
Blackmore.

To UNLA'DE (of *un* and hlaðian, *Sax.*) to unload.

UNLAMENT'ED (of *un* and *lamenté*, F. of *lamentatus*, L.) not bewailed.

UNLAW'FULNESS (of *un*, laȝa, law, and fulneſſe, *Sax.*) illegality illegitimateneſs.

UNLEARN'EDNESS (of *un*, leornian and nerre, *Sax.*) voidneſs of erudition or learning.

UNLEAV'ENED (*ſans levain*, F.) not fermented with leaven.

UNLIBID'INOUS (of *un* and *libidinoſus*, L.) not luſtful, free from luſt. *Milton.*

UNLI'CENSED (of *un* and *licence*, F.) not having allowance or permiſſion. *Milton.*

UNLIGHT'SOME, obſcure. *Milton.*

UNLI'KE (of *un* and ȝelic, *Sax.*) not like.

UNLI'KELINESS, improbability.

UNLI'KENESS (of *un*, ȝelic and neſſe, *Sax.*) diſſimilitude.

UNLIM'ITED *Problem* (in *Geom.*) is ſuch an one as is capable of infinite ſolutions; as to divide a triangle given into two equal parts, to make a circle paſs through two points aſſigned, *&c.*

To UNLOAD (of *un* and hlaðan, *Sax.*) to unburthern.

To UNLOCK' (of *un* and loc, of belucan, *Sax.*) to open or undo a lock.

UNLOOK'ED *for* (of *un* and locian, *Sax.*) unexpected.

To UNLOOSE' (of *un* and *looſen*, Du. leȝan, *Sax.*) to looſen, to let looſe.

UNLOV'ELY (of *un* luſe and ȝelic, *Sax.*) unamiable.

UNLOVE'LINESS (of *un* luſian and neſſe,

nerre, *Sax.*) unamiableneſs, undeſervingneſs of love, unhandſomneſs.

UNLUCK'INESS (of *un luck*, Du. and *neſs*) unfortunateneſs.

UNMA'DE (of *un* and macan, *Sax.*) not made.

To UNMAN' (of *un* and man) to deprive of manhood; alſo to behave unbecoming a man.

UNMAN'LINESS (of *un* Man and ȝeliccnerre, *Sax.*) behaviour unbecoming a man.

UNMAN'NERLINESS (of *un*, neg. *manieres*, F. and *likeneſs*) undecent behaviour.

UNMANU'RED (of *un* and *manouvrier*, F.) uncultivated, undunged.

UNMARK'ED, not taken notice of, or obſerv'd. *Milton.*

UNMAR'RIED (*demarié*, F.) not married, *&c.*

To UNMAR'RY (*demarier*, F.) to diſſolve the matrimonial contract.

TO UNMASK' (*demaſquer*, F.) to take off a maſk, to expoſe openly.

UNMAS'TERED (of *un* and *maitre*, F.) not overcome.

UN MAST'ED (*demate*, F. or *un* and mæſt, *Sax.*) without maſts.

UNMATCH'ED (of *un* and *maet*, Du. maza, *Sax.* a companion) not coupled, not paired, not equalled.

UNMEASURABLENESS (of *un meſurable*, F. and *neſs*) immenſeneſs, uncapableneſs of being meaſured.

UNMEETNESS' (of *un* mæzhe and nerre, *Sax.*) unfitneſs, *&c.*

UNMELT'ED (of *un* and mylzan, *Sax.*) not made fluid.

UNMER'CIFULNESS (of *un merci*, F. and *fulneſs*) cruelty.

UNMIND'FULNESS (of *un* ȝemynðian, *Sax.*) and nerre) heedleſneſs, regardleſneſs.

UNMOLEST'ED (of *un moleſte*, F. of *moleſtatus*, L.) not diſturbed.

To UNMOOR' (*demarer*, F.) to weigh anchor.

UNMOV'ED (*immotus*, L.) not moved.

To UNMUF'FLE (of *un* muð, a mouth, and ȝealðian, *Sax.* to hide) to take off a muffler.

UNNA'TURALNESS (of *un* and *naturalis*, L. and *neſs*) repugnancy to nature; alſo an unnatural or inhuman behaviour or diſpoſition.

UNNE'CESSARY (of *un* and *neceſſaire*, F. of *L.*) not needful.

UNNUM'BERED (of *un* and *nombré*, F. of *numeratus*, L.) not number'd.

UNOC'CUPIED (of *un* and *occupatus*, L. *occupé*, F.) unemployed, *&c.*

UNOPPO'S'D (of *un* and *oppoſé*, F.) without oppoſition. *Milton.*

UNORI'GINAL, not original, *Milton.*

To UNPACK' (of *un* and *packen*, Du.) to undo a pack or bundle.

UNPAID' (of *un* and *paye*, F.) not paid.

To UNPAR'REL *a Yard* (*Sea Phraſe*) is to take away the frames, called *Parrels*, which go round about the maſts.

UNPAR'ALLEL'D (of *un* and *parallelus*, L.) unequalled, unmatched.

UNPAR'DONABLE (*impardonnable*, F.) not to be forgiven.

UNPAWN'ED (of *un* and *pfanden*, Teut.) not put to pawn or pledge.

UNPEACE'ABLE (of *un* and *paiſable*, F.) unquiet, troubleſome.

UNPEACE'ABLENESS, unquietneſs, troubleſomeneſs.

UNPE'OPLED (*depeuplé*, F. *depopulatus*, L.) diſpeopled.

UNPERCEIV'ABLE (*imperceptible*, F. of *L.*) not to be perceived.

UNPERFORM'ING (of *un* and *perfumans*, L.) not performing, inefficatious.

UNPERI'SHABLE (of *un* and *periſſable*, F.) not capable of periſhing.

To UNPIN' (of *un* and pinban, *Sax.*) to take out a pin.

UNPLEAS'ANT (*deplaiſante*, F.) diſpleaſing.

UNPLEAS'ANTNESS (*qualité deplaiſante*, F.) unpleaſingneſs.

UNPLEAS'ING (*deplaiſant*, F.) diſpleaſing.

UNPLEAS'INGNESS (of *un plaiſant*, F. and *neſs*) diſagreeableneſs.

UNPLOW'ED (of *un* and *plog*, Dan.) not ploughed.

UNPOL'ISHEDNESS (*impoliteſſe*, F. *impolitia*, L.) roughneſs.

UNPOL'LED (of *un* and *pol*, Du. a head) the hair being uncut.

UNPOLLU'TED (*impollutus*, L.) undefiled.

UNPRE'JUDICED (*non præjudicatus*, L.) free from prejudice.

UNPRE'CEDENTED } having no pre-
UNPRES'IDENTED } cedent or example.

UNPREMED'ITATED (of *un præmeditatus*, L.) not deſigned.

UNPREPA'RED (*imparatus*, L.) unready.

UNPREVENT'ED, not prevented. *Milton.*

UNPROF'ITABLE (of *un* and *profitable*, F.) yielding no profit.

UNPROF'ITABLENESS (of *un profitable* and *neſs*) vainneſs, uſeleſneſs.

UNPROPI'ERNESS (of *un propre*, F. or *improprietas*, L.) impropriety.

UNPROPOR'TIONATE, not proportional.

UNPROS'PEROUS (of *improſperus*, L.) unſucceſsful.

UNPROVI'DED (*depourveu*, F.) not furniſhed with, unready.

UNPUN'ISHED (*impunis*, L. *impuni*, F.) not puniſhed.

UNPU'RG'D, not cleans'd. *Milton.*

UNQUAIL'ED (of *un* and cpellan, *Sax.*) not quelled, overcome, brought under, conquered.

UN-

UNQUENCH'ABLE (of *un* ꝑencan, *Sax.* and *habilis*, L.) that cannot be quenched.

UNQUES'TIONABLE (of *un quæſtio* and *habilis*, L.) undoubted.

UNQUIE'T (*unquiet*, F. of *L.*) troubleſome, diſquiet.

UNQUIE'TNESS (of *inquieté*, F. of *inquietudo*, L.) diſturbance.

UNRAV'ELLED (of *un* and *ravelen*, Du.) to enſnare, or diſentangle a thing that is entangled; alſo to undo what has been done.

UNREADINESS (of *un* and *rhwydd*, Brit. or ꝼenꝺa and nerꝛe, *Sax.*) unpreparedneſs.

UNRE'AL (of *un* and *realis*, L.) not real. *Milton.*

UNREA'SONABLENESS (of *deraiſonable*, F. and *neſs*) the being out of or contrary to reaſon; injuſtice, *&c.*

UNREBU'KABLE (prob. of *rebouscher*, F.) not capable of, or not deſerving reprehenſion.

UNRECLAIMED (of *un* and *reclamatus*, L. or *reclamé*, F.) not called off from or reformed from ill habits, vices, *&c.*

To UNRE'VE *a Rope* (*Sea-Phraſe*) to pull a rope out of a block or pulley.

UNRE'COMPENSED (of *un* and *recompenſé*, F.) unrewarded, not made amends for.

UNREDEEM'ABLE (of *un* and *redimer*, F. of *L.*) that cannot be redeemed.

UNREFORM'ABLE (of *un reformatus*, &c.) not to be reformed.

UNREGARDED (of *un* and *regardé*, F.) not heeded.

UNREGARD'FUL, heedleſs.

UNREIN'ED (of *un* and *regere*, L.) not held in or govern'd with reins. *Milton.*

UNRELENT'ING (of *un* and *relentant*, F.) impenitent.

UNREMIT'TABLE (of *un* and *remittere*, L.) that cannot be remitted or forgiven.

UNMERIT'TED (of *un* neg. and *remitto*, L. not remitted or forgiven.

UNREMOV'ED (of *un* and *remué*, F. *immotus*, L.) not taken out of its place.

UNREPAIR'ED (of *un* and *reparatus*, L.) not put into good repair.

UNREPRIEV'ED (of *un* and *reprendre*, F. of L.) not reprieved, not reſpited for a time. *Milton.*

UNREPROV'ABLE (of *un reprouver*, F. and *able*) unblameable.

UNRESOL'VED (of *irreſolu*, F.) not determined or anſwered.

UNRESIST ED (of *un* and *reſiſté*, F. of *L.*) not oppoſed.

UNRES'PITED (of *un* and *repit*, F.) not having any reſpit given. *Milton.*

UNREST' (unꝛeꝛt, *Sax.*) want of reſt or ſleep, diſquiet, waking. *Milton.*

UNRESTO'RABLE (of *un* and *reſtaurare*, L.) that cannot be rendred back again.

UNRESTRAIN'ED (of *un* and *reſtraint*, F. of L.) not limited.

UNREVEN'GED (of *un re* and *vangé*, F.) not avenged.

UNREVO'K'D (of *irrevocatus*, L.) not recalled. *Milton.*

UNREWARD'ED (of *un re* and weaꝛꝺ, *Sax.*) not recompenced.

UNRID'DLE (of *un* and aꝛeꝺan, to read) to explain or expound a riddle.

UNRIG'GED (of *un* and wihzan, *Sax.*) not having rigging, undreſs'd.

UNRIGHT'EOUSNESS (of *un* wihzwiꝛe and neꝛꝛe, *Sax.*) injuſtice, iniquity.

UNRIPE'NESS (of *un* ꝛipe and neꝛꝛe, *Sax.*) immaturity.

To UNRIV'ET (of *un* and *riveter*, F.) to undo a rivet.

UNRI'VAL'D (of *un* and *rivalis*, L.) not outdone, *&c.*

UNROL'LED (*derolé*, F.) opened from a roll.

To UNROOST' (of *un* and hꝛoꝛzan, *Sax.*) to diſturb or take from the rooſt.

UNRU'LINESS (*irregularité*, F. of L.) ungovernableneſs.

To UNSAD'DLE (*un* and *ſadel*, Brit. Saꝺl, *Sax.*) to take off a ſaddle.

UNSA'FE (of *un* and *ſauf*, F. of *ſalvus*, L.) liable to danger.

UNSAID' (of *un* and Sæzan, *Sax.*) not ſpoken.

UNSALE'ABLE (*incertæ deriv.*) not fit for ſale.

UNSALT'ED (of *un* and *ſali*, of *ſalitus*, L.) not ſalted.

UNSALU'TED (*inſalutatus*, L.) not ſaluted.

UNSANCT'IFIED (of *un* and *ſanctifié*, F. of L.) unholy, not conſecrated.

UNSATISFAC'TORINESS (of *un ſatisfactoire*, F. of L. and *neſs*) unſatisfying quality.

UNSA'VORINESS (of *un ſavoureux*, F. of *ſaporus*, L. and *neſs*) inſipidneſs.

To UNSAY' (of *un* and Sæzan, *Sax.*) to ſay to the contrary of what one has ſaid.

UNSCA'LED (*écaillé*, F. or *un* and Sceale, *Sax.*) not having the ſcales ſcraped off.

To UNSCREW' (of *un* and *écrou*, F. *ſchroeve*, Du.) having the ſcrew looſened.

UNSCRIP'TURAL (of *un* and *ſcripturalis*, L.) not founded on the ſcripture.

UNSEAL'ED (of *un ſcellé*, F. of *ſigillatus*, L.) having no ſeal, *&c.*

UNSEARCH'ABLENESS (of *un rechercher*, F. *able* and *neſs*) inſcrutableneſs.

UNSEA'SONABLENESS (of *un ſaiſon*, F. *able* and *neſs*) the not being in proper time.

UNSEA'SONED (of *un* and *aſſaiſonné*, F.) not ſeaſoned.

UNSEEN' (of *un* and Seon, *Sax.*) not viſible.

UNSEN'SIBLENESS (*inſenſibilité*, F. of L.) inſenſibility.

UNSEP'ARABLENESS (of *inſeparabilis*, L. and *neſs*) an inſeparable quality.

UNSER'VICEABLENESS (of *un ſerviable*, F. and *neſs*) unprofitableneſs.

UNSET'TLEDNESS (prob. of *un* Setzan or Setl, *Sax.* a bench, *&c.* and *neſs*) an unſettled ſtate, *&c.*

To UNSEW' (of *un* and Siewan, *Sax.*) to undo what was ſewn.

UNSHA'DY (of *un* and Sceawiȝ, *Sax.*) having no ſhade open.

UNSHA'KEN (of *un* and Sceacan, *Sax.*) not ſhaken.

UNSHA'PEN (of *un* and Scapen, *Sax.*) unformed.

UNSHA'VEN (of *un* and Scafan, *Sax.*) not ſhaved.

UNSHEATH'ED (of *un* and Sceaðe, *Sax.*) drawn out of the ſheath.

UNSHAR'D' (of *un* and Scyrian, *Sax.*) not divided into ſhares.

UNSHOD' (of *un* Sceo, *Sax.*) not having the ſhoes on.

UNSHORN' (of *un* and Sceaȝan, *Sax.*) not having the wool clipp'd off.

UNSHUT' (of *un* and Sciȝȝan, *Sax.*) not cloſed up, *&c.*

UNSIGHT'LY (of *un* and ȝeſihðe, *Sax.*) not pleaſant or beautiful to the ſight.

UNSKIL'FULNESS, ignorance, unexperiencedneſs

To UNSLOUGH' *a boar*, to rouſe him out of his harbour.

UNSOCIABLE (*inſociabilis*, L.) not a good companion, *&c.* F.

UNSO'CIABLENESS, an inſociable humour.

UNSOUGHT (of *un* and ȝeſecan, *Sax.*) not ſought or look'd for.

To UNSO'LDER (*deſſoudre*, F.) to take off ſolder.

UNSO'LED (*deſſolé*, F.) having the ſoles taken off.

UNSOL'ID (of *un* neg. and *ſolidus*, L.) hollow.

UNSOUND' (of *un* and ſund, *Sax.*) not ſolid, unhealthful, *&c.*

UNSOUND'NESS (of *un* ſund and nerre, *Sax.*) unhealthineſs; alſo the not being ſolid, right, or true.

UNSPARING (of *un* and ſparian, *Sax.*) free, liberal, generous, bountiful.

UNSPEAK'ABLE (of *un* ſpæcan, *Sax.* and *able*) unutterable.

UNSPOT'TED, having no ſpots, *&c.*

UNSTAI'EDNESS (of *un* and *etayé*, F. and *neſs*) want of ſedateneſs, gravity, *&c.* levity.

UNSTAIN'ED (of *un* and *deſteint*, F.) having no ſtain, immaculate.

UNSTANCH'ED (of *un* and *etanché*, F.) (of blood) not ſtopped.

UNSTEAD'INESS } (of *un* and ſtæ-
UNSTED'FASTNESS } ðhineſſe, *Sax.*) unconſtancy, want of fixedneſs and reſolution.

UNSTED'FAST (of *un* and ſtæðhiȝ, *Sax.*) unfixed, irreſolute, *&c.*

UNSTIR'RED (of *un* and ſtyrian, *Sax.*) unmoved.

To UNSTITCH' (of *un* and ſtician, Sax.) to pick out ſtitches.

To UNSTOCK *a Gun*, is to take off the ſtock from the barrel.

To UNSTOP' (of *un* and *ſtopper*, Dan. or *entouper*, F.) to open a ſtoppage.

UNSTRUNG' (of *un* and ſtrenȝ, Sax.) not furniſhed with ſtrings.

UNSUBDU'ABLE (of *un* neg. and *ſubdere*, L. and *able*) that cannot be ſubdued.

UNSUBDU'ED (of *un* and *ſubditus*, L.) not brought under.

UNSUCCES'SFUL (of *un ſuccez*, F. of *un ſucceſſus*, L. and *full*) not ſucceeding well.

UNSUF'FERABLY, intolerably, unexcuſably, *&c.*

UNSUIT'ABLE (of *un ſuite*, F. and *able*) diſagreeable.

UNSUIT'ABLENESS (of *un ſuite*, of *ſuivre*, F. *able* and *neſs*) a diſagreeable quality, *&c.*

UNSUL'LIED (of *un* and *ſali*, F.) not ſoiled, the luſtre not impaired.

UNSUPPORT'ED (of *un ſupporte*, F. of L.) not borne up by any thing underneath, or by any aid or aſſiſtance.

UNSURMOUNT'ABLE (of *un ſurmonter*, F. *&c.*) not to be ſurmounted or gotten over.

UNSURPAS'SABLE (of *un ſurpaſſer*, F. *&c.*) that is not to be exceeded or gone beyond.

UNSUSTAIN'ED (of *un* and *ſuſtentus*, L.) not borne or held up.

To UNSWAD'DLE (of *un* and ſwethel, *Sax.*) to unlooſe ſwaddling cloths.

To UNSWATH'E (of *un* and ſweðhan, *Sax.*) to undo ſwathes of children rollers.

UNSWORN' (of *un* and Swerian, Sax.) not depoſed upon oath.

UNTAINT'ED (of *un* and *teint*, F. or *q. attinctus putredine*, L.) not corrupted.

UNTA'KEN (of *un* and *taget*, Dan.) not apprehended, *&c.*

UNTA'MED (of *un* neg. and ȝaman, *Sax.*) not made gentle, *&c.*

To UNTAN'GLE (prob. of *un* and ȝangl, *Sax.*) to undo an entanglement.

UNTAN'NED (of *un* and ȝetannan, Sax.) not tanned.

UNTAST'ED (of *un* and *taſted*, Teut. or *taſte*, F.) not taſted.

UNTAUGHT' (of *un* and ȝecan, *Sax.*) not taught.

UNTEACH'ABLENESS (of *un* ȝecan, *Sax. able* of *habilis*, and nerre, Sax.) incapablene's of being taught.

UNTE'NABLE (of *un* and *tenable*, F. of *tenere*, L.) that cannot be held or kept.

UNTHINKING, without thought.

UNTHINK'INGNESS (of *un* ȝhincan, Sax. and nerre) thoughtleſneſs.

UNTHOUGHT (of *un* ȝhoht, Sax.) not thought of.

UN-

UNTHRIFT'INESS (of *un* þhiftig and nerre, Sax.) waſtefulneſs, prodigallity.

To UNTHRONE' (of *un* and *thronus*, L. *dethroner*, F. of L.) to dethrone.

To UNTIE.

1. To unbind, to free from bonds.

2. To looſen from convolution or knot.

All that of myſelf is mine,
Lovely Amoret, is thine;
Sachariſſa's captive fain
Would *untie* his iron chain;
And thoſe ſcorching beams to ſhun,
To thy gentle ſhadow run.
Waller.

The chain I'll in return *untie*,
And freely thou again ſhalt fly.
Prior.

The fury heard; while on Cocytus' brink
Her ſnakes *untied*, ſulphureous waters drink.
Pope.

3. To reſolve, to clear.

They quicken ſloth, perplexities *untie*;
Make roughneſs ſmooth, and hardneſs mollifie.
Denham.

A little more ſtudy will ſolve thoſe difficulties, *untie* the knot, and make your doubts vaniſh. *Watts.*

UNTIED, not bound, not gathered in a knot.

Her hair
Unty'd, and ignorant of artful aid,
A-down her ſhoulders looſely lay diſplay'd.
Prior.

UNTIL'LED (of *un* and tilian, Sax.) uncultivated.

UNTIME'LINESS (of *un* timelic, and nerre, Sax.) the being out of proper time.

UNTI'RED (of *un* and tirian, *Sax.*) unwearied.

UNTO (unto, *Sax.*)

UNTOLD' (of *un* and tellan, *Sax.*) not ſaid or numbered.

UNTOUCH'ED (of *un* and *touché*, F.) not touched or meddled with.

UNTOWARD'LINESS (of *un*, toþeapb-lic and neyre, *Sax.*) diſobedience, ſtubbornneſs, naughtineſs.

UNTRAC'TABLENESS (of *intractibilis*, and *neſs*) want of capacity or inclination to be managed, *&c.*

UNTRI'ED (prob. of *un* and *tentatus*, L.) not eſſayed.

UNTRIM'MED (of *un* and getrymmed, *Sax.*) not adorned, unſhaven.

UNTROD' (of *un* and tpeban *Sax.*) not trodden upon.

UNTRUE' (of *un* and tpipe, *Sax.*) falſe.

UNTRUST'INESS (of *un*, tpeowe, and neyre, *Sax.*) unfaithfulneſs.

UNTRUTH' (of *un* and tpeoþhe, *Sax.*) falſity.

To UNTUCK', to undo or looſen that which was tucked up.

To UNTWIST (of *un* and getpiran, *Sax.*) to undo what is twiſted.

To UNVAIL' (of *devoiler*, F. *develare*, L.) to uncover, *&c.*

UNVAL'UABLE (of *un*, *valeur*, F. *valor*, L. and *able*) ineſtimable.

UNVAN'QUISHED (*invaincu*, F.) unconquered.

UNVA'RIABLE (*invariabilis*, L.) not to be, or that cannot be varied.

UNVINCIBLE (*invincibilis*, L.) unconquerable, not to be overcome.

UNVIS'ITED (of *un* and *viſité*, F.) not viſited or gone to ſee.

UNUNI'FORM (of *un*, neg. and *uniformis*, L.) not uniform.

UNU'SUALNESS (of *un*, *uſualis*, L. and *neſs*) rareneſs, uncommonneſs.

UNUT'TERABLE (of *un*, uttep, *Sax.* and *able*) unſpeakable.

UNWAL'LED (of *un* and wall, *Sax.*) without walls.

UNWAR'LIKE (of *un* and pæplic, *Sax.*) not like a warrior.

UNWA'RINESS (of *un* pæpig, and nerre, *Sax.*) uncautiouſneſs.

UNWARN'ED (of *un* and pepnian, *Sax.*) not having had warning.

UNWAR'RANTED (of *un* and pæplan, *Sax.*) not ſecured by authority, *&c.*

UNWASH'EN (of *un* and pæcpan, *Sax.*) not waſhed.

UNWATCH'ED (of *un* and peccian, *Sax.*) not guarded by a watch, *&c.*

UNWA'TERED (of *un* and pætep, or pætpan, *Sax.*) not moiſtened, *&c.* with water.

UNWEAN'ED (of *un* and apenede, *Sax.*) not taken from the breaſt.

UNWEAR'IED (of *un* and wepigan, *Sax.*) untired.

To UNWEAVE' (of *un* and peapan, *Sax.*) to undo what was woven.

UNWED'DED (of *un* and wedd'ian, *Sax.*) unmarried.

UNWEL'COMENESS (of *un*, wilcumian and nerre, *Sax.*) diſagreeableneſs to.

UNWHOL'SOMENESS (of *un*, hælſom and nerre, *Sax.*) unhealthineſs, *&c.*

UNWIELD'INESS (of *un* wealdan and neyre, *Sax.*) unmanageableneſs, or unhandineſs by reaſon of great bulk.

UNWIL'LINGNESS (of *un*, willunz, of willan, and neyre, *Sax.*) an unwilling temper.

To UNWIND' (of *un* and windan, *Sax*) to undo what was wound.

UNWISH'ED (of *un*, and gewircian, *Sax.*) not deſired, *&c.*

UNWIT'TING (of *un* and witzan, *Sax.*) not knowing.

UNWONT'ED (of *un* and wunian, *Sax.*) unaccuſtomed.

UNWORK'MANLIKE (of *un*, wepcman and gelic, *Sax.*) bungling, not artificial.

UNWORN' (of *un* and wepan, *Sax.*) not worn.

UNWORTH'INESS (of *un*, wyr̃ðic, and nerre, *Sax.*) undeſervingneſs.

UNWOUND' (of *un* and awindan, *Sax.*) not wound up.

UNWO'VEN (of *un* and wea ꝑan, *Sax.*) not weaved.

UNWOUND'ED (of *un* and wunðian, *Sax.*) having received no wound.

UNWREATH'ED (of *un* and wꝛeoðhian, *Sax.*) having the wreath untwiſted; alſo without a wreath.

To UNWRINK'LE (of *un* and wꝛinclian, *Sax.*) to ſmooth out wrinkles.

UNWRITH'EN (of *un* and wꝛyðan, *Sax.*) unwreathed, untwiſted, ſtraightned.

UNWRIT'TEN (of *un* and wꝛyꝛan, *Sax.*) not writen.

UNWROUGHT' (of *un* and weoꝛcian, *Sax.*) unworked.

To UNYOK'E (of *un* and ȝeoc, *Sax.*) to ſet free from the yoke.

VOCAB'ULARY (*vocabulaire*, F. of L.) a word book, a little dictionary containing a collection of words.

VO'CALLY (of *vocaliter*, L.) with the voice.

VO'CALNESS (*vocalitas*, L.) a vocal quality.

VOCA'TION, a calling, an employ, a courſe of life to which one is oppointed, of *L.*

VOCA'TION (in *Theology*) the grace or favour which God does any one in calling him out of the way of death, and putting him into the way of ſalvation.

VOICE *in general*, ſignifies a ſound or noiſe, but in *Muſick* more particularly a human voice, *Ital.*

VOCIFERA'TION, a bawling or crying out aloud, *L.*

VOICE (*vox*, L. *voix*, F.) a ſound proceeding out of the mouth, a cry; alſo a vote; alſo the right of voting upon any occaſion.

VOICE *of God* (in a *Spiritual Senſe*) the divine command.

Articulate VOICES, are ſuch, ſeveral of which conſpire together to form ſome aſſemblage or little ſyſtem of ſounds, as in expreſſing the letters of the alphabet, ſeveral of which joined together form words.

Inarticular VOICES, are ſuch as are not organized or aſſembled into words, as the barking of dogs, the braying of aſſes, the lowing of oxen, the finging of birds, the hiſſing of ſerpents, *&c.*

VOID'ABLE, that may be voided.

VOIDANCE (in the *Canon Law*) the want of an incumbent upon a benefice, and it is two-fold, either *de jure*, as when one holds ſeveral benefices, which are incompatible; or *de facto*, when the incumbent is dead and actually deprived.

A VOID'ER, a table baſket for plates, knives, *&c.* alſo a painted or japanned veſſel to hold ſervices of ſweet-meats.

VOID'ED (in *Heraldry*) is when an ordinary has nothing to ſhew its form, but an edge, all the inward part being ſuppoſed to be evacuated or cut out, ſo that the field appears through it, as a croſs voided. See the eſcutcheon.

VOID'ER (in *Heraldry*) one whoſe figure is much like that of the flaſk, or flanch, only that it doth not bend ſo much.

VOID'ING *vuidant*, F.) diſcharging or throwing out by ſtool, urine, or vomit.

VOID'NESS (of *vuide*, F. and *nes*) emptineſs.

VOL (in *Heraldry*) ſignifies both the wings of a fowl.

Un demi VOL (in *Heraldry*) ſignifies one wing.

VOLA'CIOUS (of *volare*, L.) apt or fit to fly.

Camp VOLANT, a flying camp, *F.*

VOL'ATILENESS (of *volatile*, F.) a volatile nature, fleetingneſs; alſo a property of bodies whoſe particles are apt to evaporate with heat.

VOLATILIZA'TION (in *Chymiſtry*) the act of rendring fixed bodies volatile; or of reſolving them, by fire into fine ſubtil vapour or ſpirit, which eaſily diſſipates or flies away.

VOL'LEY (prob. of *voluntarius*, L. willing, free) a diſcharge of muſquets by a whole company, *&c.* or a party at once.

Revers'd VOLT (with *Horſemen*) is a tract of two treads, which a horſe makes with his head to the centre, and his croup out; ſo that he goes ſide-ways upon a walk, trot, or gallop, and traces out a ſmall circumference with his ſhoulders, and a larger one with his croup.

Demi VOLT, is a demi-round of one tread or two, made by a horſe at one of the angles of the volt, or elſe at the end of the line of the paſſade, ſo that being near the end of this line, or elſe one of the corners of the volt, he changes hands to return by a ſemi-circle, to regain the ſame line.

To make VOLTS } (in the *Academies*)
To manage upon VOLTS } ſignifies to make a gate of two treads, by the horſe going ſide-ways round the centre, in ſuch a manner, that theſe two treads make parallel tracts, the larger by the fore-feet, and the ſmaller by the hinder feet, the croup approaching towards the center, and the ſhoulders bearing outwards.

Demi VOLTS *of the length of a horſe*, are ſemi-circles of two treads, which a horſe traces in working ſide-ways, the haunches low, and the head high, turning very narrow; ſo

ſo that having formed a demi-round, he changes the hand to make another, which is again followed by another change of hand, and another demi-round that croſſes the firſt, and may be compared to a figure of 8.

VOLU'BLENESS (*volubilitas*, L.) an aptneſs to roll.

VOLU'ME (*volumen*, of *volvere*, L. to roll, becauſe the ancients uſed to write on rolls) a book of a reaſonable ſize fit to be bound up by itſelf; alſo a part of a large book, *F.*

VOLUMNUS (among the *Romans*) two deities, who, as they imagined, governed the wills and paſſions of men and women, and inclined them to virtue. They were adored, the one by the men, and the other by the women, as favourable to matrimony, in maintaining a good correſpondence between the huſband and wife.

VOLUNTEER'S, gentlemen who, without having any certain poſt or employ in the army, go upon warlike expeditions, and run into dangers only to gain honour and preferment.

VOLUP'IA (with the *Romans*) the goddeſs of *Pleaſure*, to whom they built a temple, and repreſented her like a young woman prettily dreſt, and treading upon virtue.

VOLUP'TABLE (*voluptabilis*, L.) delightful, pleaſurable.

VOLUPTUOUS (*voluptuoſus*, L. *voluptueux*, F.) given to exceſs of pleaſure, luxurious.

Thou wilt bring me ſoon
To that new world of light and bleſs, among
The gods, who live at eaſe, where I ſhall reign
At thy right-hand, *voluptuous*, without end.
Milton.

Speculative atheiſm ſubſiſts only in our ſpeculation; whereas really human nature cannot be guilty of the crime. Indeed a few ſenſual and *voluptuous* perſons may for a ſeaſon eclipſe this native light of the ſoul, but can never wholly ſmother and extinguiſh it. *Bentley's Sermons.*

VOLUPTUOUSLY, luxuriouſly, with indulgence of exceſſive pleaſure.

Had I a dozen ſons, I had rather eleven died nobly for their country, than one *voluptuouſly* ſurfeit of action. *Shakeſpear.*

VOLUPTUOUSNESS, luxurioufneſs, addictedneſs to exceſs of pleaſure.

VOR'TEX (in *Meteorology*) a ſudden, rapid, violent motion of the air, in gyres or circles, *L.*

VO'TING (*votant*, F.) giving his vote, or ſuffrage at the election of a magiſtrate, or making a law, *&c.*

VO'TIVE (*votivus*, L.) of or belonging to a vow.

VOTIVE-*Medals* (with *Antiquaries*) thoſe whereon the vows of the people for the emperors or empreſſes are expreſſed.

VOUCHE'R, a perſon vouched at law, or a perſon who is to warrant or vouch for another, who in reſpect hereof is called a *Voucher*.

VOUCHER' (in *Law*) the tenant who calls another perſon into court, bound to warranty him, and either to defend the right againſt the demandant, or to yield him other lands, *&c.* to the value.

Foreign VOUCHER (in *Law*) is when the tenant being impleaded in a particular juriſdiction, as at *London* or elſewhere, vouches one to warranty, and prays he may be ſummoned in ſome other county, out of the juriſdiction of that court.

VOUCHER, a ledger-book, or book of accompts, wherein are entred the warrants for the accomptants diſcharge.

VOUCHSA'FING (of *vouchant*, of *voucher*, and *ſauf*, F.) condeſcending graciouſly, granting.

VOUSSOIR'S (in *Architect.*) the ſtones, than form the arch, *F.*

VOY'AGING (*voyageant*, F.) travelling or going by ſea.

UPBRAID'ING (of up-ȝeþaban, *Sax.*) twitting, reproaching.

UPHOLD'ERS were incorporated a maſter, 3 wardens, 31 aſſiſtants, 121 on the livery; for which the fine is 4 *l.* 10 *s.* and the ſtewards 11 *l.* Their arms are on a chevron, between 3 tents, as many roſes. Their hall is in *Leaden-hall-ſtreet*.

UPLAND'ISH (of *up* and land, *Sax.*) belonging to the uplands or high-grounds.

UP'PISHNESS, elevatedneſs of mind.

UP'RIGHT (with *Heralds*) is a term uſed of ſhell-fiſhes, when they ſtand ſo in a coat of arms; for, becauſe they want fins, they cannot properly be ſaid to be hauriant, becauſe that term properly belongs to ſcaly fiſhes. See the *Eſcutcheon*.

UP-SIDE (of *up* and ſiꝺe, *Sax.*) the higher-ſide.

UPSTAID' (of *up* and *etaye*, F.) ſupported or borne up. *Milton.*

UPTURN'S (of *up* and cyrnan, *Sax.*) turns up. *Milton.*

UPWHIRL'D' (of *up* and hpyrꝛan, *Sax.*) whirled upwards.

URA'NIA (of ὐρανὸς, Gr. Heaven) the daughter of *Jupiter* and *Mnemoſyne* (according to the poets) to whom is attributed the invention of aſtronomy.

URA'NIA (in *Painting*, &c.) is repreſented as a beautiful lady in an azure robe, having

having her head adorned with a coronet of bright ſtars, and holding in her right-hand the celeſtial globe, and the terreſtrial in her left.

URBA'NE (*urbanus*, L.) courteous, civil.

URBANE'NESS (*urbanitas*, L.) courteſy, civility, civil behaviour, good manners or breeding.

URDA'E (in *Heraldry*) as a *Croſs Urdæ*, is a croſs that terminates in the manner of a lozenge, as in the eſcutcheon.

URIM *and* THUMMIM, *Spencer* is of opinion that theſe were two little golden figures, which gave reſponſes, which were ſhut up in the pectoral, as in a purſe, and which anſwered with an articulate voice, to all ſuch queſtions as were put to them by the high prieſt.

He ſupports his opinion by the authority of St. *Jerome* and of *Cedrenus*, among the ancients, and of ſome *Rabbins*; of *Cornelius a Lapide*, and of *Louis de Dieu* among the *Moderns*. *Plato* ſeems to have had the ſame thought: He ſays there were upon the breaſt-plate two figures in embroidery of great virtue; one of which repreſented *Truth*, and the other *Manifeſtation*.

Mr. *Le Clerc* will have it, that *Urim* and *Thummim* were the names of ſome precious ſtones, that compoſed a great collar, which hung down upon the breaſt of the high prieſt, which might be imitated from the *Egyptians*, among whom the chief officer of juſtice wore about his neck a figure of *Truth*, engraven upon precious ſtones, and hanging on a golden chain.

Peter Vallenſis, in a letter written from *Cairo*, ſays, that he ſaw in *Egypt* a very ancient mummy, with a great collar hanging upon his breaſt, at the end of which was a tablet of gold, whereon might be perceived the image of a bird engraven.

It is not eaſy to ſay, whether the *Hebrews* had imitated this from the *Egyptians*, or whether the *Egyptians* had taken their model from the *Hebrews*; but it may be conjectured, that the *Urim* and *Thummim* of the *Hebrews* might have ſome relation to the image of *Truth* of the *Egyptians*.

However, it is not probable, that *Moſes* repreſented either in relief or embroidery, or engraving, any figure of a man or other animal: But no ill conſequence can follow from ſuppoſing that he might repreſent there ſome myſterious figure or hieroglyphick, ſuch as the Cherubims were.

URN'A (with the *Romans*) a veſſel uſed to draw out of it the names of thoſe who were firſt to engage at the publick plays; alſo into which they threw notes, by which they gave their votes in publick aſſemblies and courts of juſtice.

Sepulchral URNS (among the *Romans*, &c.) veſſels of earth commonly in the form of an oil jarr, in which were put the aſhes of the dead after the bodies had been burnt, that were ſometimes depoſited under tomb ſtone, or within vaults or graves; and ſometimes they were kept in houſes by relations of the deceaſed; tho' theſe urns were generally made of earth, yet ſome great perſons have had them made of gold, ſilver, marble, &c.

UR'SA *major*. *Heſiod* tells us, ſhe was the daughter of *Lycaon*, and dwelt in *Arcadia*, and was ſo devoted to the ſtudy of hunting, as to be one of the companions of *Diana*, a ranging the mountains. And that after ſhe had been debauched by *Jupiter*, ſhe concealed it from the goddeſs; but her belly growing big, ſhe being near her time, *Diana* diſcovered it, as ſhe was bathing herſelf, and being angry at her, transformed her into a bear, and ſhe brought forth *Arcas*. And that ſhe, wanking on the mountains, was found by ſome ſhepherds, and brought to her father *Lycaon*, together with her infant, for a preſent. Some time after ſhe entered the temple of *Jupiter*, which was unlawful for her to do; and when her ſon *Arcas* and the *Arcadians* followed her to kill her, for violating the law, *Jupiter*, mindful of the converſation he had had with her, ſnatched her away and placed her among the ſtars, and called her *Urſa*, on account of what had happened.

URSA *major* (in *Aſtron.*) the great Bear, a conſtellation in the northern hemiſphere, containing, ſome ſay, 35, others 36, but according to the *Britannick* catalogue 215 ſtars.

USE *and Cuſtom* (in *anc. Law*) is the ordinary method of acting or proceeding in any caſe, which by length of time has obtained the force of a law.

U'SES *and Cuſtoms* (in *Maritime Affairs*) are certain maxims, rules, or uſages, which make the baſe or ground work of maritime juriſprudence, by which the policy of navigation and commerce of the ſea are regulated.

USH'ERSHIP (of *huiſſier*, F.) the office of an uſher.

USUFRUCTUS } (in the *Civil Law*)
US'UFRUIT } is the enjoyment or poſſeſſion of any effect, or the right of receiving the fruits and profits of an inheritance or other thing, without the faculty of alienating or damaging the property thereof, L.

USURIOUSNESS (of *uſurarius*, L. and *neſs*) an uſurious or extortioning quality or diſpoſition.

USURIOUS *Contract* (in *Law*) a bargain or contract, whereby a man is obliged to pay more intereſt for money than the ſtatute allows.

USURPER (*uſurpator*, L. *uſurpeur*, F.) one who wrongfully ſeizes that which is the right of another.

UT'MOST (uzzemeſt, *Sax.*) the greateſt

greateſt power of ability; alſo the fartheſt diſtance, *&c.*

UT'TERABLE (of uttep, *Sax.* and *able*) capable of being uttered.

VUL'CAN (ſo called of *volando*, flying, and *candens*, growing hot, or of *majore vi ignis*, and *fulgere*, q. *Fulganus*, *Varro*) according to the poets, was the god of fire, and the ſon of *Jupiter*, by his wife *Juno*; but being very deformed, when *Jupiter* ſaw how ill-ſhapen and ugly he was, he kicked him down from Heaven, and, by falling upon the earth, the poor babe broke one of his legs, whereof he halted ever after. But *Thetis* and the nymphs took pity of him, and nurſed him up: And when he came to be of years he followed the trade of a blackſmith, and wrought for the reſt of the gods, eſpecially for *Jupiter*, for whom he made thunderbolts; for that purpoſe he had ſeveral forges or ſhops in the iſles of *Lemnos*, *Lipara*, and in mount *Ætna*. He had aſſiſtants or journeymen, that were called *Cyclops*, becauſe they had but one great eye in the middle of their forehead; the moſt noted of which were *Brontes*, *Steropes*, *Pyracmon*. *Vulcan* had two wives, *Aglaiæ* and *Venus*; but *Venus* had no kindneſs for him, by reaſon of his deformity; and therefore ſought ſatisfaction ſomewhere elſe, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of their meeting to *Vulcan*, who found a way to ſurprize *Mars* in the embraces of his wife, and ſpreading his net all over the place, caught them together; and to put them to the greater ſhame, he ſent for all the gods to be witneſſes of their diſhoneſty and his diſhonour. To *Vulcan* is aſcribed the making the chariot of the ſun, and the armour of the gods and the heroes. His feaſts were named *Protervia*, in which the *Romans* ran about with lighted torches in honour of him. At the foot of mount *Ætna* there was a temple erected, and a grove planted in honour of him, which was kept by a dog, who (it is ſaid) would tear the vicious in pieces (if they offered to approach) but would fawn upon ſuch as were virtuous and good. By *Vulcan* is underſtood to be meant natural heat; and therefore the *Egyptians*, in their *Hieroglyphicks*, repreſented *Vulcan* by an egg, proceeding out of the mouth of *Jupiter*. There were ſeveral *Vulcans*; the firſt was the ſon of *Cœlus*, the ſecond of *Nilus*, named *Otes*; the third of *Jupiter* and *Juno*, and the fourth the ſon of *Mænalius*, who dwelt near *Sicily*, in the iſlands called *Vulcaniæ Inſulæ*. The ancients painted him in a ſcarlet robe, having an anvil ſtanding by him.

VUL'GATE, a name given to a *Latin* tranſlation of the bible, which is ſaid to have been made from the *Hebrew* about *A. C.* 400, which was approved and authorized by the council of *Trent*, as the only true verſion, and the Popes, *Sextus* V. and *Clement* VIII. took much care to have publiſhed correct in the year 1590. Never theleſs upon examination many imperfection were diſcovered; upon which another edition was publiſhed in 1592, which is looked upon to be the model of all the editions that have been publiſhed ſince; and this edition is held as authentick by the church of *Rome*; but notwithſtanding this, it is not denied by the moſt learned and ſkilful *Roman Catholick* divines, that there are many faults yet remaining in it; but they ſay, that the correctors had good reaſon not to amend them at that time.

VUL'NERABLENESS (of *vulnerare*, L. *able* and *neſs* capableneſs of being wounded.

VULN'ING (in *Heraldry*) wounding, a term uſed of a pelican.

VUL'TURE (*Hieroglyphically*) was by the *Egyptians* uſed to repreſent nature; they having this notion, that this bird does not conceive according to the uſual manner, by copulating with a male, being all females; and that they brought forth eggs by receiving into their bodies the northen or weſtern wind, which cauſed them to conceive. The *Vulture* was alſo an emblem of mercy; for the naturaliſts ſay, that ſhe never ſeeks any prey, nor flies from her neſt, until the young ones come to a conſiderable bigneſs, and in the mean time nouriſhes them with her blood, which they ſuck out of her thighs and breaſt.

VUL'VA (with *Phyſicians*) the *Uterus*, the womb or matrix; alſo the paſſage or neck of the womb, *&c.* L.

UXO'RIOUS (*uxorioſus*, L.) overfond of, or doting upon a wife.

UXO'RIOUSNESS (of *uxorius*, L. and *neſs*) over fondneſs of a wife.

UXO'RIUM (among the *Romans*) a mulct or forfeit paid for not marrying; alſo money exacted by way of fine from thoſe who had no wives.

W

W w, *Roman*; *W w*, Italick, W w, *Engliſh*; W p, *Saxon*; is the 21ſt letter of the alphabet: it is a letter not uſed by the antients, either *Aſiaticks*, *Grecians*, or *Romans*; but it was by the northern nations, the *Teutones*, *Germans*, *Saxons*, &c. and at this day is not uſed by the *French*, *Spaniards*, *Portugueſe*, or *Italians*. It is compounded of two V conſonants. It loſes its ſound after *o*, as *cow*, *how*, &c. and before *r*, as *wrath*, *wretch*, *write*, *wrong*, *wrung*, &c.

To WAFT. 1. To carry through the air, or on the water.

A braver choice of dauntleſs ſpirits,
Than now the Engliſh bottoms have *waſt*-o'er,
Did never float upon the ſwelling tide.
Shakeſpeare.

Nor

Nor dares his tranſport-veſſel croſs the waves,
With ſuch whoſe bones are not compos'd in graves:
A hundred years they wander on the ſhore;
At length, their penance done, are *wafted* o'er.
Dryden.

Land to this wretch your hand, and *waft* him o'er.
To the ſweet banks of yon forbidden ſhore.
Dryden.

In vain you tell your parting lover,
You wiſh fair winds may *waft* him over:
Alas! what winds can happy prove,
That bear me far from what I love?
Prior.

Speed the ſoft intercourſe from ſoul to ſoul,
And *waft* a ſigh from Indus to the pole.
Pope.

2. To beckon, to inform by a ſign of any thing moving.

To WAFT, to float.

It *wafted* nearer yet, and then ſhe knew,
That what before ſhe but ſurmiſed, was true.
Dryden.

WAG'GING (of pagian, *Sax.*) moving, ſtirring, ſhaking.

WAG'GONAGE, waggon-money, money paid for the hire of driving waggons.

WAKE (*Sea Term*) the ſmooth water that runs from a ſhip's ſtern when ſhe is under ſail; a ſhip is ſaid to *ſtay to the Weather of her Wake*, when in her ſtaying ſhe is ſo quick, that ſhe does not fall to the leeward upon a tack; but that when ſhe is tack'd, her *Wake* (*i. e.* the ſmooth water a-ſtern) is to the leeward, which is a ſign that ſhe feels her helm very well, and is quick of ſteerage.

WAKES (of wacian, *Sax.* to keep awake, becauſe on the vigils of thoſe feaſts the people were wont to awake from ſleep, at the ſeveral vigils of the night, and go to prayers. But *Spelman* rather derives them of Sac, drunkenneſs, becauſe in celebrating them they generally ended in drunkenneſs) they are vigils, or country feaſts, uſually obſerved on the ſunday next after the ſaint's day to whom the pariſh church was dedicated, in which they uſed to feaſt and dance all night. They took their original from a letter that *Gregory* the *Great* ſent to *Melitus* the abbot, who came into *England* with St. *Auſtin*, in theſe words. "It may therefore be permitted them on "the dedicative days, or other ſolemn days "of martyrs, to make them bowers about "the churches, and refreſhing themſelves, "and feaſting together after a good religious "ſort; kill their oxen now to the praiſe of "God, and encreaſe of charity, which be"fore they were wont to ſacrifice to the de"vil, *&c.*" But now the feaſting part is all that is retained.

A Cock's WALK, a place where fighting cocks are kept ſeparate from others.

WALK (with *Horſemen*) is the ſloweſt and leaſt raiſed goings of a horſe; which the duke of *Newcaſtle* deſcribes by the two legs diametrically oppoſite in the air, and two upon the ground at the ſame time, in the form of St. *Andrew's* croſs; but other authors ſay, it is a motion of two legs of a ſide, one after the other, beginning with the hind-leg firſt.

WALLOON *Language*, is ſuppoſed to be that of the ancient *Gauls*. The language ſpoken by the *Walloons*, the inhabitants of a conſiderable part of the *Spaniſh* low countries, *viz.* thoſe of *Artois*, *Hainault*, *Namur*, *Luxemberg*, and part of *Flanders* and *Brabant*.

WAN'NESS, pale-facedneſs.

WANT'ING (of wanian, *Sax.*) deficient, needy, *&c.*

WAN'TONNESS (*incertæ etymologiæ*, but perhaps of *wantelen*, Dut. to turn round about, wanton folks being friſky, unleſs you had rather, with *Minſhew*, derive it of *want one*, i. e. *to want one to play withal*) waggiſhneſs, friſkineſs, laſciviouſneſs.

WA'PENTAKES (prob. of wapen, armour, and ȝetæcan, *Sax.* to give up or ſurrender, it being a cuſtom for the inhabitants to preſent their weapons to their lord, in token of ſubjection; or a cuſtom, that when he that came to take the government of a hundred, was met by the better ſort of people, they touched his weapon or lance with their ſpears, by which ceremony they were united together, and entered into a mutual aſſociation) the ſame as an hundred or diviſion of a county.

WAR *no more* (*Sea Phraſe*) is a direction to him at the helm, to keep the ſhip as near the wind as poſſible.

WAR. The *French* are ſaid to be like a flea, quickly ſkipping into a country, and ſoon leaping out again. The *Spaniard* like a crab, creeping into a place ſlowly, and not to be expelled without great violence. The *German* like a louſe, ſlowly maſtering, and as ſlowly driven out.

Holy WAR, a war antiently maintained by leagues and croiſades, for the recovery of the holy land.

Civil WAR } is that between ſubjects
Inteſtine WAR } of the ſame realm, or parties in the ſame ſtate.

Place of WAR, is a place fortified on purpoſe to cover and defend a country, and ſtop the incurſion of an enemy's army: alſo a place wherein are the magazines of proviſions or ſtores of war, for an army encamped in the neighbourhood, or to repair to for winter quarters.

Council of WAR, is an aſſembly of great officers called by a general or commander, to deliberate with him on enterprizes and attempts to be made.

WARD-*Hook* (with *Gunners*) a rod or ſtaff with an iron end, turned in a ſerpentine manner,

ber, to draw the wads or oakum out of a gun, when it is to be unloaded.

WARDENSHIP, the office of a warden of a company, *&c.*

WARPED (ȝewerpeð, of weorpan, *Sax.*) caſt or bent, as boards not well dry'd; alſo drawn out, as a weaver's warp.

WARPEN (of warp and penniȝ, *Sax.*) a contribution in the *Saxon* times towards war, or for providing arms.

WARRANT (with *Horſemen*) a jockey that ſells an horſe is by an inviolable cuſtom to warrant him, and in caſe he ſold him under ſuch infirmities that are not obviouſly diſcovered, and ſo may eſcape the view of the buyer, as purfineſs, glanders, unſoundneſs, *&c.* he is obliged in nine days, to refund the money, and take back the horſe; but he does not warrant him clear of ſuch infirmities as may be ſeen and diſcerned.

WARRANTABLENESS (of *guarant*, Brit. or werian, *Sax.* to defend, or of *garantir*, F. *able* and *neſs*) juſtifiableneſs, *&c.*

WARRANTED (*garanti*, F.) ſecured by covenant; promiſed to be ſecured or maintained, *&c.*

WARRANTERS (*garandes*, F.) thoſe that promiſe or covenant to ſecure a thing purchaſed to the purchaſer.

A WASH-BOWL (wæcer-bolla, *Sax.*) a veſſel to waſh in.

WASHING (in *Painting*) is when a deſign, drawn with a pencil or crayon, has ſome one colour laid over it with a pencil, as *Indian Ink*, *Biſtre*, or the like, to make it appear the more natural, by adding the ſhadows of prominences, apertures, *&c.*

WASPISHNESS (wæſp, *Sax. veſpa*, L. a waſp) peeviſhneſs, fretfulneſs, angrineſs.

WASSEL *Bread*, cakes and white bread that were ſopp'd in the *Waſſel Bowl* of wine that uſed to be ſet by the abbots of St. *Albans*, to drink an health to his fraternity.

WATCH *and ward*, the cuſtom of keeping watch and ward in the night, in towns and cities, was firſt appointed in the reign of *Henry* III. in the 13th century.

WATER (wæter, *Sax.*) one of the four elements, a congeſted maſs of particles which are very thin, ſmooth, and very flexible, diſpoſed to bend and yield every way; alſo a certain luſtre on ſilks, *&c.* imitating waves: alſo a certain luſtre of diamonds, *&c.*

WATERAGE, money paid for paſſage by water.

WATER-*Budget* (in *Heraldry*) a ſort of budget anciently uſed by ſoldiers to fetch water to the camp, they were different in form, one of which is, as repreſented in the eſcutcheon, annexed.

WATER (with *Jewellers*) a certain luſtre of pearls, diamonds, and other precious ſtones; thus called, becauſe they were ſuppoſed by the ancients to be formed or concreted of water.

WATER-*Betony*, creſſes, *&c.* herbs.

WATER-*Gage*, a ſea wall or bank to keep off the current or overflowing of the water.

WATERMEN. This company is very ancient, though we find it not incorporated till the reign of *Philip* and *Mary*: to theſe the *Lightermen* have been added. They are governed by eight rulers for the former, and three for the latter, three auditors of accounts, and ſixty aſſiſtants, but no livery, this company having no freedom in the city. Their hall is in *Cole-Harbour*. Their arms are *Barry Wavy* of 6 *Argent* and *Azure*, a boat *Or*, on a *Chief* of the 2d, a pair of oars *ſaltire ways* of the 3d, between two cuſhions of the 1ſt; the creſt a hand proper, holding an oar, as the former; the ſupporters two dolphins proper; the motto, *At command of our Superiors.*

WATER *of ſeparation* } (with *Refiners*)
WATER *of depart* } *Aqua Fortis*, ſo denominated, becauſe it ſeparates gold from ſilver.

WATERISH (wæterliċ, *Sax.*) like, or as having water.

WATERISHNESS, wateriſh or watery quality, *&c.*

WATERING (of *Manufactures*) is the giving ſilks, tabbies, mohairs, ſtuffs, *&c.* a wavy luſtre, by wetting them lightly and then paſſing them thro' a preſs or calender, whether hot or cold.

WATTLED (of wæzelaȝ, *Sax.*) made with wattles or hurdles.

A WAVE (in *Phyſicks*) a cavity in the ſurface of water or other fluid, with an elevation on the ſide thereof.

WAVERING (waȝian, *Sax.*) being in uncertainty or unreſolved, fluctuating in mind.

WAVY (of waȝian or waȝian, *Sax.*) like waves of the ſea.

WAVY (in *Heraldry*) ſignifies repreſenting the waves rolling, which the *French* call *Ondee*, and the *Latins*, *undulatus*, *undoſus*, &c. See the ecutcheon.

WAX (weax, *Sax. vaex*, Dan.) a ſoft, yellowiſh matter, wherewith the bees form cells to receive their honey; the artificial wax is of ſeveral ſorts, as *Sealing-Wax*, *Shoemakers-Wax*, &c. By chymical writers is expreſs'd by this character.

WAX-*Chandlers*, were incorporated the ſecond of *Richard* III. in the year 1484, they are a maſter, 2 wardens, 32 aſſiſtants, 72 liverymen, and about 150 the whole company: their hall is in *Maiden-Lane*. Their arms are *Azure* on a chevron *Argent*, between three lamps *Or*, as many roſes *Gules*.

WAY'D *Horſe* (with *Herſemen*) is one who is already backed, ſupple and broken, and ſhews a diſpoſition to the manage.

WAY-*Layer*, a lyer in wait.

WAY'WARDNESS, obſtinacy, frowardneſs, *&c.*

WAY'WOD, a governor of a chief place in the dominions of the *Czar of Muſcovy*.

WEALD, WALD, WALT (weal'd, *Sax.*) either ſingly or at the head of names ſignify wood, foreſt or grove, and ſignify that the places either are or were formerly ſtocked with wood.

WEAP'ONLESS (of wæpen and leap, *Sax.*) having no weapon.

WEARD (of weapdan, *Sax.* to guard or keep) in compoſition of proper names, initial or final, ſignifies watchfulneſs or care.

WEAR'IED (of wejigan, *Sax.*) tired.

WEAR'ING (weopnian, *Sax.*) decaying.

WEAR'ING (of wejan or wejnian, *Sax.*) to wear) being clothed with, or cloathing, as *wearing Apparel*.

WEAR'ISOM (of wejig and ſom, *Sax.*) fatiguing, tireſome.

WEAR'ISOMNESS (wejig-ſomneſſye, *Sax.*) tireſomeneſs.

WHEATH'ER (*weder*, Dan. wedher, *Sax.*) the diſpoſition of the air or ſeaſon; the ſtate and diſpoſition of the atmoſphere, with reſpect to moiſture or drought, heat or cold, wind or calm, rain, hail, ſnow, fog, froſt, *&c.*

WEATHER *Boading* (in *Carpentry*) is the nailing of boards againſt the outſide of a building; alſo the boards themſelves.

To WEATH'ER *a Point* (*Metaphorically*) is to overcome a difficulty.

WEATH'ER-*Tiling*, is the covering the upright ſides of a houſe with tiles.

WEAV'ERS, were incorporated in the time of *Henry* II. they are two bailiffs, two wardens, 16 (more) aſſiſtants, and 186 livery, *&c.* the fine is 6*l.* 8*s.* 4*d.* their hall is in *Baſing-Lane*. They bear for their arms *Azure* on a chevron *Argent*, between three Leopards heads, having each a ſhuttle in his mouth *Or*, as many roſes *Gules*, ſeeded proper; their creſt a Leopard's head, crowned with a *ducal* coronet, and a ſhuttle as before; the ſupporters two weeverns *Ermin*, winged *Or*, membered *Gules*; the motto, *Weave truth with truſt*.

Silk WEAVING, the deviſing and bringing to perfection, the making all manner of tufted cloth of tiſſue, velvets, branched ſattins, and other kinds of curious ſilks, was firſt performed by an *Engliſhman*, *John Tyſe*, in *Shoreditch*.

WEED (among *miners*) the degeneracy of a load or vein of fine metal into an uſeleſs marcaſite.

WEEN'ING (of wenan, *Sax.*) thinking, ſuppoſing, *&c.*

WEEP'ING (of weopan, *Sax.* to weep) ſhedding tears.

WEIGHT (wihte or zewihz, *Sax.*) the ponderoſity or heavineſs of a thing; a quality in natural bodies, whereby they tend downwards towards the earth; alſo the momentarineſs or worth of a thing

WEIGHT (in *Mechanicks*) any thing that is to be ſuſtained, raiſed or moved by a machine, or any thing that in any manner reſiſts the motion that is to be produced.

To WEIGH *Anchor*, is to draw up the anchor out of the ground it had been caſt into, in order to ſet ſail, to quit a port, road, *&c.*

WEIGHTLESS. 1. Light, having no gravity.

How by him balanc'd in the *weightleſs* air?
Can'ſt thou the wiſdom of his works declare? *Sandys.*

2. Not poſſible to be weighed. Improper.

It muſt both *weightleſs* and immortal prove,
Becauſe the centre of it is above. *Dryden.*

WEIGHTY. 1. Heavy, ponderous.

You have already weary'd fortune ſo,
She cannot farther be your friend or foe;
But fits all breathleſs, and admires to feel
A fate ſo *weighty*, that it ſtops her wheel. *Dryden.*

2. Important, momentous, efficacious.

No fool Pythagoras was thought;
Whilſt he his *weighty* doctrines taught,
He made his liſt'ning ſcholars ſtand,
Their mouth ſtill cover'd with their hand:
Elſe, may be, ſome odd-thinking youth,
Leſs friend to doctrine, than to truth,
Might have refus'd to let his ears
Attend the muſick of the ſpheres. *Prior.*

To WEILD (of wealdan, *Sax.*) to rule, manage, govern, *&c.* as to *weild a ſword, ſcepter*, &c.

To give one a WEL'COME (wilcumian, *Sax.*) to bid one welcome.

WELD'ING-*Heat* (with *Smiths*) a degree of heat that they gave their iron in the forge, when they have occaſion to double up the iron.

WELL-*hole* (in a *Building*) the hole left for the ſtairs to come up.

WENCH-

WENCH'ING, following wenches, whoring.

WE'SAND. See *Weasand.*

WEST'ERLY } of weſtewarꝺlice, *Sax.*)
WEST'ERN } towards the weſt, on the weſt part, *&c.*

WEST'ERLINESS, the being, or being ſeated towards the weſt.

WET'TISH (of wet, *Sax.*) ſomewhat wet.

WET'SHOD (wet-ꝼceoꝺ, *Sax.*) with ſhoes taking water.

WHALE, a fiſh of a monſtrous ſize, the largeſt of all ſea animals, caught chiefly for the ſake of their oil and fins, they have for the general no teeth, but only beards and whiſkers on the throat about nine inches broad, which terminate in fringes like the briſtles of a hog, which at top are ſet in the palate, and ranged in order according to their ſize, and which extend and contract the cheeks of the fiſh.

The female is ſaid to keep its young always under its fins, till it is weaned, and tho' it has no udder, yet it has nipples which the young ſuck, and which afford ſo great plenty of milk, that the quantity of two hogſheads have been drawn at one time.

Whales are not all alike, but there are different ſorts in different ſeas. Thoſe of *Greenland* have black backs and white bellies; ſome have teeth and no beards. Thoſe in the ſeas of *Japan* are generally of the largeſt ſize, and have two great holes over their muzzles, through which they take in and blow or ſpout out a great quantity of water.

A WHEED'LE, a flattering, cajoling expreſſion.

WHEELER' (of hweegul, *Sax.*) a wheelwright, *&c.*

WHEEL'WRIGHT (of hweol and wyhta, *Sax.*) a maker of wheels of carts, waggons, *&c.*

WHEEL, a puniſhment which is inflicted on great criminals, and eſpecially on aſſaſſins, parricides, and robbers on the high-way in *France, Holland, Germany,* &c. they have their bones firſt broken with an iron bar, on a ſcaffold, and then are placed on the circumference of a wheel, and left there to expire, ſometimes their bones are broken on the wheel, *&c.*

WHEEZ'ing (of hweoꝛan, *Sax.*) making a noiſe in the throat, as one that has a cold.

WHELPISH (hwelpiꝛe, *Sax.*) like or pertaining to a whelp.

WHEN (among *Logicians*) is the eighth of the categories, and is what anſwers to queſtions relating to time, as, *When did he? Did he do it twenty years ago? When was that done? Yeſterday.*

WHENSOEVER (of hwune-ꝼwæꝛ,e,r, *Sax.*) at any time.

WHERE (with *Logicians*) is the ſeventh of the categories, and is what anſwers to queſtions that relate to place, as to be at *Rome, Vienna,* at *Paris, in the Cloſet, in a Chair,* &c.

WHERE'AS (of hwæꝛ and aꝛ, *Sax.*) ſeeing that.

WHERE'BY (of hwæꝛ and bi, *Sax.*) by or with which.

WHEREFORE (of hwæꝛ and ꝼoꝛꝺ, *Sax.*) for which cauſe.

WHERE'IN (of hwæꝛ and in, *Sax.*) in which.

WHEREOF' (of hwæꝛ and oꝼ, *Sax.*) of which.

WHERESOEV'ER (of hwæꝛ, ꝼwa and æꝛe, *Sax.*) in any place.

WHERETO' (of hwyꝛꝺ and to *Sax.*) to what or which.

WHEREUPON, (of hwæꝛ and upon, *Sax.*) upon or after which.

WHEREWITH' (of hwæꝛ and wiꝺ, *Sax.*) with which.

WHET'TING (of hwæccan, *Sax.*) ſharpening.

WHILST (hwile, *Sax.*) during the time; alſo until.

WHIM-WHAM (prob. of *Whimſy*) a gew-gaw, a bauble, a toy to play withal.

WHIP'PING (of hwoupan, *Sax.*) ſcourging, laſhing; alſo ſewing after a particular manner; alſo joining or clubbing, as *whipping a Six-pence, &c. at the tavern,* &c.

A WHISK, a quick motion of a twig, *&c.*

To WHISK (prob. of *biſcher,* Dan. or *whiſcher,* Teut.) to give a ſlight bruſh by a ſwift motion, as a fox with her tail, a woman with her petticoats.

WHITE-LIVERED (qu. *white-leathered*) envious.

A WHITE-HEAT (with *Smiths*) a degree of heat leſs than a *Welding-heat,* given to iron in the forge, when it hath not got its form and ſize.

WHITENESS (hwiꝛaneꝛꝛe, *Sax.*) according to the hypotheſis of Sir *Iſaac Newton,* is what is the reſult of the mixture of all ſorts of rays together. But the opinion of Mr. *Boyle* is, that it chiefly depends upon this. That the ſurfaces of white bodies are ſeparated into innumerable ſuperficies, which being of a nature meerly ſpecular, are ſo placed, that ſome looking one way and ſome another, do reflect the rays of light falling on them, not towards one another, but outwards towards the ſpectator's eye.

WHI'TISH (of hwiꝛa, *Sax.*) inclining to white.

WHITH'ER (hwæðeꝛ, *Sax.*) to what place.

WHITH'ERSOEVER (hwaðeꝛ-ꝼwæꝛ-en, *Sax.*) to what place ſoever.

The WHOLE, is that which is made up of parts united in due order or diſpoſition.

WHOLE (among *Logicians*) is twofold, one compoſed of ſeveral parts really diſtinct, which in *Latin* is called *Totum*, and the parts of it are termed *integral Parts*, as the *Apartments* of a houſe, the *Precincts* of a city or town, the *Provinces* of a kingdom; the other *Whole* is called in *Latin Omne*, and the parts of it are termed *ſubjective* or *inferior*, becauſe this *Whole* is a common term, and its parts are comprized within its extent, as the word *Animal* is a *Whole* of its nature; the inferiors of which, as *Man* or *Beaſt*, which are comprized within its extent, are its *ſubjective Parts*.

An Eſſential WHOLE (in *Metaphyſ.*) is that which conſiſts of ſuch parts as compleat the eſſence of that being; as man is made of ſoul and body.

Integral WHOLE (in *Metaphyſ.*) is that which has the ſame nature with its parts, ſo every ſingle drop of water is water.

WHOM'SOE'VER (hwa-pwa-æpep, *Sax.*) any or every one.

A WHORE (*Hieroglyphically*) was by the ancients repreſented by a lion with a woman's head, becauſe her countenance is fair, her ſpeech pleaſant, and her allurements powerful, but her nature fierce and cruel, and preys upon both body and eſtate.

WHORE'MONGER (of hupe and mangepe, *Sax.* a merchant or trader) one who follows whores.

WHORISH, inclinable to play the whore, laſcivious.

WHO'RISHNESS, whoriſh inclinations and practices.

WI (wi, *Sax.*) in compoſition in proper names ſignifies *holy*, as *Wimund*, holy peace, *&c.*

WICK'LIFFITES, the followers of *John Wickliff* of *Merton* college in *Oxford*, where he took his doctor's degree with great reputation. King *Edward* III. ſent him ambaſſador to the pope.

He preached againſt the real preſence, pilgrimages, purgatory, *&c.* ſo ſtrenuouſly at *Oxford*, that the monks prevailed upon *Simon Sudbury*, arch-biſhop of *Canterbury*, to ſilence him.

He was rector of *Lutterworth* in *Leiceſterſhire*, and was much favoured by the great men of his time, and may juſtly be reckoned the firſt reformer.

His fame reached to *Rome*, and gave occaſion to Pope *Gregory* the XIth, to write to King *Richard* the IId. to aſſiſt the biſhops in ſuppreſſing *Wickliff* and his followers.

In the reign of King *Henry* IV. his books were condemned at *Oxford*; and at laſt, when the council of *Conſtance*, met about the year 1428, they condemned him with this ſentence, "That *John Wickliff*, being a notorious here-"tick and obſtinate, and dying in his hereſy, "his body and bones, if they may be diſ-"cerned, from the bodies of other faithful "people, ſhould be taken up out of the ground, "and thrown away far from the burial of "the church."

This ſentence was executed by the biſhop of *Lincoln*, 41 years after his burial, and his aſhes caſt into a neighbouring brook, called *Swift*.

The notions of *Wickliff* and his followers were, that the ſcriptures ought to be in the vulgar tongue, that they contained all things neceſſary to ſalvation, that they may be underſtood by every well diſpoſed perſon.

He declared againſt traditions; the Pope authority; their power over the temporalties of Kings; and he pronounced the Pope to be the chief Antichriſt.

He taught that the church of *Rome* may err, he rejected merit of works; and tranſubſtantiation; he owned but two Sacraments, was againſt images, auricular confeſſion, pardons, indulgences, monaſtick vows, and approved of the marriage of prieſts.

WIE } (of wic, *Sax.* a bay, bank, or
WICH } crooked turning of a river, alſo a caſtle or fortreſs) in compound proper names or places, is to be underſtood to ſignify one of thoſe things before mentioned.

WIELD'Y, eaſy to be managed or governed by the hand.

WIG (*ignotæ Etym.*) a cap of hair for the head; alſo a ſort of bun or cake.

A WILD, a wilderneſs. *Milton.*

WILD'NESS (wilo-neyre, *Sax.*) unfamedneſs, furiouſneſs, uninhabited.

A WILD-*Boar* is the emblem of warlike fury, and mercileſs brutality, as making havock whereſoever it comes: It is often uſed in Heraldry in ſeveral poſtures, and its head ſingly.

WILL (willa, *Sax.*) a certain faculty of the ſoul, or the act of it, *&c.*

WILL is taken in three ſenſes: Firſt, for the power or faculty of *willing*. Second, For the act or exerciſe of the power, as when we ſay, *No man wills Injury to himſelf*. Third, For the habit or a conſtant diſpoſition or inclination to do any thing, as *Juſtice* is a conſtant *will* to give every one what belongs to him.

The WILL (with *Moraliſts*) is deſined to be the internal guide of a man's actions, ſo that when the objects are propoſed and known, this power can, by an intrinſick principle, and without any phyſical neceſſity, move itſelf towards them, and chuſe that which ſeems moſt agreeable and convenient, and reject that which appears unſuitable and incommodious.

WIL'LING (of willan, *Sax.* to will) diſpoſed in mind to.

WIL'LINGNESS, readineſs or diſpoſition of mind.

WIN } { win, *Sax.* war ſtrength } the
WINE } { wine, *Sax.* beloved dear } the

names of men beginning or ending with theſe ſyllables, ſignify, either from *Win*, the martial

martial temper of the man, or from *Wine*, that they were the favourites of the people, *&c.*

WIND (*vind*, Dan. wind, *Sax.*) the current or ſtream of the air, together with ſuch vapours as the air carries along with it, or wind may be defined to be a vapour agitated and rarified, which paſſing from a narrow place, wherein it was pent, into one more large and wide, drives the air before it; if it chance that there be a meeting of many vapours together, then, according to the quantity of the matter, this wind is ſo much the greater.

To have the WIND *of a Ship* (*Sea Phraſe*) is to be to the windward of her.

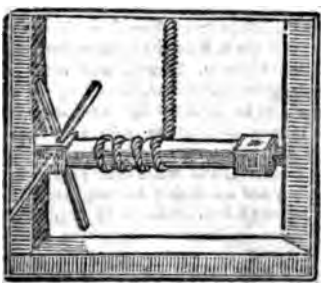
To WIND (with *Hunters*) to ſcent the game as dogs do.

Large WIND, a fair wind.

To carry in the WIND (with *Horſemen*) is ſaid of a horſe that carries his noſe as high as his ears, and does not carry handſomly.

WIND *Beam* (in *Carpentry*) the ſame as *Collar Beam*.

WIND'LASS, WIND'LESS } a machine uſed to raiſe huge weights withal, as guns, ſtones, anchors, *&c.* alſo to wind up, or draw things out of a well. It is a roller of wood ſquare at each end, through which is either croſs holes for hand-ſpikes, or ſtaves acroſs, to turn it round; by this means it draws a cord, one end of which is faſtened to ſome weight which it raiſes up. They are uſed in *Gins*, and about *Dutch Mortars*, to help to elevate them. See the figure.



Trade WINDS, are winds which blow conſtantly from the eaſt, between the latitude of 30 degrees north and ſouth, in the *Atlantick*, *Ethiopick* and *Pacifick* oceans.

Coaſting-Trade WINDS, are ſuch as the ſoutherly and ſoutherly-weſt winds, which blow conſtantly all along the coaſts of *Africa*, on the ſouthward of the *Equator*, within the trade-wind limits; and the northerly and north-weſterly winds on the north ſide of the *Equator*, blowing on the ſame continent.

Shifting-Trade WINDS, are the ſame as monſoons, and are periodical winds in the *Indian* ſea, that blow for half a year one way, and the other half upon the oppoſite points: And thoſe points and times of ſhifting are different in different parts of the ocean. And in ſome places the wind is conſtant for three months one way, then three months more the contrary way, and ſo all the year.

WIND'WARD (of wind and pappb, *Sax.*) toward the wind.

Natural WINE, is ſuch as it comes from the grape, without any mixture or ſophiſtication.

Adulterated WINE, is that wherein ſome drug is added to give it ſtrength, fineneſs, flavour, briſkneſs, or ſome other qualification.

Prick'd or Eager WINE, is that turned ſouriſh.

Sulphur'd WINE, is that put in caſks wherein ſulphur has been burnt, in order to fit it for keeping, or for carriage by ſea.

Colour WINE, is wine of a very deep colour, ſerving to die thoſe wines that are too pale.

Chip WINE, is that poured on chips of beech wood to fine or ſoften it.

Rape WINE, is wine put into a caſk of freſh grapes picked, in order to recover the ſtrength, briſkneſs, *&c.* that it had loſt.

WING'ED *Seeds* (in *Botany*) are ſuch as have down or hairs on them, whereby the wind taking hold blows them at a diſtance.

WINGS (in *Heraldry*) are borne without the body of the fowl, and ſometimes ſingle, and ſometimes double: when they are double, they are called *Conjoined*; when the tips are upwards, they are called *Elevated*; when downwards, *Inverted*. See the *Eſcutcheon*.

WINGS (with *Gardeners*) are ſuch branches of trees or other plants, as grow up aſide of each other.

WINTER *Solſtice* (with *Aſtronomers*) happens on the eleventh of *December*, when the ſun comes to the tropick of *Capricorn*, the day being at that time ſhorteſt, and the night longeſt, that is to ſay, in northen countries.

WIS'DOM (wiſ'dom, *Sax.*) knowledge of high matters; alſo diſcretion, judgment.

WISDOM (with *Moraliſts*) is defined to be ſuch a diſpoſition of the mind, by which a man is firmly inclined to have right ſentiments of things that occur to his perception, and to make a juſt examination of the actions that belong to his life.

WISDOM (in *God*) is a communicable attribute, and conſiders the relation of things one towards another, under the notion of means and ends, and of their fitneſs and unfitneſs, for the various purpoſes to which they are deſigned.

WISDOM (*Hieroglyphically*) was repreſented by the *Egyptians*, as a beautiful woman with four ears and four hands, and but one

one tongue, hid within her lips that were ſhut cloſe.

WISDOM (in *Painting*, &c.) is repreſented in white robes, with a blue mantle ſeeded with ſtars.

WIT (according to Mr. *Locke*) is diſtinguiſhed from judgment, and he defines it to be a quick and ready gathering of ideas, and putting thoſe together with great eaſe and variety, in which can be found any agreeableneſs or reſemblance, ſo as to make up delightful images, and pleaſing pictures in the fancy.

WIT (ꝑgewiz, *Sax.* from witan, to know.) 1. The powers of the mind, the mental faculties, the intellects. This is the original ſignification.

Will puts in practice what the *wit* deviſeth:
Will ever acts, and *wit* contemplates ſtill:
And as from *wit* the power of wiſdom riſeth,
All other virtues daughters are of will.
Will is the prime, and *wit* the counſellor,
Which doth for common good in council ſit;
And when *wit* is reſolv'd, will lends her power
To execute what is adviſ'd by *wit*.
Davies's Ireland.

2. Imagination, quickneſs of fancy.

Cou'd any but a knowing prudent cauſe
Begin ſuch motions, and aſſign ſuch laws?
If the great mind had form'd a different frame,
Might not your wanton *wit* the ſyſtem blame?
Blackmore.

3. A man of genius.

How vain that ſecond life in other's breath?
Th' eſtate which *wits* inherit after death;
Eaſe, health, and life, for this they muſt reſign,
Unſure the tenure, but how vaſt the fine!
The great man's curſe, without the gain endure,
Be envy'd, wretched; and be flatter'd, poor.
Pope.

WITHER-BAND, is a piece of iron or band, laid underneath a ſaddle, about four fingers above the withers of a horſe, to keep the two pieces of wood that form the bow tight.

WITHER-WRUNG (with *Horſemen*) a horſe is ſaid to be wither-wrung, when he has gotten a hurt in the withers.

WITHIN' (wizh-in, *Sax.*)

WITHOUT' (wizh-out, *Sax.*) on the outſide.

WITHOUT-BOARD (*Sea Term*) without or out of the ſhip.

WITTINESS (wizzigneyꝑe, *Sax.*) fulneſs of wit.

WIVERN (in *Heraldry*) an animal with the wings and feet like a bird, but the tail, &c. like a ſerpent, or a ſort of flying ſerpent; the upper part reſembling a dragon, and the lower a ſerpent.

WOAD (woꝺ, *Sax.*) an herb uſed in dying blue, and with which the ancient *Britons* painted their bodies, eſpecially their face, with frightful figures, to make them look terrible to their enemies.

WODEN (woꝺen, *Sax.* i. e. fierce or furious) was the firſt or chief god of the ancient *Teutones*, *Germans*, *Saxons*, and other northern nations: He was, according to their notions, to be appeaſed by ſacrifices no leſs than human, and to be made propitious by many barbarous rites. To him they paid their devotions, and made their prayers before a battle; and when they had obtained victory, they ſacrificed ſuch priſoners to him as they had taken in battle. From this idol the fourth day of the week received its name of Woꝺenꝛ-ꝺæg, which we now call *Wedneſday*. This *Woden* was the father of *Thor*, or *Jupiter* (according to ſome) and the *Mars*, or, as others ſay, the *Mercury* of the *Romans*.

WOLD (woꝺ, *Sax.*) a champain land free from wood, a down. Hence, in compoſition in proper names, it denotes a preſect or governor, as Beꝛꝛ woꝺ, *Bert wold*, an illuſtrious governor, &c. alſo an herb.

WOLF, is a fierce creature, abiding in forefts, an enemy to cattle, ravenous, greedy, crafty, of an exquiſite quickneſs of ſmell, having an head ſomething ſquare, and his hair inclining to gray. It is commonly ſaid, that what makes him ſo voracious is, that he has but one ſhort gut, in which his food

ſtays

ſtays but a ſhort time. But this is a popular error. His guts are as long as other animals, or as a dog's, he being himſelf a kind of a wild dog. There are ſeveral kinds of wolves, as the morning wolf, that lives only on carrion; the hare-wolf that lives upon the prey that he catches by his ſwiftneſs; the deer-wolf, which ſome confound with the *Lynx*, and others with the wild cat. Dogs carried from *Europe* into *New Spain*, are ſaid to degenerate into wolves.

WOLF (wulf, *Sax.*) is a cruel, bloody, ravenous and watchful creature, able to endure hunger longer than any other beaſt; but when preſt by it, breaks out and tears the firſt flock it meets with; and is therefore compared to a reſolute commander, who having been long beſieged, being at laſt reduced to famine, makes a deſperate ſally upon his enemies, and drives all before him, and having vanquiſhed his oppoſers, returns into his garriſon laden with honour, plunder and proviſions. The ancients, who believed the tranſmigration of ſouls, thought that thoſe of men given to rob and plunder, at their death paſs'd into wolves.

The old notion that it is a good ſign to have a wolf croſs the way that one is walking, and a bad one, if a hare croſs it, has no other reaſon for its original, than that it may be eſteemed fortunate to eſcape the firſt, and a loſs to let the ſecond eſcape us.

WOLF (*Hieroglyphically*) was by the ancients uſed to ſignify the ſhameful manners of a whore. Hence *Lupa*, L. a ſhe-wolf) ſignifies an whore or impudent woman; and thence bawdy-houſes are called *Lupanaria*.

A WOLF *held faſt by the Ears*, was an emblem of a man encompaſſed with difficulties and troubles.

WOLVES. This land was anciently very much infeſted with wolves; but king *Edgar*, in the year 959, impoſing on the *Welſh* a tribute of 300 wolves, *i. e.* that they ſhould kill ſo many yearly, in time the land was cleared of wolves.

WOL'VISHNESS, ravenouſneſs.

WOM'ANLINESS, woman-like behaviour.

WON (of winnan, *Sax.*) did win, *&c.*

WONDERS *of the World*. Theſe are generally accounted ſeven in number.

1. The *Walls of Babylon*, and the pleaſant penſil gardens planted on them by *Semiramis*, built of a fat clay, only found near the river *Euphrates*, and was very large and high. *Pliny* ſpeaks of 200 feet in height, and ſome 250; but the common opinion is, that they were 50 cubits high, and ſo broad, that two or three chariots might go upon them in a breaſt without danger, the compaſs of them about is ſaid to be about 22 *Engliſh* miles; 300000 men are ſaid to have been employed in making this wall, many years; but ſome ſay it was made in one year.

2. The *Labyrinth* of *Egypt*. See in letter L.

3. The *Pyramids* of *Egypt*. See *Pyramids*.

4. The *Mauſoleum* of *Cariæ*, which queen *Artemiſia* built as a ſepulchre for her deceaſed huſband, tho' he was not depoſited there; for the queen had ſo endeared affection for him, that ſhe cauſed the aſhes of his conſumed body to be put into a cup of wine and drank them, to give him a lodging in her heart. See *Mauſoleum* in letter M.

5. The *Coloſſus* of *Rhodes*. See *Coloſſus*.

6. *Jupiter Olympius*, is ſaid to have been the neateſt of all theſe works, made by *Phidias*, of 150 cubits high. The head was of pure gold, but the body was of braſs. It was erected by the *Eleans*, a people of *Greece*, and placed in a temple dedicated to *Jupiter*, which was enriched afterwards with many curious repreſentations and excellent ſtatues. This ſtatue of *Jupiter* was ſitting in a chair half naked; but from the girdle downwards he was covered; in the right hand he held an eagle, and in the left a ſcepter. The upper part being uncovered, intimated how he was known to the angels; and the lower parts being covered, ſignifies how God hides himſelf in his works from his inferior creatures. The emperor *Caligula* endeavoured to tranſport this ſtatue to *Rome*; but thoſe that were employed about it, were frighted from their enterprize by ſome unexpected accident.

7. The temple of *Diana* at *Epheſus*, an incomparable work, ſupported by 120 large pillars, every one the ſole enterprize and work of a king, who was reſolved to make his piety and magnificence appear upon his pillar. See *Diana*.

WONDERS *of the Peak* (in *Derbyſhire*.)

The firſt of theſe wonders is *Chatſworth-Houſe*, &c. the noble ſeat of the duke of *Devonſhire*, where, beſides the ſtatelineſs of the edifice, and curioſities within it, too many here to be deſcribed, there are pleaſant gardens adorned with exquiſite water-works. 1. *Neptune* with his ſea nymphs, which ſeem to ſport themſelves in the waters, which appear to fall upon ſea-weeds. 2. A pond, where ſea-horſes continually do roll. 3. A tree, exactly reſembling a willow, made of copper, of which (by turning a cock) every leaf continually diſtils drops of water, and ſo lively repreſents a ſhower of rain. 4. A grove of cypreſs and a caſcade, at the top of which ſtand two ſea nymphs, with each a jar under her arm, from whence the water falling upon the caſcade, produces a loud rumbling noiſe, like the *Egyptian* or *Indian* cataracts. 5. At the bottom of this caſcade is another pond, in which is an artificial roſe, thro' which the water aſcends, and hangs ſuſpended in the air, in the figure of that flower. 6. There

is another pond, where there is *Mercury* pointing at the gods and throwing up water. 7. There are ſeveral fine ſtatues of gladiators, and other curioſities.

The ſecond is the mountain called *Mam Tor*, which is almoſt continually ſhivering down earth and great ſtones, in ſuch plenty, and with ſo great a noiſe, as often to frighten the neighbouring inhabitants, and to be heard at ſome miles diſtance, yet never viſibly grows leſs, tho' it has thus continued for ſeveral generations.

The 3d is *Eldne-Hole*, a wide and terrible chaſm, about fourteen yards in length, and ſeven in breadth. The mouth of it craggy, but the inward receſſes contracted and intricate. It is accounted bottomleſs, becauſe it could never yet be fathom'd by any art of man, tho' divers attempts have been made; tho' it has been plumbed to the depth of 884 yards, 80 of which ſunk into the water; and the earl of *Leiceſter* hired a man to go down in a baſket of ſtones, who was let down 300 ells, and being pulled up, was both ſpeechleſs and ſenſeleſs, and died within eight days of a phrenſy. It is uſual for thoſe that go to ſee it, to throw down ſtones, and lay their ear to the mouth of the pit, which make a great rattling and noiſe for a long time, which is leſſened by degrees, till it gets beyond the ſphere of hearing.

The 4th is *Buxton-Wells*, in number nine, the water of which is hot, ſulphurous and ſaline, yet not fetid, but very palatable. They ſpring out of a baſs like marble, and it is pleaſant to ſee the ſulphurous halitus break out in bubbles, and impregnate the water. Theſe waters are very ſalutiferous.

The 5th is *Weeding Wall* or *Tides-Well*, a ſpring that ebbs and flows like the ſea, ſometimes two or three times in an hour; and upon the ſinking of the water makes a guggling noiſe, like the pouring of liquors out of bottles, but much louder. The diameter of the ſpring is about a yard, and the depth much the ſame, and the water riſes and falls about three quarters of a yard.

The 6th is a remarkable cave, the entrance of which is at the foot of a large mountain, called *Coitmoſs*, by a ſmall arch, ſo low, for ſeveral paces, that thoſe who g into it are forced to creep upon all fours for a while; but then it opens a conſiderable height, not unlike to the roof of a large cathedral. On the right hand is an hollow cavern called *Pool's Chamber*, whereby ſtriking a ſtone upon the wall, a noiſy echo rebounds. Hence your guide conducts you, with a candle, over ridges and rocks of ſtone, and ſhews you many repreſentations of art and nature, produced by the petrifying water continually dropping from the roof and ſides of the rock. There are the repreſentations of the moſt curious fret-work, organ and choir-work, and in other places the figures of animals, as the body of a man, a lion, a dog, and many other beaſts, which a pregnant fancy readily ſuggeſts, as alſo a chair, flitches of bacon, a lanthorn, and many other varieties. A little farther is a pillar, called *the Queen of Scot's Pillar*, clear and bright as alabaſter; and beyond that a ſteep aſcent of near a quarter of a mile high, which terminates near the roof in a hollow called *the Needle's Eye*, in which when the guide places his candle, it repreſents a ſtar in the firmament. A piſtol being fired off, near the queen of *Scot's* pillar, gives a report near as loud as a cannon. You return back a different way, paſſing ſeveral currents of water. Some ſay this cave takes its name of one *Pool*, a notorious robber and outlaw, who fled from juſtice; others, that he was ſome hermit, who there lived a retired life. A little diſtance from *Pool's-Hole*, is a ſmall clear brook, memorable for its compoſition of hot and cold water, ſo united in the ſame ſtream, that you may at once put the finger and thumb of the ſame hand, the one into the hot, and the other into the cold.

The 7th is the *Devil's Arſe*, or *Peak's Arſe*, a wide ſubterraneous cavern, running under the hill near *Caſtleton*, the entrance of which is large, but the farther you go, the narrower it grows: The top of it is very high, and appears to the eye to be a moſt graceful arch, chequered with a diverſity of coloured ſtones, from which continually drops a ſparry water that petrifies. Within this arch are ſeveral ſmall buildings, which are inhabited by poor people, who lie there ready to attend travellers who have the curioſity to come to ſee theſe rarities. This cave, after you are gotten a little way in it, is very dark and ſlippery, by reaſon of a current of water that runs along it, and you are forced to ſtoop, becauſe the rock hangs ſloping ſo low; but having paſſed this place, and a brook adjoining (which is not to be waded ſometimes) the arch opens itſelf again, and brings you to a ſecond current, with large banks of ſand in and by it. This current is paſſable; but in a little time you come to a third current that is impaſſable, and then the rock cloſes.

To WOO (awogo'd, courted, *Sax.*) to court, to ſue to for love.

We cannot fight for love, as men may do;
We ſhould be *woo'd*, and were not made to *woo*. *Shakeſpear.*

Fancies and notions he purſues,
Which ne'er had being but in thought:
Each like the Grecian artiſt *woos*
The image he himſelf has wrought. *Prior.*

Oh, ſtretch thy reign, fair peace! from ſhore to ſhore,
Till conqueſt ceaſe, and ſlav'ry be no more;
Till the freed *Indians* in their native groves,
Reap their own fruits, and *woo* their ſable loves. *Pope.*

2. To

2. To court ſolicitouſly: to invite with importunity.

Yet can ſhe love a foreign emperor,
Whom of great worth and pow'r ſhe hears to be;
If ſhe be *woo'd* but by ambaſſador,
Or but his letters or his pictures ſee;
So while the virgin ſoul on earth doth ſtay,
She *woo'd* and tempted is ten thouſand ways
By theſe great pow'rs, which on the earth bear ſway,
The wiſdom of the world, wealth, pleaſure, praiſe. *Davies.*
Sweet bird that ſhunn'ſt the noiſe of folly,
Moſt muſical, moſt melancholy!
Thee, chauntreſs oft the woods among,
I *woo* to hear thy even-ſong. *Milton.*

WOO'ING (of wogan, *Sax.*) courting or making love to.

WOOD, by microſcopical obſervations, appears to be only an aſſemblage of infinitely minute canals or hollow fibres, ſome of which riſe from the root upwards, and are diſpoſed in form of a circle; and the others, which are called *inſertions*, tend horizontally from the ſurface to the center; ſo that they croſs each other, and are interwoven like the threads of a weaver's web. Dr. *Grew.*

WOOD'EN (of wuꝺu, *Sax.*) made of wood.

WOOD'Y (wuꝺiȝ, *Sax.*) full of woods or trees.

WOOL'LY (wulliȝ, *Sax.*) made of wool, *&c.*

WOOL'LINESS, woolly quality.

WORD'Y (prob. of woꝛꝺiȝ, *Sax.*) abounding in words, *&c.*

WORD'INESS, talkativeneſs, *&c.*

To WORK *a Horſe*, is to exerciſe him at pace, trot or gallop, and to ride him at the manage.

To WORK *a Horſe* (in *Horſemanſhip*) upon *Volts*, or *Head*, and *Haunches*, in or between two heels, is to paſſage him, or make him go ſide-ways upon two parallel lines.

WORK'ING (of weoꝛcan, *Sax.*) labouring, taking pains; alſo fermenting, as beer, *&c.*

WORK'MANLIKE (of weꝛc-man and ȝelice, *Sax.*) artificially.

WORK'MANSHIP (of we.c man and *Ship*, probably of ȝcype, *Sax.*) the thing produced by the artificer; alſo art or artificialneſs.

WORLD (woꝛlꝺ, *Sax.*) the univerſe; alſo the generality of the people; the vulgar, in diſtinction to the more knowing, learned or noble.

WORLD. The greateſt part of the ancient nations and kingdoms of which we have any monuments remaining, differ from each other concerning the duration of the world.

The *Chaldeans*, the *Egyptians*, the *Chineſe*, the *Greeks*, the *Hebrews*, have all different ways of computing the years of the world; even the *Chronologers* who follow the *Hebrew* text, and the *Vulgate*, are not agreed among themſelves. It is known that the *Hebrew* text of the *Jews*, and that of the *Samaritans* differ from each other, and that the copies of the *Septuagint*, which are no other than tranſlations of the *Hebrew* text, are however very different from that text.

According to the computation of *Uſher*, which is now generally received and followed, from the beginning of the world to the birth of *Chriſt*, we reckon juſt 4000 years. To this preſent year 1755 we reckon 5754 years compleat; but the moſt ſkilful *Chronologers*, judging that the birth of *Chriſt* is here put three years too late, we muſt reckon it 5757 years compleat.

As to the duration of the world, from this time to its final determination or diſſolution, this is ſtill much more doubtful or uncertain. The *Egyptians* were of opinion, that after a revolution of 36525 years all the planets would be found in the ſame point, and that then the world would be renovated, either by a deluge or an univerſal conflagration. They had a notion, that the world had been ſeveral times renewed after this manner, and this ſentiment was even common among the *Greeks* too: But they were not agreed about the number of years, that this great year or one entire revolution would take up.

Ariſtarchus aſſigned it 2484 years, *Aretes* of *Dyrachium* 5552 years, *Heraclitus* and *Linus* 10800 years, or according to others 18000, *Dion* 10881, *Orpheus* 100020 years, *Caſſander* 3600000 years. *Plato* and his whole ſchool, as alſo *Origen*, were perſuaded, that after a certain number of years there was to be a ſucceſſion of new worlds.

The *Jews* had an ancient tradition, which they ſay they had from *Elijah*, not the great Prophet, but another of that name, who lived after the captivity of *Babylon*, and 154 years after the building of the ſecond temple: According to this tradition the world was to continue 6000 years, 2000 years in the ſtate of nature before the law, 2000 under the law, and 2000 under the *Meſſiah*. This tradition has been adopted by many of the ancient fathers.

According to this opinion, the world muſt endure no longer than 242 years.

The WORLD (*Hieroglyphically*) was by the ancients repreſented by a round temple, becauſe the divine majeſty hath created it for his own glory, to receive in it the reſpects of all creatures, and becauſe it appears like a large and beautiful edifice, excellently well adorned, ſupported by the power of God, covered with the Heavens, and diſtinguiſhed into ſeveral apartments. See *Serapis*.

WORLD, the harmony of it (*Hieroglyph.*) or the rare correſpondency that is in the world between the ſeveral parts that compoſe it,

was repreſented by the image of the god *Pan*, with two horns upon his head, and a rank of ſeven ſlender pipes in his hand, ſo joined together, that their muſick could make an harmonious conſort. The two horns were an emblem of the ſun; he had alſo a leopard's ſkin about his ſhoulders, which repreſented the beautiful variety of the ſtars.

WORLD (*Hieroglyph.*) the common hieroglyphick of it, was a globe, on which was repreſented the circles of the *Zodiack*, with the ſigns in it, and round about a multitude of ſtars. This globe being ſupported on the ſhoulders of a man upon his knees (called *Atlas*) his knees being covered with his long garment, intimates that the world is upheld by the power of God, who ſeems to be covered to the lower ranks of creatures, with divers emblems and dark ſhadows.

WORLDLY-MINDED (of woꝛlꝺ and ȝemin̄ꝺe, *Sax.* the mind) having the mind fixed on the profits or pleaſures of the world; covetous.

WORM-EATEN (of wyꝛm and æꝛan, *Sax.*) eaten with worms.

WO'RSHIPFUL (weoꝛꝛ-ꝛcype Ꝺull, *Sax.*) worthy of worſhip.

WORST (wyꝛꝛt, *Sax.*) the moſt bad.

WORTH'LESNESS, the being of no value.

WO'VEN (of weaꝹan or ȝeweꝛoꝺ, *Sax.*) weaved.

WOUN'DY, extreme, very great exorbitant.

WRAP'PER, a coarſe cloth in which bale goods are wrapped, *&c.*

WRAP'PED } (prob. of hweoꝛꝛian, *Sax.*
WRAPT } according to *Skinner*) infolded, incloſed.

WRATH'FULNESS, extreme anger.

WREAK'ING (of wꝛæcan, *Sax.*) diſcharging, venting.

WREATH (in *Heraldry*) the repreſentation of a roll of fine linnen or ſilk like that of a *Turkiſh* turbant, conſiſting of the colours borne in the eſcutcheon, placed in atchievements between the helmet and the creſt, and immediately ſupporting the creſt.

WREST'LING (wꝛæꝛ'clunȝ, *Sax.*) ſtriving, ſtruggling earneſtly to get the maſtery; a kind of combat or engagement between two perſons unarmed, body to body, to prove their ſtrength and dexterity, and to try which can throw the other to the ground.

WRIG'GLING (prob. of wicelian, *Sax.*) turning this way and that way, as a ſnake, eel, *&c.* ſcrewing or inſinuating into favour, *&c.*

WRING'ING (prob. of wꝛinȝung, of wꝛinȝan, *Sax.*) preſſing or ſqueezing hard, pinching or griping.

WRINK'LED (of wꝛincl, prob. of wꝛinclian, *Sax.*) creaſed or rumpled into creaſes, folds, *&c.* as a garment, the ſkin, *&c.*

WRITH'EN (of wꝛyꝺ'an, *Sax.*) wrung, twiſted, wreſted.

WROTE (of awꝛitan, *Sax.*) did write.

WRUNG (of wꝛinȝan, *Sax.*) ſqueezed, griped, pinched, twiſted, *&c.*

WYCHE, a ſalt ſpring.

X

X x, *Roman*; *X x*, Italick; ℵ ℵ, *Engliſh*; is the twenty ſecond letter of the alphabet, and X ξ, the fourteenth of the *Greek*, and the *Hebrews* have it not; it is a compound letter of *c* and *ſ*.

X in numbers ſtands for ten.

X̄ with a daſh over it ſignified 10000.

XISUTHRUS } a name ſuppoſed to be
SISUTHRUS } given by the *Babyloniens* to *Noah*, who ſeemed to have had ſome knowledge of the deluge, and that this Patriarch was known to them by the name of *Siſuthrus*.

They ſay that *Saturn* appeared in a dream to *Siſuthrus*, and informed him that all mankind was to periſh by a flood.

He commanded him to write down the originals, the progreſs and the completion of all things, and to bury them in the ground in the city of *Sipharis*, and to build a veſſel to go therein with his relations and friends, and to put out into the deep ſea.

Siſuthrus followed his orders, loaded his veſſel with all ſorts of proviſions, and cauſed all ſorts of animals to go in along with him. They ſay his veſſel was 5 ſtadia or 625 paces long, and 2 ſtadia or 250 paces wide.

When the deluge came, all thoſe were drowned, who were not with *Siſuthrus*; when he perceived the waters to abate, he let go a bird, which finding no food, nor reſting place, returned to him again. Some time after he ſent out others, which returned with their legs dawbed with mud. Laſtly, a good while after he let others go, which did not return any more.

Then he underſtood that the earth was quite dry, he broke up his veſſel, and went out with his wife, his daughter, and the pilot.

He went up into a mountain, where he worſhipped, erected an alter and ſacrificed to the gods. After this he appeared no longer upon the earth, neither himſelf, nor thoſe who went out of the ark with him.

The others who continued in the ark getting out likewiſe, ſought every where for *Siſuthrus* to no purpoſe, and having called him ſeveral times, they heard his voice, recommending piety to them, and the worſhip of the gods. Theſe and ſome others ſeem to have great conformity to *Noah*.

XYLOPHORI'A, a feaſt of the *Hebrews*, in which they brought wood into the temple with great ſolemnity, for the ſupport of the ſacred fire, that was continually burning upon the altar of burnt ſacrifices. *Selden* ſays, this proviſion was laid up in the month *Ab*,

anſwering

anſwering to our *July*; others ſay it was in *Elul*, i. e. *Auguſt*. The Rabbins tell us, that they prepared the wood that was to be burnt upon the altar with great care, that they made it very clean, and permitted no rottenneſs, corruption, or mouldineſs to be amongſt it.

XYNOE'CIA (of ξυνόω, Gr. to unite) an *Athenian* feſtival, obſerved in commemoration of *Theſeus*'s uniting all the petty communities of *Attica* into one commonwealth.

XYS'TUS } (ξυστὸς, Gr.) an open walk-
XYS'TUM } ing place, where the *Romans* made entertainments; a long iſle or portico, ſometimes roofed over, and at other times open, and ranged on each ſide with trees, forming an agreeable place for people to walk in; a knot, garden or parterre.

Y

Y, *Roman*; *y*, Italick; 𝔜 𝔶, *Engliſh*; Y y, *Sax.* is the 23d letter of the alphabet; Υ υ, *Greek*, the twentieth, and the *Hebrews* have not this letter. *Y* has the ſound of *i* or *ie*, and is a conſonant before a vowel, as *Year*, *Youth*, &c. and a vowel after a conſonant, as *Phyſick*, *Synagogue*, &c. and is uſed in words of a *Greek* derivation, and at the end of *Engliſh* ones, as *by*, *cry*, *ſky*, &c.

Y was a numeral letter with the ancients, and ſignified 150, and

$\overline{Y}$ with a daſh at the top, ſignified 150000.

YACHT (of *yacht*, F.) a pleaſure boat, or ſmall ſhip with one deck, carrying four, eight or twelve guns, and thirty or forty men, and are in burden from 30 to 160 tons; contrived and adorned both within ſide and without, for carrying ſtate paſſengers, and for ſwiftneſs and pleaſure.

YATCH. See *Yacht*.

To YAWN (ȝeonan, *Sax.*)

1. To gape, to oſcitate, to have the mouth opened involuntarily by fumes, as in ſleepineſs.

At length ſhook off himſelf, and aſk'd the dame;
And aſking *yawn'd*, for what intent ſhe came?
Dryden.

To whom the *yawning* pilot faſt aſleep,
Me didſt thou bid, to truſt the treacherous deep? *Dryden.*

2. To open wide.

Hell at laſt
Yawning received them whole, and on them Clos'd. *Milton.*

The ſword pierc'd his tender ſides;
Down fell the beauteous youth; the *yawning* wound
Guſh'd out a purple ſtream. *Dryden.*

High ſhe rear'd her arm, and with her ſceptre ſtruck
The *yawning* cliff: from its diſparted height
Adown the mount the guſhing torrent ran. *Prior.*

YAWN. 1. Oſcitation.

Thee, Paridel, ſhe mark'd thee, there
Stretch'd on the rack of a too eaſy chair;
And heard thy everlaſting *yawn* confeſs
The pains and penalties of idleneſs. *Pope's Dunciad.*

2. Gape, triatus.

Hence to the borders of the marſh they go,
That mingles with the baneful ſtreams below;
And ſometimes with a mighty *yawn*, 'tis ſa'd,
Opens a diſmal paſſage to the dead,
Who, pale with fear, the rending earth ſurvey,
And ſtartle at the ſudden flaſh of day. *Addiſon.*

YAWN'ING, gaping, oſcitation, an involuntary opening of the mouth, occaſioned by a vapour or ventoſity endeavouring to eſcape, and indicating an irkſom wearineſs or inclination to ſleep.

YEAR (ȝear, *Sax.*) that ſpace of time that the ſun is ſuppoſed to take up in his paſſage thro' the ſeveral ſigns of the zodiack, and with us conſiſts of 12 unequal calender months, which contain 365 days, and once in 4 years 366, which day is intercalated between the 23d and 24th of *February*, St. *Mathias*'s day, or feſtival, being ordinarily obſerved the 24th of *February*, but in the leap year on the 25th, the 24th being the day added; ſo that *February* has that year 29 days, but in common but 28 days. The beginning or firſt day of the year has been very different, ſome beginning on *March* the 1ſt, ſome on *December* the 25th, ſome *January* the 1ſt, and ſome *March* the 25th, and *April* the 25th, and theſe were obliged to add for before or after *Eaſter*, to ſignify or determine the beginning or end of the year; theſe ſeveral differences were principally among the *French*, to determine which *Charles* IX. in 1564 publiſhed an arreſt, the laſt of which ordered the year for the time to come to be conſtantly and univerſally begun, and wrote on from *January* 1ſt. The *Engliſh* began their year the 25th of *December* till *William* the Conqueror's time, and now on the 1ſt of *January* in the eccleſiaſtical and civil courts; the aſtronomers of later years have more preciſely determined the quantity of time in the year, *viz.* from the ſun's departing from an aſſigned point of the equator to his coming to the ſame point again, to be 365 days, 5 hours, 49 minutes.

The *Egyptian* year was *Solar*, conſiſting of 12 months, of 30 days each month, and we find the *Hebrew* year the ſame. *Maimonides* ſays, that the years of the *Jews* were *Solar*, and their months *Lunar*. Since the com-

pleating of the *Talmud*, they have made uſe of years that are purely *Lunar*, having alternately a full month of 30 days, and then a defective month of 29 days; and to accommodate this *Lunar* year to the courſe of the ſun, at the end of three years they intercalate a whole month after *Adar*, which intercalated month they call *Veadar*.

The civil year of the *Hebrews* was always begun at autumn, at the month they now call *Tizri*, which anſwers to our *September*, and ſometimes enters into *October*, according as the lunations happen. But their ſacred year, by which their feſtivals, aſſemblies, and all other religious acts were regulated, begin in the ſpring at the month *Niſan*, which anſwers to *March*, and ſometimes takes up a part of *April*, according to the courſe of the moon.

Nothing is more equivocal among the antients than the term *Year*. Some think that from the beginning of the world to the 16th year of *Enoch*, they reckoned only by weeks, and that it was the angel *Uriel*, who revealed to *Enoch* the uſe of months, years, the revolutions of the ſtars, and the return of the ſeaſons.

Some people heretofore made their year to conſiſt of one month, others of 4, others of 6, others of 10, others of 12.

Some have divided one of our years into two, and have made one year of winter, and another of ſummer.

Formerly the *Egyptians* allowed but one month to their year; then two, then four months, and laſtly twelve months.

We do not know the form of the ancient *Chaldean* year, becauſe their ancient hiſtory is unknown. They boaſted formerly of a prodigious antiquity, and pretended to have aſtronomical obſervations for 472000, according to *Diodorus Siculus*, or 473000, according to *Cicero*, or for 720000, according to *Epigenes*.

But when *Calſthenes* was at *Babylon*, and very inquiſitive to know the truth of this, he ſent word to *Ariſtotle*, that he could find no obſervations that were beyond 1903 years, which proceeding backwards would bring us nearly to the time of the building of *Babylon*.

The *Grecians* at the beginning had no fixed years, ſeveral people of *Greece* made their year of four months, thoſe of *Arcadia* firſt made it of one month, only afterwards of three months. Thoſe of *Caria* and *Acarnania* made it ſometimes of one month, and ſometimes of ſix, but from the time of *Homer* it appears to have been ſettled at twelve months.

Jubilee YEAR, was every ſeventh Sabbatick year, or the 49th year.

Platonick YEAR, a ſpace of time, at the end whereof all the planets and fixed ſtars return to the ſame point from whence they ſet out, and have the ſame aſpects and configurations one upon another, which ſome affirm to be in 15000 common years, others in 36000; the ancient Heathens were of opinion, that when this period was compleated, the world would be renewed again; and the departed ſouls re-enter their bodies again, and go thro' a ſecond courſe.

The Sydereal YEAR, is that time in which the ſun, departing from any fixed ſtar, comes to it again; and this is in 365 days, ſix hours, and almoſt ten minutes, or (according to Sir *Iſaac Newton*) 365 days, ſix hours, nine minutes and fourteen ſeconds.

The Climacterical YEAR, is the 63d year, which is accounted a dangerous year. The opinion proceeds from a belief that the years of men are uſually caſt up by *Septenaries*, and every ſeventh year is conceiv'd to carry ſome altering character with it; as alſo the moon (which governs man's body) is ſuppoſed to be meaſured by ſevens, and ſo the numbers ſeven and nine which multiply'd into one another make 63, which is commonly call'd the *Grand Climacterick*.

This notion is very ancient, *Philo* the Jew having written ſeveral pages with things relating to this number, and *Pythagoras* and *Plato* have been great maintainers of it, in their numerical computations.

YEL'LING (ſome derive it of *ſchellen*, to ſound; others of *ghillen*, Du. to make a noiſe) making a horrible howling noiſe.

YEL'LOWNESS (ꝫealepe of ꝫealla, *Sax.* the gall) the being of a yellow colour.

YEO'MAN (ſome derive it of ꝫemana, fellowſhip or company, or ieong man, a young man; others of Ꝫemene, a commoner, others of eoman, *Sax.* a ſhepherd; but others define a *Yeoman*, to be a free-born *Engliſhman*, who may lay out of his own free-land in yearly revenue to the ſum of 40*s.*) a freeholder who has land of his own, the firſt degree of commoners.

YEOMAN *of the Guard*, a ſort of foot guards to the king's perſon, of larger ſtature than ordinary, every one being required to be ſix foot high; they are in number 100 in conſtant duty, and 70 not in duty; the one half wear harquebuſes, and the other partiſans; their attendance is on the ſovereign's perſon both at home and abroad; they are clad after the manner of king *Henry* VIII's time.

YERK'ING (*Minſhew* ſuppoſes it to be from *gercan*, *Gothick*) throwing out the hind legs, as a horſe; a term uſed in the academy, of a leaping horſe, when he flings and kicks with the whole hind quarters, ſtretching out the two hinder legs near together and even, to their full extent.

YES'TERNIGHT (ꝫeoꝫrepnihꝫ, *Sax.*) the night before the preſent day.

To YIELD (with *Herſemen*) is to ſlack the hand, *i. e.* to ſlack the bridle, and to give the horſe his head.

YIELDINGNESS (prob. of ꝫilteny, and nerꝑe, *Sax.*) ſubmiſſiveneſs, pliableneſs, &c.

YOKE (*Metaphorically*) ſignifies bondage or ſlavery.

Sea YOKE (with *Sailors*) is a term uſed when the ſea is ſo rough, that the men cannot govern the helm with their hands, and then they ſieze two blocks to the end of the helm, one on each ſide, and reeving two ſmall ropes thro' them, which are made faſt to the ſides of the ſhip, by having ſome men at each tackle, they govern the helm according to direction.

YOUL. It has been, and it is ſuppoſed ſtill is a cuſtom on *Malvernes* hills in *Worceſterſhire*, when people fan their corn and want wind, they cry *youl! youl! youl!* to invoke it, which word Mr. *Gadbury* ſays is no doubt a corruption of *Æolus*, the heathen god of the wind.

YPSILOI'DES (on account of its reſemblance of Y, the *Greek Upſi'on*) the third genuine ſuture of the cranium; alſo a certain bone at the root of the tongue.

YULE-*Batch*, a *Chriſtmas-Batch*.

YULE-*Block*, a *Chriſtmas-Block*.

YULE-*Games*, i. e. *Chriſtmas-Games* or gambols, have, it is highly probable, taken their original from *Æolus*, becauſe about *Chriſtmas* time the *Eaſtern* winds, ſaid to be governed by *Æolus*, are then moſt prevalent.

Z

Z z, *Roman* and *Saxon*; *Z z*, Italick; Ȝ ȝ, *Engliſh*, is the laſt letter of the alphabet; Z ζ, *Greek*, is the ſixth, and ז, the ſeventh of the *Hebrew*; it has the ſound of *ſ*, but is ſeldom uſed.

Z was a numeral letter ſignifying 2000.

Z with a daſh at the top, ſignified 2000 times 2000.

ZAIRAGI'AH (with the *Arabs*) a kind of divination, performed by divers wheels or circles concentrick to each other, and noted with divers letters, which are brought to anſwer to each other, by moving the circles according to certain rules.

ZEAL (ζῆλος, *Zelus*, L.) paſſionate ardor for any perſon or cauſe.

O Cromwell, Cromwell!
Had I but ſerv'd my God with half the *zeal*
I ſerv'd my king, he would not in mine age
Have left me naked to mine Enemies.
Shakeſpear.

Among the ſeraphims
Abdiel, than whom none with more *zeal* ador'd
The deity, and divine commands obey'd,
Stood up, and in a flame of *zeal* ſevere,
The current of his fury thus oppos'd.
Milt. Par. Loſt.

She with ſuch a *zeal* the cauſe embrac'd,
As women, were they will, are all in haſte;
The father, mother, and the kin beſide,
Were over-borne by the fury of the tide.
Dryden.

The princes applauded with a furious joy,
And the king ſeiz'd a flambeau with *zeal* to deſtroy.
Dryden.

Goodmen often blemiſh the reputation of their piety by over-acting ſome things in their religion; by an indiſcreet *zeal* about things wherein religion is not concerned.
Tillotſon.

ZEALAND, an iſland in *Denmark* of a circular form, containing about 18 *Engliſh* miles in circumference, having no bread corn in it but rye, has no rivers, but about half a ſcore ſmall brooks, but a great number of fine lakes well ſtored with fiſh; the air but indifferent, eſpecially about *Copenhagen*, occaſioned by the frequent fogs, and its low ſituation; it has no ſea ports but *Copenhagen*, nor does it want any, having no commodities for exportation; the cattle are generally ſmall and lean, being forced to be kept houſed about eight months in the year; they have but two ſeaſons in their year, *viz.* ſummer and winter; for a ſpring is never known, and autumn very rarely; you immediately paſs from extremity of heat to extremity of cold, and when winter's over from cold to heat. Alſo the name of one of the *United Provinces* lying between *Holland*, *Flanders*, *Brabant*, and the *German Sea*; the inhabitants are great traders, and fiſh much; the princes of *Orange* are hereditary governors of this iſland.

ZEDOARY, a ſpicy plant ſomewhat like ginger in its leaves, but of a ſweeter ſcent, and not ſo biting.

ZELOTS, i. e. *Zealots*, a name given to certain *Jews*, who appeared in *Judea*, about the year 66 of the vulgar *Æra*, and four and five years before the taking of *Jeruſalem* by the *Romans*.

They had the name of *Zealots*, from that furious and mad zeal they pretended to have for the liberty of their country. They had alſo at the ſame time the name of *Sicarii* or *Aſſaſſines*, becauſe of the frequent butcheries they committed with their ſhort daggers, call'd in *Latin*, *Sica*.

ZEM'BLANS, a people that inhabited the northern part of the world about the ſtraights of *Waigates*, of a ſmall ſtature, but have great heads, large faces, and ſmall eyes, ſome without beards, their hair generally black, and their ſkin ſwarthy: they adore the ſun and moon, and images in the ſhape of men, which they carve out of the ſtumps of trees.

ZE'NINH (with *Aſtronomers*) the vertex or point in the heavens, directly over one's head. If we conceive a line drawn thro' the obſerver

obſerver and the centre of the earth, which muſt neceſſarily be perpendicular to the horiſon, it will reach to a point among the fixed ſtars, called the *Zenith*. Arab.

ZENS'US (with *Arithmeticians*) a ſquare number or the ſecond power.

ZIZ'ITH (צִיצִת *Heb.*) a name which the *Jews* give to the tufts or fringes, that they wore heretofore at the four quaters of their upper garments, and which now they only wear under their clothes, fixed to a ſquare piece of cloth, which repreſents the garment they anciently wore in their own country, before their diſperſion.

The *Zizith* of the mordern *Jews* is a tuft made of eight threads of yarn, ſpun on purpoſe for this uſe, each having five knots, which take up half the length; that which is notted being friſzled out, makes a kind of tuft or fringe.

ZEUG'MA (ζεῦγμα of ζευγνύω, Gr. to join) a figure in *Grammar*, when a verb agreeing with divers nouns, or an adjective with divers ſubſtantives, is referred to one expreſsly, and to the other by ſupplement, as *Luſt overcame Shame, Boldneſs Fear*, and *Madneſs Reaſon*. If the verb be expreſſed in the beginning, it is called *Protozeugma*, as *we went both I and he*, and if in the middle, *Meſozeugma*, as *he went and I*, and if in the end, *Hypozeugma*; as *I and he went*. And the like is to be underſtood of the adjective, *Zeugma*; which is alſo made three ways; 1. in perſon, as *I and you learn*; 2. in gender, as *herus, & hera eſt irata*; 3. in number, as *hic illius arma, hic currus fuit*.

ZOC'CO, ZO'CLE, SO'CLE } (in *Archit.*) a ſmall ſort of ſtand or pedeſtal, being a low, ſquare piece or member, ſerving to ſupport a buſto, ſtatue, or the like, that needs to be raiſed.

ZOO'PHORICK *Column* (*Architecture*) a ſtatuary column, or a column which bears or ſupports the figure of an animal.

ZO'PATA (of *zapata*, Span. a ſhoe) a feſtival or ceremony obſerved in *Italy* in the courts of certain princes on St. *Nicholas*'s day, wherein perſons hide preſents in the ſhoes and ſlippers of thoſe they do honour to, in ſuch manner as may ſurprize them, on the morrow when they come to dreſs. This is done in imitation of the practice of St. *Nicholas*, who uſed in the night time to throw purſes in at the windows of poor maids, to be marriage portions for them.

ZOROASTER. The learned are much divided as to time when *Zoroaſter* lived. The book of the philoſopher *Giamaſp* ſays, that in the year 1300 after the deluge *Zoroaſter* began to appear, and to inſtruct men in the worſhip and adoration of fire; that after his death *Kiſtab*, king of *Perſia*, embraced his religion, and continued firmly attached to it; under the reign of this prince, liv'd the great philoſopher *Giamaſp*, ſurnamed the *Magian*, who in his book of the great conjunctions ſays, that during the great conjunction which happened 1300 years after the deluge, in the month *Schebat*, under the reign of *Feredun*, king of *Perſia*, of the firſt dynaſty, God ſent the prophet *Verdaſche* or *Zoroaſter*.

He adds, after *Zoroaſter*, and ſince the building of the *Pyræa* or temples appointed for the worſhip of fire, there happened the ſecond conjunction called a very great one, and there came then out of the mountains of the third climate a perſon named the maſter of the Virgin (meaning *Moſes*) who founded another religion differing from that of *Zoroaſter*.

From this book, which is not accounted ſuperſtitious, and by another, which is aſcribed to *Zoroaſter* himſelf, which bears the name of *Keſabal-Karanat*, it is obſerved, as well as the firſt, that the *Maſter of the Virgin*, or *Moſes* appeared under the ſecond great conjunction of the planets, and they agree in this with the ſentiments of the ancient *Perſians*, who all contend, that *Zoroaſter* was more ancient than *Moſes*.

ZUING'LIANS (ſo called of *Hudric Zuinglius*) a branch of ancient reformers or Proteſtants.

A COLLECTION of the CANTING WORDS and TERMS, both ancient and modern, uſed by BEGGARS, GYPSIES, CHEATS, HOUSE-BREAKERS, SHOP-LIFTERS, FOOT-PADS, HIGHWAY-MEN, &c.

A L

ABRAM, Naked, or having ſcarce Cloaths enough to hide Nakedneſs.

ABRAM-COVE, a luſty Rogue, with hardly any Cloaths on his Back; a Tatterdemallion.

ABRAM-MEN, otherwiſe called *Toms of Bedlam*, ſhabby Beggars, patched and trick'd up with Ribbons, Red-Tape, Fox-Tails, Rags of various Colours; pretending to be beſides themſelves, to palliate their Theſts of Poultry, Linnen, &c. A ſort of itinerant Hedge-Robbers, and Strippers of Children, &c.

ACADEMY, a Bawdy-Houſe; a Receptacle for all Sorts of Villains, where the young Ones are initiated in the *Canting-Language*, and all manner of Cheats and Impoſtures, and ſorted into Tribes and Bands, according to their ſeveral Capacities for Miſchief.

ADAM-TILER, the Comerade of a Pick-pocket, who receives ſtolen Goods or Money, and ſcours off with them, *Tip the coal to Adam-Tiler*; i. e. give the Money, Watch, &c. to a running Companion, that the Pick-pocket may have nothing found upon him, when he is apprehended.

AFFIDAVIT-MEN, Knights of the Poſt; mercenary and abandoned Wretches, who uſed to frequent the *Temple* and other Inns of Court, in order to be in Readineſs to ſwear any thing that was propoſed to them.

ALSATIA *the Higher*; *White-Fryars*, once a privileged Place, as the *Mint* was lately; but ſuppreſſed, on Account of the notorious Abuſes committed in it.

ALSATIA *the Lower*, *the Mint in Southwark*.

ALSATIANS, the inhabitants of theſe two Places, ſuch as broken Tradeſmen, extravagant Spendthrifts.

ALTEMAL. *Vide Dutch* Reckoning.

AMBIDEXTER, one that goes ſnacks in Gaming with both Parties; alſo a Lawyer that takes Fees of Plaintiff and Defendant at once.

To AMUSE (in a *Canting Senſe*) to fling Duſt in the Eyes; alſo to invent ſtrange Tales to delude Shop-keepers and others, from being upon their Guard.

A R

AMUSEMENT, a blind, or feint.

AMU'SERS, who were wont to have their Pockets filled with Duſt, which they would throw into the Eyes of People they had a mind to rob, and ſo run away, while their Comerade, who followed them, under the Notion of pitying the half blinded Perſon, laid his Hand on whatever came next.

ANGLERS, *alias* HOOKERS; petty Thieves, who have a Stick with a Hook at the End, wherewith they pluck Things out of Windows, Grates, &c. *Make ready your Angling Stick*; a Word of Command uſed by theſe petty Villains, to get ready the Stick with which they perform their Pranks, and as a Signal of a Prey in Sight. In the Day-time they beg from Houſe to Houſe, to ſpy beſt where to plant their Deſigns, which at Night they put in Execution.

ANTICKS, ſuch as dreſs themſelves up with Ribbons, miſmatched Colours, Feathers, &c.

ANTIQUATED, an old Rogue, or one who has forgot, or left off his Trade of thieving, is ſaid ſo to be.

ARCH-ROGUE, the *Dimber-Damber Uprightman*, or Chief of a Gang; as *Arch-Dell*, or *Arch-Doxy* ſignifies the ſame Degree in Rank among the Female *Canters* and *Gypſies*.

ARK, a Boat or Wherry.

ARK-RUFFIANS, Rogues, who in Conjunction with Watermen, &c. rob and ſometimes murder on the Water; by picking a Quarrel with the Paſſenger and then plundering, ſtripping and throwing him or her over-board, &c. A Species of *Badgers*.

ASSIG, an Aſſignation, Appointment or Meeting.

AUNT, a Bawd, or Procureſs; a Title of Eminence for the *Senior-Dells*, who ſerve for Inſtructreſſes, Midwives, &c. to the *Morts*.

AUTEM, a Church; alſo married.

AUTUM-BAWLER, a Preacher, or Parſon, of any Sect.

AUTEM-CACKLERS, AUTEM-PRICKEARS } Diſſenters of any Denomination.

AUTEM

AUTEM-CACKLETUB, a Conventicle, a Meeting-House for Diffenters.

AUTEM-DIPPERS, Anabaptists.

AUTEM-DIVERS, Church-Pick-Pockets; also Church-wardens, Overseers of the Poor.

AUTEM-GOGGLERS, pretended *French* Prophets.

AUTEM-MORT, a marry'd Woman; also one who travels up and down the Country, with one Child in her Arms, another on her Back, and often leading a third in her Hand.

AUTEM-QUAVERS, *Quakers.*

AUTEM-QUA-VERTUB, a *Quaker*'s Meeting-House.

B

BACKED, dead, as *He wishes the Senior backed*, i. e. *He longs to have his Father upon six Mens Shoulders. His Back's up*, a taunting Expression.

BACON, the Prize, of whatever kind, which Robbers make in their Enterprises. *He has saved his Bacon*; i. e. He has himself escaped with the Prize, whence it is commonly used for any narrow Escape. *The Cove has a bien Squawl to maund Bacon*; i. e. he has a good Voice to beg Bacon; used to jeer a bad Voice, or an indifferent Singer. *The Bacon-Sweard rakes in his Throttle*; i. e. the Sweard of the Bacon sticks in his Throat; used to a person who has Hoarseness, or one, who at their Merry-Meetings, excuses himself from Singing, on pretence of a Cold.

BADGE, is used in a Canting Sense, for Burning in the Hand or Cheek (as is used to be) as *He has got his Badge and piked away*; He has been burned in the Hand, &c. and is just set at Liberty.

BADGE-COVES, Parish-Pensioners.

BADGERS, a Crew of desparate Villains, who rob and kill near Rivers, and then throw the dead Bodies therein.

BAGGAGE, as the heavy Baggage, the Children and Women who are unable to travel fast in Gangs of Gypsies and Strollers.

BALSOM, Money: *The Cove has secured the Balsom*, i. e. He has seized the Money.

A BAM, a Sham or Cheat: a knavish Contrivance to amuse or deceive.

BANBURY *story*, of a Cock and a Bull, an idle Relation, in order to pick Acquaintance on the Road, till a convenient Place or Opportunity offer to rob or plunder.

BANDITTI, Highwaymen, Horse or Foot, now used for Rogues of any kind, but strictly *Italian* Rapparees.

BANDOG, a Bailiff or his Follower; a Serjeant or his Yeoman.

BANTLING, a Child.

BARKER, a Salesman's Servant that walks before the Shop, to invite Customers.

BARNACLE, a good Job, or a Snack easily got; so called from the Gratuity given to Jockeys, for buying and selling Horses.

BARNACLES, the Irons worn in Gaol by Felons. A Pair of Spectacles is also called Barnacles; as *I saw the Cuffin Quire with his Nose Barnacled, making out the Cove's Dispatches*, i. e. I saw the Justice of Peace with his Spectacles on making out his *Mittimus*.

BAR-WIG, between a bob and a long one.

To BASTE, to beat.

BASTONADING, a Cudgelling.

BATTEN, to fatten; to keep up a Fowl, &c. till it is fit for eating.

BATTENER, an Ox; *The Cove has biffed the Battener*; i. e. *He has killed the Ox*, in revenge on some Farmer, who, perhaps, had got him sent to the House of Correction.

BATTERED BULLY, an old well cudgelled and bruised huffing Fellow.

BAUBEE, an Half-penny; as *The Cove tipt the Maund but a single Baubee, let's search him for it*, i. e. The Gentleman has given the Beggar but a single Half-penny; lets plunder him for his Niggardliness.

BAUBELS, or BAWBLES, Jewels, or Tweezers, Snuff-boxes, any Sort of Gold or Silver Trinkets.

BAWD, a Female Procuress.

BAWDY-BASKETS; a Sort of diminutive Pedlars, who sell Obscene Books, Pins, Tape, &c. but live more by pilfering and stealing.

BAWDY-HOUSE-BOTTLE, a very small one.

BEAR-GARDEN-DISCOURSE, common, filthy, nasty talk.

BEARD-SPLITTER, a Whore-master.

BEAU-TRAPS; an *Order* of Villains, Genteel-dressed Sharpers, who lie in wait to insnare and draw in young Heirs, raw Country Squires and ignorant Fops.

BECK, or HARMANBECK, a Beadle.

BEEF, to alarm, as *They have cryed Beef upon us*; they have discovered us, and are in Pursuit of us.

BELCH, any Sort of Malt-liquor so called.

BELLY-CHEAT, an Apron.

A BEN, a foolish Fellow, a Simpleton.

BENISH, foolish, simple.

BENAR, better.

BENE or BIEN, good, *Pike on the Bene*, i. e. Run away as fast as you can.

BENE-BOWSE, strong Liquor.

BENE-COVE, a good Fellow, a merry Companion.

BENE-DARKMANS, good Night.

BENESHIP, very good, very well, *Benefhiply* Worshipfully.

BENEFEAKERS, Counterfeiters of Bills, Bonds, Notes, Receipts, &c.

BENEFEAKERS OF GYBES, Counterfeiters of Passes.

BESS, *Bring Bess and Glym*; i. e, Forget not

ſhot the Inſtrument to break open the Door, and the Dark Lanthorn.

BETT, as *ſecure the Bet*, ſecure the Prize.

BETTY or BESS, a ſmall Engine to force open the Doors of Houſes; *Mill the Gig with your Betty*; i. e. Break open the Door with your Inſtrument.

BEVER, an Afternoon's Lunchion.

BEVERAGE, Garniſh-money.

BIDDY, a Chicken.

BILK, to cheat or deceive. *Bilk the Rattling Cove*; Sharp the Coachman of his Hire.

BILL or BILBOA, a Sword. *Bite the Bill from the Cull*; i. e. Whip the Sword from his Side.

BILL *of Sale*, a Bandore, or Widow's Peak.

To BING, to go, *&c.*

BING-AWAST, Get you hence; be gone; haſte away; *He bing'd awaſt in a Darkmans*, i. e. He Stole away in the Night-time. *Bing we to Rum vile?* i. e. Go we to *London*.

BINGO, Geneva, or Brandy.

BINGO-BOY, a great Geneva Drinker.

BINGO-CLUB, a Club of Geneva Drinkers.

BINGO-MORT, a ſhe Brandy Drinker.

BIRDS OF A FEATHER, Rogues of the ſame Gang.

BIRD-WITTED, hare-brained; not ſolid or ſtayed.

BIT, robbed, cheated or out-witted. Alſo drunk, as *He has bit his Grannum*; He is very Drunk. *Bit the Blow*, performed the Theft, played the Cheat, *You have bit a great Blow*; You have robbed ſomebody of or to a conſiderable Value.

BITE, a Rogue, Sharper or Cheat; alſo a Woman's Privities, as *the Cull wapt the Morts Bite*; i. e. The Fellow enjoyed the Woman briſkly. *Bite the Biter*, rob the Rogue, ſharp the Sharper, or cheat the Cheater. *Bite the Cully*, put the Cheat on a ſilly Fellow. *Bite the Roger*, ſteal the Portmanteau. *Bite the Wiper*, ſteal the Handkerchief. *He will not bite or ſwallow the Bait*; He won't be drawn in. *To Bite on the Bit*; To be pinched or reduced to hard Meat; a ſcanty or ſorry Sort of Living.

BLACK *and* WHITE, under one's Hand, or in Writing.

BLAB, one that is not to be confided in upon an Enterprize or Intrigue.

BLACK-BOX, a Lawyer.

BLACK-COAT, a Parſon.

BLACK-GUARD, dirty, naſty, tattered roguiſh Boys, that formerly were wont to attend at the Horſe-Guards to wipe Shoes, and clean Boots.

BLACK-JACK, a Leather-Jug to drink in.

BLACK-INDIES, *Newcaſtle*, from whence the Coals are brought.

BLACKMUNS, Hoods and Scarves of Alamode and Luſtrings.

BLACK-SPY, the Devil,

BLANK, down looked, ſheepiſh, guilty.

BLEACH, as *The Mort lay laſt Night a Bleaching*; the Wench looks very fair to Day.

BLEATERS, they that are cheated by Jack in a Box.

BLEATING-CHEAT, a Sheep.

BLEED, as, *To bleed freely*, i. e. To part with their Money eaſily.

BLEEDING-CULLY, an eaſy Fellow, that is profuſe with his Money, or perſuaded to ſupport all the Extravagancies of his Companion or Miſtreſs, at his own Expence.

BLEW-JOHN, Waſh, or After-wort.

A BLIND, a Feint, a Pretence, a Shift.

A BLIND ALE-HOUSE, one fit to conceal a purſued or hunted Villain.

BLIND CHEEKS, the Breech.

BLIND HARPERS, Canters, who counterfeit Blindneſs, ſtroll about with Harps, Fiddles, Bagpipes, *&c.* led by a Dog or Boy.

BLOCK-HOUSES, Priſons, Houſes of Correction, *&c.*

BLOSS, a Shop-lifter; alſo a Bully's pretended Wife, or Miſtreſs, whom he guards, while ſhe ſupports him; alſo a Whore.

To BLOT *the Skrip, and jark it*, i. e. To ſtand engaged, or be bound for any Body.

BLOW, as *He has bit his blow*, he has ſtolen the Goods, *&c.*

BLOWER, a Miſtreſs; alſo a Whore.

To BLOW *off the Groundſils*, i. e. To lie with a Woman on the Floor or Stairs.

To BLOW *off the looſe Corns*; To lie now and then with a Woman.

BLUBBER, the Mouth; *I've ſtopt the Cull's Blubber*, I've ſtopt the Fellow's Mouth; meant either by gagging or murdering him.

BLUBBERING, much Crying.

To look BLUFF; To look big or like Bullbeef.

BLUFFER, an Inn-keeper or Victualler.

BLUNDERBUS, an awkward Fellow.

A BLUSTRING *Fellow*, a rude ratling Hector.

BOARDING-*School*, *Bridewell* or *New-Priſon*, or any Workhouſe, or Houſe of Correction, for Vagrants, Beggars and Villains, *&c.*

BOARDING *Scholars*, Bridewell-Birds.

BOB, a Shop-lifts Comerade, Aſſiſtant or Receiver. *Bob* alſo ſignifies Safety.

It is all BOB, i. e. All is Safe.

BOBBED, cheated, tricked, baulked.

BOB TAIL, a light Woman, alſo an Eunuch or impotent Fellow.

BOG-LANDERS, *Iriſh* Men.

BOB-TROTTERS, *Scotch* or *North* Country Moſs-troopers, or Highwaymen.

BOLTER *of White Fryers*, one that peeps out, but dares not venture abroad.

BOLTSPRIT, the noſe, *He has broke his Boltſprit*; He has loſt his Noſe by the Pox.

To BONE, to apprehend, ſeize, take or arreſt. *I'll bone ye*; I'll cauſe you to be

arreſted. *We ſhall be boned*, we ſhall be apprehended for the Robbery. *The Cove is boned and gone to the Whit*; the Rogue is taken up and carried to *Newgate*. *The Cull has boned the Fen* (for *Fence*) *or Bloſs that bit the Blow*, the Man has taken the Thief that robbed his Houſe or Shop, or picked his Pocket. *If he be boned he muſt ſhove the Tumbler*: If he be taken he'll be whipt at the Cart's-tail. *I have boned her Dudds, fagged and brujhed*; I have taken away my Miſtreſs's cloaths, beat her, and am trooped off. *Boning the Fence*; finding the Goods where concealed and ſeizing them. *He made no Bones of it.*

BONNY-CLAPPER, ſour Butter-milk.

BOOTH, a Houſe, as *Heave the Booth*; Rob the Houſe.

To Play BOOTY, to play with a Deſign to loſe.

BOOZE, *Vide* BOWSE.

BORDE, a Shilling; *Half a Borde*, Sixpence.

BOTTLE-HEAD, void of Wit.

BOUGHS; as *He is up in the Boughs*; ſaid of one upon the Rant, or in a great Ferment.

BOUNCE, as *a meer Bounce*, a ſwaggering Fellow.

BOUNCER, a Bully.

BOUNCING-*Cheat*, a Bottle.

BOWMAN; as a *Bowman-Prigg*, an eminent Thief or Villain; a dextrous Cheat, or Houſe breaker.

BOWSE, Drink, or to drink; ſee *Benbowſe* and *Rumbowſe*.

BOWSY, Drunk.

BOWSING KEN; an Ale-houſe.

BRACKET-FACE, ugly, homely, ill-favoured.

BRAT, a little Child.

BRAVADO, a vapouring, or bouncing.

BRAVO, a mercenary Murderer, that will kill any Body.

BRIM, or *Brimſtone*, a very impudent, lewd Woman.

BROTHER *of the Blade*, a Swordſman or Soldier.

BROTHER *of the Guſſit*, a Pimp, Procurer; alſo a Whore-maſter.

BROTHER-STARLING, that lies with the ſame Woman or builds in the ſame Neſt.

BROTHER *of the String*, a Fidler, or Harper.

To BRUSH, to flee, or run away. *The Cully is bruſhed or rubbed.* The Fellow is matched off or broke. *Bought a bruſh*, run away.

BRUSHER, a very full Glaſs of Liquor.

BUB, Drink. *Rumbub*, very good Tipple.

BUBBER, a drinking Bowl, alſo a great Drinker, alſo one who ſteals plate from publick Houſes.

BURE, the Pox. *The Mort tipt the Duke upon the Cully*; the Wench has clapped the Fellow.

To BUBBLE, to cheat or deceive. *A Bubble*, an eaſy ſoft Fellow, one that is fit to be impoſed on, deluded, or cheated.

BUCK, as a *bold Buck*.

BUCK-FITCHES, old leacherous Fellows.

BUCK's-FACE, a Cuckold.

A BUDGE, one that ſlips into an Houſe in the Dark, and taking what comes next to Hand, marches off with it. If he meets with any Body, he aſks, if ſuch a Gentleman or Woman be within, and is told, they know no ſuch Perſon, he begs Pardon, and ſays, he was miſtaken in the Houſe, immediately marches off, and will not ſtay for a Reply. *To budge*, alſo ſignifies to ſtir or move.

BUFF, a Dog.

How doſt do my BUFF, a familiar Salutation among the Canting Tribe.

To ſtand BUFF, is a Phraſe uſed of an obſtinate hardened Rogue, who in a Robbery will not be daunted at Reſiſtance or Oppoſition, or leave his Comrogues in the Lurch, or a hardened Rogue who will confeſs Nothing.

BUFFER, a Rogue that kills good ſound Horſes, only for their ſkins, by running a long wire into them, and ſometimes knocking them on the Head.

BUFF-KNAPPER, a Dog-ſtealer, that trades in all Sorts of Dogs, ſelling them at a round Rate, and himſelf or Partner ſtealing them the firſt Opportunity.

BUFFER's-NAB, a Dog's Head, uſed in a counterfeit Seal to a falſe Paſs.

BUGGING, taking Money by Bailiffs and Serjeants of the Defendant not to arreſt him.

BUGHER, a Dog.

BULCHIN, a chubbingly Boy or Lad.

BULL, as a *Town Bull*, a Whore-maſter.

To look like BULL *Beef*, to look big and grim.

BULK, an Aſſiſtant to a *File* or Pick-Pocket, who joſtles a Perſon up againſt the Wall, while the other picks his Pocket.

BULKER, one that lodges all Night on Shop-Windows and Bulkheads.

BULL'S-EYE, a Crown or Five-ſhilling Piece.

BULLY, a ſuppoſed Huſband to a Bawd, or Whore; alſo a huffing Fellow, a pretended *Bravo*, but a Coward at the Bottom.

BULLY-FOP, a maggot-pated, huffing, ſilly, rattling Fellow.

BULLY-HUFF, a poor ſorry Rogue, that haunts Bawdy-Houſes, and pretending to get Money out of Gentlemen and others, rattling and ſwearing the Whore is his Wife.

BULLY-COCK, a Hector or Bravo who ſets on People to quarrel, pretending to be a Second to them; and then making Advantage of both.

BULLY-RUFFINS, Highway-men, or Foot Pads, who attack with Oaths and Curſes, plunder

plunder without Mercy, and frequently murder with Neceſſity.

BULLY-TRAP, a *Trapan*, a Sharper or Cheat.

BUM, a Bailiff or Serjeant.

BUNDLE-TAIL, a ſhort, fat, or ſquat Laſs.

BUNG, a Purſe, Pocket or Fob.

BUNG-NIPPERS, Cut-purſes, who with a ſhort ſharp Knife, and a horn Thumb, uſed to cut Purſes. Since the wearing of Purſes is out of Faſhion, they are called *Files* or *Pick-Pockets*.

BUNTING-TIME, when the Graſs is high enough to hide the young Men and Maids.

BUNTLINGS, Petticoats, *hale up the main Buntings*, throw up the Womens Petticoats.

BURNT, pox'd or clapt.

To BURN *the Ken*, is when Strollers leave an Alehouſe, without paying their Quarters.

BURR, a Hanger on or Dependant.

BUTTER, to double or treble the Bet or Wager, in order to recover all Loſſes.

To BUTTER, ſignifies alſo, to cheat or defraud in a ſmooth or plauſible Manner; as, *he'll not be buttered*; he's aware of your Deſign, he's upon his Guard, *&c.*

BUTTER-BOXES, Dutchmen.

BUTTERED-BUN, lying with a Woman that has been juſt lain with by another Man.

BUTTOCK, a Whore.

BUTTOCK *Broker*, a Bawd, alſo a Match-maker.

A BUTTOCK *and File*, both Whore and Pick-Pocket.

BUTTOCK *and Twang, or a downright Buttock and ſham File*, a common Whore, but no Pick-Pocket.

BUZZARD, a fooliſh, ſoft Fellow, drawn in and culled or trick.

BY-BLOW, a Baſtard.

C

CACKLE, to diſcover: *The Cull cackles*, the Rogue tells all.

CACKLING-CHEATS, Chickens, Cocks or Hens.

CACKLING-FARTS, Eggs.

CALLE, a Cloak or Gown.

CAMBRIDGE-FORTUNE, a Woman without any Subſtance.

CAMESA, a Shirt or Shift.

CAMPAIGN-COAT, in a Canting Senſe, the ragged, tatter'd, patch'd Coat, worn by Beggers and Gypſies, in order to move Compaſſion.

CANARY-BIRD, a little arch or knaviſh Boy; a Rogue or Whore taken and clapp'd into the Cage or Round-Houſe.

CANE *upon* ABEL, a good Stick or Cudgel, well-favouredly laid on a Man's Shoulders.

CANK, Dumb. *The Cull's Cank*; the Rogue's dumb; a Term uſed by *Canters*, when one of their Fraternity, being apprehended, upon Examination, confeſſes nothing.

CANNIKIN, the Plague.

A CANT, an Hypocrite, a Diſſembler, a double-tongu'd, whining Perſon.

CANTING, the myſterious Language of Rogues, Gypſies, Beggars, Thieves, *&c.*

CANTING CREW, Beggars, Gypſies.

To CAP, to ſwear. *I will Cap downright*, I will ſwear home.

CAPTAIN-HACKUM, a fighting, bluſtering Bully.

CAPTAIN-QUEERNABS, a Fellow in poor Cloaths, or ſhabby.

CAPTAIN-SHARP, a great Cheat; alſo a huffing, yet ſneaking, cowardly Bully.

CAPTAIN-TOM, a Leader of the Mob; alſo the Mob itſelf.

CARAVAN, a good round Sum of Money about a Man; alſo him that is cheated of it.

CARRIERS, a Set of Rogues, who are employ'd to look out, and watch upon the Roads, at Inns, *&c.* in order to carry Information to their reſpective Gangs, of a Booty in Proſpect.

CARTED-WHORE, whipped publickly, and packed out of Town.

CASE, a Houſe, Shop, or Warehouſe; alſo a Bawdy-Houſe. *As toute the Caſe*, view, mark, or eye the Houſe or Shop. *'Tis all Bob; now let us dub the Gigg of the Caſe*; now the Coaſt is clear, let us fall on, and break open the Door of the Houſe.

A CASE-VROW, a Whore that plies in a Bawdy-Houſe.

CASH, or *Caſſan*, Cheeſe.

CASTER, a Cloak.

CAT, a common Whore or Proſtitute. *Who ſhall bang the Bell about the Cat's Neck?* Who ſhall begin the Attack firſt? Said of a deſperate Undertaking.

CATCH-FART, a Foot-boy.

CATCHING-HARVEST, a precarious Time for Robbery; when many People are out upon the Road, by Means of any adjacent Fair, Horſe-race, *&c.*

CATCH-POLL, a Serjeant, or Bailiff, that arreſts People.

CATHARPIN-FASHION, when People in Company drink croſs, and not round about from the Right to the Left, or according to the Sun's Motion.

CATTING, drawing a Fellow thro' a Pond with a Cat. Alſo whoring.

CATMATCH, when a Rook or Cully is engaged amongſt bad Bowlers.

CAVAULTING-SCHOOL, a Bawdy-Houſe.

CAUDGE-PAW'D, Left handed.

CAW-HANDED, awkward, not dextrous, ready or nimble.

CHAF'D, well beaten or bang'd.

CHAPT, dry or thirſty.

CHARACTERED, burnt in the Hand; as, *They have pawn'd the Character upon him, i. e.* They have burnt the Rogue in the Hand.

CHATES, the Gallows.

CHATTS, Lice. To *ſqueeze the Chatts*, to crack or kill thoſe Vermin.

CHICKEN, a feeble little Creature, or mean Spirit.

CHINK, Money, ſo called becauſe it chinks in the Pocket.

A CHIP, a Child. As, *a Chip of the old Block*; a Son that is his Father's Likeneſs.

CHIRPING-MERRY, very pleaſant over a Glaſs of good Liquor.

CHIT, a Dandyprat, or Durgen, a little trifling-Fellow.

CHITTIFACE, a little puny Child.

CHIVE, a Knif, File or Saw.

To CHIVE *his Darbies*, to ſaw aſunder his Irons or Fetters.

To CHOP, to change or barter. Alſo a Job, or Booty, as, *a Chop by Chance*, a rare Booty, when 'twas not expected.

To CHOP, is alſo uſed to make diſpatch, to ſlubber over in Poſt-haſte, as, *the Autem-Bawler, will ſoon quit the Hums, for he chops up the Whiners*; *i. e.* The Parſon will ſoon have diſpatch'd the Congregation, for he huddles over the Prayers.

To CHOUSE, to cheat or trick.

CHUB, *He is a young Chub, or a meer Chub*, very ignorant or unexperienc'd in Gaming, not at all acquainted with Sharping. *A good Chub*, ſaid by the Butchers, when they have bit a ſilly raw Cuſtomer.

CHUCK-FARTHING, a Pariſh Clerk.

CLACK, a Woman's Tongue.

CLAN, a Family, Tribe, Faction, or Party, in *Scotland* chiefly, but now any where elſe.

CLANK, a Silver-tankard.

CLANKER, a ſwinging Lye.

CLANK NAPPER, a Silver-tankard Stealer. See *Rumbubber*.

CLAPPERDOGEON, a Beggar born and bred.

CLAW'D OFF, luſtily laſh'd. Alſo ſwingingly pox'd or clap'd.

CLEAR, very Drunk. *The Cull is clear, let's Bite Him.* The Fellow is very drunk, let's ſharp him.

CLEAVE; as, *One that will cleave*; uſed of a wanton Woman. *Vide Cloven.*

CLENCH, a Pun or Quibble.

To CLENCH, to nick a Buſineſs by timing it; as, *The Cull has clench'd the Job at a Pinch.* The Rogue has nick'd the Time, before any Paſſengers came by, who might have reſcu'd the plunder'd Perſon.

CLEYMS, Sores without Pain, raiſed on Beggars Bodies, by their own Artifice and Cunning (to move Charity) by bruiſing Crowfoot, Spearwort, and Salt together, and clapping them on the Place, which frets the Skin; then with a Linnen Rag, which ſticks cloſe to it, they tear off the Skin, and ſtrew on it a little Powder'd Arſenick, which makes it look angrily or ill-favouredly, as if it were a real Sore.

CLERK'D, ſoothed, funn'd, impoſed on; *The Cull will not be clerk'd, i. e.* He will not be caught or taken by fair Words.

To CLICK, to Snatch. *I have clickt the Nab from the Cull*; I whipt the Hat from the Man's Head. *Click the rum Topping.* Snatch that Woman's fine Commode, or Head-Dreſs.

CLICKER (among the *Canters*) He whom they intruſt to divide their Spoils, and proportion to every one his Share.

CLICKET, Copulation of Foxes, and thence uſed in a *Canting* Senſe, for that of Men and Women; as *The Cull and the Mort are at Clicket in the Dyke.*

CLICKETING, the Act of Fruition.

CLINKER, a crafty Fellow.

CLINKERS, the Irons Felons wore in Gaols.

CLOAK-TWITCHERS, Villains who lurk in by and dark Places, to ſnatch them off the Warer's Shoulders.

CLOD HOPPER, a Ploughman.

CLOUD, Tobacco. *Will you raiſe a Cloud?* Will you ſmoak a Pipe?

CLOVEN, *Cleave* or *Cleft*, uſed of a young Woman who paſſes for a Maid, and is not one.

CLOUT, a Handkerchief.

To CLOY, to Steal. *Cloy the Clout*; ſteal the Money.

CLOYERS, Thieves, Robbers, Rogues.

CLOYING, Stealing, Thieving, Robbing.

CLOWES, Rogues.

To CLUCK, a Wench's Propenſion to Male-Converſation, by her Romping and Playfulneſs; when they ſay, *The Mort Clucks.*

CLUMP, a Heap or Lump.

CLUMPISH, Lumpiſh.

CLUNCH, a clumſy Clown, an awkward or unhandy Fellow.

CLY, Money. *To cly the Jerk*, to be Whipt. *Let's ſtrike his Cly*; Let's get his Money from him. Alſo a Pocket, as, *Filed a Cly*, Pick'd a Pocket.

COACH-WHEEL, as, *A Fore-Coach-Wheel*, Half a Crown. *A Hind-Coach-Wheel*, a Crown or Five-ſhilling Piece.

COB, an *Iriſh* Dollar.

COBBLE-COLTER, a Turkey. *A rum Cobble-colter*, a fat, large Cock-Turkey.

COCK-BAWD, a Man who follows that baſe Employment of procuring; a Pimp.

COCKISH, wanton, uppiſh, forward.

COCK-

COCK-PIMP, a ſuppoſed Huſband to a Bawd.

COCK-ROBBIN, a ſoft eaſy Fellow.

COCK-SURE, very ſure.

COD, a good Sum of Money; alſo a Fool. *A meer Cod*, a ſilly, ſhallow Fellow. *A rum Cod*; a good round Sum of Money. *An honeſt Cod*; a truſty Friend.

COD's-*Head*, a Fool.

COFE, as COVE. Which See.

To COG, to cheat at Dice. *To cog a Die*; to conceal or ſecure a Die; alſo the Money, or whatever the *Sweetners* drop, to draw in the Bubbles: Alſo to wheedle.

To COG *a Dinner*, to wheedle one out of a Dinner.

COG *a Clout*; or, *Cog a Sneezer*; Beg an Handkerchief, or Snuff-box.

COGUE, of Brandy, a ſmall Cup or Dram.

COKER, a Lye. *Rum Coker*, a whiſking Lye.

COLD-*Tea*, Brandy. *A couple of cold Words*, a Curtain-Lecture. *Cold Iron*, a deriſory Periphraſis for a Sword.

COLE, Money.

COLLEGE, *Newgate*; *New College*, the *Royal-Exchange*.

COLLEGIATES, the Priſoners of the one, and the Shop keepers of the other of thoſe Places.

To COLLOGUE, wheedle.

COLQUARRON, a Man's Neck; as *His Colquarron is juſt about to be twiſted*. He is juſt going to be turn'd off.

COLT, an Inn-keeper that lends a Horſe to a Highway-man, or to Gentlemen Beggars; alſo a Lad newly initiated into Roguery.

COLT-BOWL, laid ſhort of the Jack, by a

COLT-BOWLER, a raw or unexperienced Perſon.

To COME, to lend. *Has he come it?* Has he lent it you?

COMING-*Women*, ſuch as are free of their Fleſh; alſo breeding Women.

COMMISSION, a ſhirt.

COMMON-*Garden-Gout*, or rather *Covent-Garden-Gout*, the Foul Diſeaſe.

COMFORTABLE-*Importance*, a Wife.

CONFECT, counterfeit, feigned.

CONTENT, *I beat him to his Heart's Content*; *till he had enough of Fighting*. Alſo to murder a Perſon, who reſiſts being robb'd. *The Cull's Content*; *i. e.* He is paſt complaining.

CONTRE-TEMPS, a fruitleſs Attempt, or at an unſeaſonable Time.

CONVENIENT, a Miſtreſs; alſo a Whore.

CONVENIENCY, a Wife; alſo a Miſtreſs.

CONUNDRUMS, Whims, Maggots, and ſuch like.

CONY, or *Tom Cony*, a ſilly Fellow; *A meer Cony*, very ſilly indeed.

A COLD-COOK, an Undertaker of Funerals.

COOK-RUFFIN, the Devil of a Cook; or a very bad one.

COOL-CRAPE, When a Perſon dies, he is ſaid to be put into his *Cool-Crape*.

COOLER, a Woman.

COOL-LADY, a Wench that ſells Brandy (in Camps) a Suttler.

COOL-NANTZ, Brandy.

CORK-BRAIN'D, ſilly, fooliſh.

CORINTHIAN, a very impudent, hardened'd, brazen-fac'd Fellow.

COSTARD, the Head. *I'll give ye a Knock on the Coſtard*; I'll hit ye a Blow on the Pate.

COTTON, *They don't cotton*; They don't agree well.

To COUCH, to lie down, as, *To Couch a Hogſhead*; To go to Bed.

COVE, a Man, a Fellow, alſo a Rogue. *The Cove was bit*; The Rogue was outſharped or out-witted. *The Cove has bit the Cole*; The Rogue has ſtollen the Money. *That Cove's a rum Diver*; That Fellow is a clever Pick-pocket.

COVEY *of Whores*, a well-fill'd Bawdy-houſe.

COUNTERFEIT-CRANK, a genteel Cheat, a Sham or Impoſtor, appearing in divers Shapes; one who ſometimes counterfeits Mens hands, or forges Writings, at others perſonates other Men; is ſometimes a Clipper or Coiner, at others a Dealer in Counterfeit Jewels. Sometimes a ſtrolling Mountebank: To Day he is a Clergyman in Diſtreſs, to Morrow a reduced Gentleman.

COURT-*Card*, a gay, fluttering Fellow.

COURT-*Holy-Water* } fair Speeches
COURT-*Promiſes* } without Performance.

COURT-*Tricks*, State-Policy, *&c.*

COWS-BABY, a Calf.

CRACK, a Whore.

To CRACK, is alſo uſed to break open; as, *To crack up a Door*; To break a Door open.

CRACKER, the Backſide; alſo Cruſt.

CRACKING, boaſting, vapouring.

CRACKISH, whoriſh.

CRACKMANS, Hedges; as, *The Cull thought to have lop'd, by breaking thro' the Crackmans; but we fetch'd him back by a Nope on the Coſtard, which made him ſilent*; *i. e.* The Gentleman thought to eſcape, by breaking through the Hedges; but we brought him back by a great Blow on the Head, which laid him for Dead.

CRAG, a Neck; alſo the Stomach, or Womb.

CRAMP-RINGS, Bolts or Shackles.

CRAMP-WORDS, Sentence of Death paſſed upon a Criminal by the Judge; as, *He has juſt undergone the Cramp-Word*; *i. e.* Sentence is juſt paſſed upon him.

CRANK,

CRANK, brisk, pert.

CRAP, Money. *Nim the Crap*; steal the Money. *Wheedle for Crap*; to coax Money out of any Body.

CRASH, to kill. *Crash the Cull*; *i. e.* Kill the Fellow.

CRASHING-*Cheats*, Teeth.

CREATURES, Men raised by others, and their *Tools* ever after.

To CREEME, to slip or slide any Thing into another's Hand.

CREW, a Knot or Gang; as, *a Crew of Rogues*, &c.

CRIMP; as, *to play Crimp*, to lay or bet on one Side, and (by foul Play) to let the other win, having a share of the Purchase.

Run a CRIMP, to run a Race or Horse-match foully or knavishly.

He CRIMPS *it*, he plays booty. *A crimping Fellow*, a sneaking Cur.

CRINKUMS, the foul Disease.

CROCKERS, Fore-stallers, Regraters; otherwise called *Kidders* and *Tranters*.

CROKER, a Groat or Fourpence. *The Cull tipt me a Croker*, the Fellow gave me a Groat.

CRONY, a Comerade (in a *Canting Sense*) Two or three Rogues, who agree to beg or rob in Partnership, call one another *Crony*; as, *such a one is my Crony*; as much as to say, he and I go snacks.

CROP, Money.

CROPPIN, the Tail, as, *the Croppin of the Rotan*, the Tail of the Cart.

CROPPING-KEN, a Privy or Bog-House.

To CROSS-BITE, to draw in a Friend, yet snack with the Shaper; also to countermine or disappoint.

CROWN *Office*; as, *he is got into the Crown Office*, *i. e.* he's got drunk.

CRUISERS, Beggars; also Highway Spies, who traverse the Road, to give Intelligence of a Booty, &c.

CRUMP, one that helps Sollicitors to *Affidavit-Men*.

CRUSTY-BEAU, one that lies with a Cover over his Face all Night, and uses Washes, Paint, &c.

Young CUB, a new Gamester drawn in to be rook'd.

CUCUMBERS, Taylors.

CUDGELLIERS, a Mob rudely arm'd; also Cudgel-Players.

CUFFIN, a Man.

CUFFIN-QUIRE. See *Quire Cuffin*.

CULP, a Kick or Blow.

CULL, a Man, either honest, or otherwise. *A Bob-Cull*, a sweet-humour'd Man to a Wench. *The Cull naps us*: the Person robb'd apprehends us. *A curst Cull*, an ill-natur'd Fellow, a Churl to a Woman.

CULLY, a Fop, a Fool, one who is easily drawn in and cheated by Whores and Rogues.

CUNNING-*Shaver*, a sharp Fellow, or that sharps or shaves (as they call it) close.

CUP-SHOT, Drunk.

CUP *of the Creature*, strong Liquor.

CURLE, Clippings of Money.

CURSITORS, reduced Lawyers, assuming to themselves the Knowledge of the Quirks and Quiddities of the Laws, and are perpetually fomenting litigious Brawls, and insignificant Contentions, among the Sots of the Vulgar.

CURTAILS, whose Practice is to cut off Pieces of Silk, Cloth, Linnen or Stuff, that hang out at the Shop-Windows of Mercers, Drapers, &c. as also sometimes the Tails of Womens Gowns, their Hoods, Scarves, Farners, &c. if richly laced.

CURTAIL'D, cut off, dock'd, shorten'd, reduced.

CURTAIN-*Lecture*, Womens impertinent scolding at their Husbands behind the Curtain.

CURTEZAN, a genteel fine Miss, or quality Whore.

CUT, Drunk. *Deep cut*, very drunk. *Cut in the Leg or Back*, the same. *To cut*, also signifies to speak. *To cut bene*, to speak gently, civilly or kindly; *to cut bene* (or *benar*) *Whidds*, to give good Words. *To cut queere Whidds*, to give ill Language. A Blow with a Stick or Cane is also called a *Cut*, As, *I took him a Cut cross the Shoulders*.

D

DAB, expert, well vers'd in Roguery. *A rum Dab*, a very dexterous Fellow at Thieving, Cheating, Sharping, &c.

DACE, Two-pence; tip me a *Dace*, lend me Two pence, or pay so much for me.

DAG, a Gun.

DAMBER, a Rascal. See *Dimber*.

DAMME-BOY, a roaring, mad, blustering Fellow, a Scourer of the Streets.

DANCERS, Stairs.

DANDYPRAT, a little puny Fellow.

DARBY, ready Money; as, *the Cull tipp'd us the Darby*; the Fellow gave us all his ready Money.

DARBIES, Irons, Shackles or Fetters.

DARK *Cully*, a married Man, who keeps a Mistress, and creeps to her in the Night, for fear of Discovery.

DARKMANS, the Night; *the Child of Darkmans or Darkness*, a Bell-man.

DARKMANS-*Budge*, one that slides into a House in the Dusk, to let in more Rogues to rob.

DASH, a Tavern-Drawer.

DABB, a Bribe, a Reward for secret Service; as, *the Cull was gybbed, because he could not dawb*. The Rogue was punished, because he had no Pence to bribe off his Sentence.

DEAD *Cargo*, a Term uſed by Rogues, when they are diſappointed in the Value of their Booty.

DEAD-MEN, empty Pots or Bottles on a Tavern Table.

DEAR *Joyes, Iriſhmen*.

DECUS, a Crown or Five-ſhilling Piece.

DEFT *Fellow*, a tidy, neat, little Man.

DEGEN, a Sword. *Nim the Degen*, whip the Sword from the Gentleman's Side.

DELLS, young buckſome Wenches, ripe and prone to Venery, but who have not loſt their Virginity, which the *Upright-Man* pretends to, and ſeizes: then ſhe is free for any of the Fraternity. Alſo a common Strumpet.

DEVIL-*drawer*, a ſorry Painter.

DEUSEAVILE, the Country.

DEUSEAVILE-*Stampers*, Country Carriers.

DEWS-*wins*, or *Deux-wins*, Two-pence.

DIDDLE, *Geneva*, a Liquor very much drank by the loweſt Rank of People.

DIMBER, pretty.

DIMBER-*Cove*, a pretty Fellow.

DIMBER-*Damber*, a top Man or Prince among the *Canting Crew*; alſo the chief Rogue of the Gang, or the compleateſt Cheat.

DIMBER-*Mort*, a pretty Wench.

To DING, to knock down.

DING-*Boy*, a Rogue, a Hector, a Bully, a Sharper.

DING-*Dong*, helter-ſkelter.

DIPT, engag'd or in Debt, pawn'd or mortgag'd.

DISMAL-*Ditty*, a Pſalm at the Gallows.

DISPATCH'ES, a *Mittimus*, a Juſtice of Peace's Warrant to ſend a Rogue to Priſon, *&c.*

To DIVE, to pick a Pocket.

DIVER, Pick-pocket. See *File*.

DOASH, a Cloak.

To DOCK, to lie with a Woman. *The Cull docks the Dell in the Darkmans*; the Rogue lay with the Wench all Night.

DOCTOR, a falſe Die that will run but two or three Chances. *They put the Doctor upon him*; they cheated him with falſe Dice.

DOMERARS, or DROMMERARS, Rogues, pretending to have had their Tongues cut out, or to be born Dumb and Deaf, who artificially turn their Tip of their Tongues into their Throat, and with a Stick making it bleed.

DOSE, Burglary; a breaking open a Houſe, Lock, Door, *&c.* as, *he is caſt for Felon and Doſe*; i. e. found Guilty of Felony and Burglary.

DOWN-HILLS, Dice that run low.

DOXIES, She-beggars, Wenches, Whores.

DRAB, a Whore, or Slut; a *dirty Drab*, a very naſty Slut.

DRAWERS, Stocking.

DRAW-*Latches*, Robbers of Houſes that were faſtened only for *Latches*.

DRIPPER, a ſort of Clap, or venereal Gleet.

DROMEDARY, a heavy, bungling Thief or Rogue. *A purple Dromedary*; a Bungler or a dull Fellow at Thieving.

DROMMERARS. See *Domerars*.

DROP *a Cog*, to let fall (with Deſign to draw in and cheat) a Piece of Gold; alſo the Piece itſelf.

DROP *in his Eye*, almoſt drunk.

DRUMBELO, a dull, heavy Fellow.

DRY-*Bob*, a ſmart or ſharp Repartee.

DRY-*Boots*, a ſly, cloſe cunning Fellow.

DUB, a pick-lock Key.

DUB *the Gigger*, open the Door. *We'll ſtrike it upon the Dub*, we will rob that Place.

DUBBER, a Picker of Locks.

A DUCE, Two-pence.

DUDDS, Cloaths or Goods; *Rum Dudds*, fine or rich Cloaths or Goods.

DUDD-*Cheats*, Cloaths and Things ſtolen. *Abraham Cove has wonne* (or *bit*) *Rum Dudds*; the poor Fellow has ſtolen very coſtly Cloaths.

To DUM-*found*, to beat ſoundly.

DUNAKER, a Stealer of Cows, or Calves, *&c.*

DUDDERING *Rake*, a thundering Rake, or of the firſt Rank, one deviliſhly lewd.

DUP, to enter, or open a Door: *Dup the Ken*, enter the Houſe. *Dup the Boozing Ken and boon a Gage*, go into the Ale-houſe and drink a Pot.

DUST, Money; *Down with your Duſt*, depoſit your Money.

DUST *it away*, drink quick about.

DUTCH-*Reckoning*, or *Alle-mall*, a verbal or lump Accompt, without Particulars; as brought in at *Spunging-houſes*, at *Bawdy-Houſes*, and other ſuch like Places of ill Repute.

E

EAGLE, a winning Gameſter.

EARNEST, Part or Share. *Tip me my Earneſt*, Give me my Snack or Dividend.

EASY, facile, ſupple, pliable, manageable. *As make the Cull eaſy*; Gagg him that he may make no Noiſe; ſometimes uſed for murdering a Perſon robbed, for fear of Diſcovery.

EBB-*Water*, when there is but little Money in the Pocket.

EDGE; as, *fall Back, fall Edge*; i. e. *At all Adventures*; uſed to expreſs a villanous and daring Reſolution for Miſchief, whatever may be the Conſequence.

To EDGE, or, as 'tis vulgarly call'd, to EGG one on; to ſtimulate, provoke, puſh forwards, to ſharpen, or wet on for Miſchief.

ELBOW-*ſhaker*, a Gameſter or Sharper.

ELF, little.

EMPTY,

EMPTY, as, *The Cull looks Empty*; or *'Tis all Empty*: the Perſon or Houſe has not the Riches reported, or is not worth attempting.

ENGLISH *Manufacture*, Ale, Beer, or Cyder.

EQUIPT, rich; alſo having new Cloaths. *Well equipt*, plump in the Pocket, or very full of Money; alſo well dreſt. *The Cull equipt me with a Brace of Meggs*, The Gentleman furniſhed me with a Couple of Guineas.

ERIFFS, Rogues juſt initiated, and beginning to practiſe.

EVES, Hen-Rooſts.

EVES *Dropper*, one that lurks about to rob or ſteal.

EWE, or, *The white Ewe*, a Top-woman very beautiful.

F

FACER, a Bumper without Lip-room.

FADGE, as, It won't fadge or do.

FAG, to Beat; as, *Fag the Bloſs*, Bang the Wench; *Fag the Fen*, Drub the Whore. Whence

To FAGGOT, to bind Hand and Foot; as *Faggot the Culls*; i. e. Bind the Men.

FAR-*Roe-Buck*, a Woman in the Bloom of her Beauty.

FAMBLE-*Cheats*, Gold Rings or Gloves.

FAMBLERS, Villains that go up and down ſelling counterfeit Rings, *&c.*

FAMBLES, Rings; alſo the Hands.

To FAMGRASP, to agree or make up a Difference. *Famgraſp the Cove*, to agree with the Adverſary.

FAMILY *of Love*, lew'd Women, Whores; alſo a Sect.

FAMMS, Hands.

FARTING-*Crackers*, Breeches.

FASTNER, a Warrant.

FASTNESS, Boggs.

FAT, rich, as, *A Fat Cull*; a rich Fellow.

FAULKNER, a Tumbler, a Juggler, a Shewer of Tricks, *&c.*

FAYTORS, or FATORS, A kind of Gypſies, pretending to tell People their Fate or Deſtiny, or what they were born to.

FEATHER-*bed-Lane*, any bad Road, but particularly that betwixt *Dunchurch* and *Dainry*. *To Feather his Neſt*, to inrich himſelf by indirect Means, or at the Expence of others.

FEINTING, an Attempt on one Part of a Houſe, or Road, *&c.* when their chief Streſs or Attempt lies in another.

FEN, a Strumpet, or Bawd, a common Proſtitute.

To FENCE, to ſpend, *Fence his Hog*, ſpend his Shilling.

A FENCE, is alſo a Receiver and Securer of ſtolen Goods.

FENCING-*Culley*, the ſame.

FENCING-*Ken*, a Warehouſe where ſtole Goods are ſecured.

FERME, a Hole.

FERMERDY-*Beggars*, all thoſe that have not the ſham Sores or *Colyers*.

FERRET, a Pawn-broker or Tradeſman that ſells Goods upon Truſt at exceſſive Rate, and then hunts them, and often throws them into Goal, where they periſh for his Debt.

FERRETED, cheated.

FETCH, a Trick or Wheedle. *A new Fetch*.

To FIB, to beat; *Fib the Cove's Quarn in the Rumpad, for the Lour in his Bung*, Beat the Man in the Highway for the Money in his Purſe.

FIDDLE, a Writ to Arreſt.

FIDLERS-*Pay*, Thanks and Wine.

To FILCH, to Steal.

A FILCH, a Staff, with a Hole thro' and a Spike at the Bottom, to pluck Cloaths from a Hedge or any Thing out of a Cuſtment.

FILCHERS, the ſame with ANGLERS.

FILCHING-*Cove*, a Man-Thief.

FILCHING-*Mort*, a Woman-Thief.

To FILE, to Rob, or Cheat.

A FILE, or *Bungnipper*, Pick-pockets, who generally go in Company with a Rogue, called a *Bulk* or *Bulker*, whoſe Buſineſs 'tis to joſtle the Perſon againſt the Wall, while the *File* picks his Pocket; and generally gives it to an *Adam Tiler*, who ſcowers off with it.

FILE-*Cloy*, a Pick-pocket, Thief, or Rogue; the ſame as FILE.

FIRE-*Ship*, a Pockey Whore.

FLAG, a Groat; *The Flag of Defiance is out* (among the Tars) the Fellows Face is very red, and he is drunk.

FLAM, a Trick or Sham Story.

FLANDERS-*Fortunes*, of ſmall Subſtance.

FLANDERS-*Pieces*, Pictures that looks fair at a Diſtance, but coarſeſt near at Hand.

FLAP DRAGON, a Clap or Pox.

FLASH, a Peruke. *Rum Flaſh*, a long, full, high-priz'd Wig. *Queer Flaſh*, a ſorry weather-beaten Wig.

FLASH-*Ken*, a Houſe where Thieves uſe, and are connived at.

FLAW'D, Drunk.

To FLEECE, to Rob, Plunder or Strip.

FLESH *Broker*, a Watch-maker; alſo a Bawd.

FLIBUSTIERS, *Weſt Indian* Pirates or Buckaneers, Free-booters.

FLICKER, a Drinking Glaſs. *The Flicker ſnapt*, the Glaſs is broken. *Nim the Flicker*. Steal the Glaſs. *Rum Flicker*, a large Glaſs or Rummer. *Queer Flicker*, a green or ordinary Glaſs.

FLICKING, to cut, cutting, as, *Flick me ſome Panam and Caſſam*; Cut me ſome Bread and Cheeſe. And, *Flick the Peter*, cut off the Cloak-bag or Portmanteau.

FLOGG, to Whip.

FLOGG'D, ſeverely laſh'd.

FLOGG'D *at the Tumbler*, whipt at the Cart's Arſe.

FLOGGING, a naked Woman's whipping with Rods an old (uſually) and (ſometimes) a young Letcher. *The Prancer drew the Queer Cove, at the Crop-pin of the Rotan, through the Rum Pads of the Rumvile, and was Flogg'd by the Rum Cove*, i. e. The Rogue was dragg'd at the Cart's Tail thro' the chief Streets of *London*, and was ſoundly whipt by the Hangman.

FLOGGING *Cove*, the Beadle, or Whipper in *Bridewell*, or any ſuch Place.

FLOGGING *Cully*, an old Letcher, who, to ſtimulate himſelf to Venery, cauſes himſelf to be whipt with Rods.

FLOGGING-*Stake*, a whipping Poſt.

FLORENCE, a Wench that is rouz'd and ruffled.

FLUSH *in the Pocket*, full of Money. *The Cull is Fluſh in the Fob*, the Spark's Pocket is well lined with Money.

FLUSTER'D, Drunk.

FLUTE, the Recorder of *London*, or of any other Town.

FLYERS, Shoes.

FLYING-*Camps*, Beggars plying in Bodies at Funerals.

FOB, a Cheat, or Trick.

FOB *off*, ſlily to cheat or deceive.

FOG, Smoke.

FOGUS, Tobacco. *Tip me a Gage of Fogus*, Give me a Pipe of Tobacco.

FOOTMAN'S *Mawn'd*, an artificial Sore made with unſlack'd Lime, Soap, and the Ruſt of old Iron, on the Back of a Beggar's Hand, as if hurt by the Bite or Kick of a Horſe.

FOOT-*Pads*, or LOW *Pads*; a Crew of Villains, who rob on Foot, ſome of them uſing long Poles or Staves, with an Iron Hook at the End, with which they either pull Gentlemen from their Horſes, or knock them down: At other Times, they ſkulk under Hedges or behind Banks in the Road, and ſuddenly ſtarting out from their Covert, one ſeizes the Bridle, while the other diſmounts the Paſſenger; and ſo rob, and often murder him.

FORMAN *of the Jury*, one that engroſſes all the Talk to himſelf.

To FORSTALL, to antedate or anticipate.

FORK, a Pick-pocket. *Let's fork him*; Let us pick that Man's Pocket. It is done by thruſting the Fingers, ſtrait, ſtiff, open and very quick into the Pocket, and ſo cloſing them, hook what can be held between them.

A FORK, is alſo uſed for a Spendthrift.

FORLORN-*Hope*, loſing Gameſters.

FORTUNE-*Hunters*, *Iriſhmen*, Purſuers of rich Heireſſes, *&c.* to obtain them in Marriage. *A Creature of Fortune*, one that lives by his Wit.

FORTUNE-*Tellers*, the Judges of Life and Death.

FOUNDLING, a Child dropt in the Streets for the Pariſh to keep.

A FOX, a ſharp, cunning Fellow.

FOXED, Drunk.

FOYST, a Cheat, a Rogue.

FRATERS, ſuch as beg with ſham Patents or Briefs for Spitals, Priſons, Fires, Inundations, *&c.*

FREE-*Booters*, lawleſs Robbers, and Plunderers, alſo Soldiers ſerving for that Privilege without Pay, Inroaders.

FREEHOLDER, he whoſe Wife goes with him to the Alehouſe.

FREEZE, a thin, ſmall, hard Cyder, much uſed by Vintners and Coopers in parting their Wines, to lower the Price o them, and to advance their Gain. *A Freezing Vintner*, a Vintner that balderdaſhes his Wine.

FRENCH *Gout*, the Pox. *A Blow with a French Faggot ſtick*, when the Noſe is fallen by the Pox.

FRENCHIFIED, clapt or poxt.

FRIGOT *well rigged*, a Woman well dreſt and genteel.

FROE, for *Vrowe*, (*Dutch*) a Wife, Miſtreſs, or Whore, *Bruſh to your Froe* (or *Bloſs*) *and wheedle for Crap*, whip to your Miſtreſs, and ſpeak her fair to give, or lend you ſome Money.

FROG-*Landers*, Dutchmen.

FRUMMAGEMM'D, choaked, ſtrangled, or hanged.

FRUMP, a dry Bob, or Jeſt.

FUDDLE, Drink. *This is rum Fuddle*, This is excellent Tipple.

FUDDLE-*Cap*, a Drunkard.

FUN, a Cheat, or ſlippery Trick; *What do you fun me?* Do you think to ſharp or trick me? *He put the fun upon the Cull*; he ſharped the Fellow.

FUN, is alſo uſed for the Backſide; as, *I'll kick your Fun*; *i. e.* I'll kick your Breech. Likewiſe for Game or Diverſion; as *We had rare Fun with him.*

FUNK, Tobacco Smoak.

FUR-*Men*, Aldermen.

FUSSOCKS, as *A meer Fuſſocks*, a lazy fat Wench. *A fat Fuſſocks*, a fat fulſom, ſtrapping Woman.

FUSTILUGGS, a fulſom, beaſtly, naſty Woman.

G

GAG, to put iron Pins into the Mouths of the Robbed, to hinder them from crying out.

GAGE, a Pot or Pipe, *Tip me a Gage*, give me a Pot or Pipe.

GAME, Bubbles drawn in to be cheated; alſo at a Bawdy-houſe, lewd Women. *Have ye any Game Mother?* Have ye any Whores, Miſtreſs Bawd.

GAN, a Mouth.

GANS, the Lips.

GANG, an ill Knot or Crew of Thieves, Pick-pockets or Miſcreants.

GAOLER'S *Couch*, a Hurdle.

GARNISH-*Money*, what is cuſtomarily ſpent among the Priſoners at firſt coming in.

GEE; as *It won't Gee*, it won't hit, or go.

GELT, or *Gilt*, Money.

GENTRY-*Cove*, a Gentleman.

GENTRY-*Cove Ken*, a Nobleman's or Gentleman's Houſe.

GENTRY-*Mort*, a Gentlewoman.

GEORGE, a Half-Crown piece.

GIG, a Noſe; alſo a Woman's Privities. *Snichel the Gig*, fillip the Fellow, on the Noſe. *A young Gig*, a wanton Laſs.

GIGGER, a Door, *Dub the Gigger, that we may ravage the Ken*, i. e. Open the Door with the Pick-lock, that we go in and rob the Houſe.

GIGGLERS, wanton Women.

GILL, a Quartern of Brandy, Wine, &c. alſo a homely Woman.

GILL-FLURT, a proud Minks; alſo a Slut or light Houſewife.

GILT, or *Rum dubber*, a Picklock, ſo called from *Gilt*, or *Key*; many of them are ſo expert, that from a Church-Door, to the ſmalleſt Cabinet or Trunk, they will find means to open it. They generally pretending Buſineſs of Secreſy, covet to go up Stairs with their Company, in a Publick-Houſe or Tavern, and then prying about, open any Door, Trunk or Cabinet that they think will afford them Booty, and ſo march off.

GIMCRACK, a ſpruce Wench.

GINGER-*Bread*, Money.

GINGERLY, gently, ſoft, eaſily.

GINGUMBOBS, Toys or Baubles.

GINNY, an Inſtrument to lift up a Grate, the better to ſteal what is in the Window.

To GLAVER, to fawn and flatter.

GLAZE, a Window.

GLAZIER, one that creeps in at Caſements, or unrips Glaſs-Windows to filch and ſteal.

GLAZIERS, Eyes. *The Cove has rum Glaziers.*

GLIB, ſmooth, without a Rub.

GLIM, a Dark-Lanthorn uſed in robbing Houſes; alſo to burn in the Hand, as *if the Cull was Glimmed, he'll gang to the Nub*; i. e. If the Fellow has been burnt in the Hand, he'll be hanged now.

GLIMFENDERS, Andirons. *Rum Glimfenders*, ſilver Andirons.

GLIMFLASHY, angry or in a Paſſion. *The Cull is Glimflaſhy*, the Fellow is in a Heat.

GLIMJACK, a Link-boy.

GLIMMER, Fire.

GLIMMERER, ſuch as with ſham Licences, pretend to Loſſes by Fire, &c.

GLIMSTICK, a Candle-ſtick. *Rum Glimſticks*, Silver Candleſticks. *Queer Glimſticks*, Braſs, Pewter or Iron Candleſticks.

GOADS, thoſe that wheedle in Chapmen for Horſe-courſers.

GOAT, a Letcher, or very laſcivious Perſon.

GOATISH, letcherous, wanton, luſtful.

GOB, the Mouth; alſo a Bit or Morſel; hence *Gobbets*, now in uſe for Bits; *Gift of the Gob*, a wide, open Mouth; alſo a good Songſter, or Singing Maſter.

GOBBLER, a Turkey-Cock.

GOING *upon the Dub*, Breaking a Houſe with Picklocks.

GOLD-*Droppers*, Sweetners, Cheats, Sharpers.

GOLD-*Finch*, he that has often a Purſe of Gold in his Fob.

GOLD-*Finders*, Emptiers of Jacks or Houſes of Office.

GOOD *Fellow*, a Pot Companion or Friend of the Bottle.

GOOSE, or *Gooſe-cap*, a Fool. *A Taylor's Gooſe roaſted*, a Red-hot ſmoothing Iron, to cloſe the ſeams. *Hot and heavy like a Taylor's Gooſe*, applied to a paſſionate Coxcomb.

GOREE, Money, but chiefly Gold.

GRAFTED, made a Cuckold of.

GRANNAM, Corn.

GRANNAM *Gold*, old hoarded Coin.

GREEN *Bag*, a Lawyer.

GREEN-*Gown*, a throwing of young Laſſes on the Graſs, and kiſſing them.

GREEN *Head*, a very raw Novice, or unexperienced Fellow.

GRIG, a Farthing; *A merry Grig*, a merry Fellow.

GRINDERS, Teeth.

GROPERS, blind Men.

GROUND-*Sweat*, a Grave.

To GRUB, to eat, to dine, &c.

GRUB, Victuals.

GRUB-*ſtreet News*, falſe, forg'd News.

GRUMBLING *of the Gizzard*, murmuring, muttering, repining.

GRUNTER, a ſucking Pig.

GRUNTING-*Cheat*, a Pig.

GRUNTING-*Peck*, Pork.

GULL, a Cheat.

GULLED, cheated, rooked, ſharped.

GULL-*Gropers*, a By-ſtander that lends Money to the Gameſters.

GUN, as *Sig's in the Gun*; he's in Liquor.

A GUN, a Lie.

GUNDIGUTS, a fat, purſy Fellow.

GUN-*Powder*, an old Woman.

GUT-*foundered*, exceeding hungry.

GUTLING, eating much.

GUTS, a very fat, groſs Perſon.

GUTTER-*Lane*, the Throat.

GUTTING *an Houſe*, riffing it, clearing it.

GUTTING *an Oyſter*, eating it.

GUZZLE, Drink.

GUZZLING, drinking much.

GYBE *or* JYBE, any Writing or Paſs ſealed.

GYBING, jeering or jerking.

GYPSIES. They endeavour to perſuade the Ignorant, that they derive their Origin from the *Egyptians*, a People heretofore very famous for *Aſtronomy*, *Natural Magick*, the art of *Divination*, &c. and therefore are great Pretenders to *Fortune-telling*. To colour their Impoſtures, they artificially diſcolour their Faces, and rove up and down the Country in a Tatterdemalion Habit, deluding the Ignorant Vulgar, and often ſtealing from them what is not too hot for their Fingers, or too heavy to carry off.

It is the Cuſtom of theſe Wretches to ſwear all that are admitted into their Fraternity, by a Form and Articles annexed to it, adminiſtred by the Principal *Maunder* or *Requiſh Strowler*, and which they generally obſerve inviolably. The Manner of admitting a new Member, together with the ſaid Oath and Articles, are as follows.

The Name of the Perſon is firſt demanded, and a Nick-name is then given him in its ſtead, by which he is ever after called, and in Time, his other Name is quite forgotten. Then ſtanding up in the Middle of the Fraternity, and directing his Face to the *Dimber-Damber*, or Prince of the Gang, he ſwears in this Manner, as is dictated to him by one of the moſt experienced.

"I *Crank-Caffin*, do ſwear to be a *true* "*Brother*, and will, in all Things, obey the "Commands of the great *Tawny Prince*, "and keep his *Counſel*, and not divulge the "Secrets of my Brethren.

"I will never leave nor forſake this Com-"pany, but obſerve and keep all the Times "of Appointments, either by Day or by "Night, in any Place whatſoever.

"I will not teach any one to cant; nor "will I diſcloſe ought of our Myſteries to "them, although they flog me to death.

"I will take my Prince's Part againſt all "that ſhall oppoſe him, or any of us, ac-"cording to the utmoſt of my Ability; nor "will I ſuffer him, or any belonging to us, "to be abuſed by any ſtrange *Abrams*, *Ruf-"fers*, *Hookers*, *Palliards*, *Swadlers*, *Iriſh-"Toyls*, *Swig-men*, *Whip-Jacks*, *Jark-men*, "*Bawdy-Baſkets*. *Dommerars*, *Clipperdogeons*, "*Patricoes* or *Curtals*, but will defend him or "them as much as I can againſt all other "*Outlyers* whatever.

"I will not conceal ought I win out of "*Libkins*, or from the *Ruffmans*; but will "preſerve it for the Uſe of the Company.

"Laſtly, I will cleave to my *Doxy Wap* "ſtiffly, and will bring her Duds, Margery, "Praters, Goblet, Grunting-cheats, or "Tibs of the Buttery, or any Thing elſe I "can come at, as *Winnings* for her *Wap-"pings*."

The *Canters* have, it ſeems a Tradition, that from the three firſt Articles of this Oath, the firſt Founders of a certain boaſtful, worſhipful Fraternity, who pretend to derive there Origin from the earlieſt Times, borrowed of them, both the Hint and Form of their Eſtabliſhment. And that their pretended Derivation from the firſt *Adam*, is a Forgery, it being only from the firſt *Adam-Tiler*. See ADAM-TILER.

At the Admiſſion of a new Brother, a general Stock is raiſed for *Booze*, or Drink, to make themſelves merry on the Occaſion. As for *Peckage*, or Eatables, they can procure it without Money; for while ſome are ſent to break the *Ruffmans*, or Woods and Buſhes, for Firing, others are detached to filch Geeſe, Chickens, Hens, Ducks or Mallards, and Pigs. Their *Morts* are their Butchers, who preſently make bloody Work with what living Things are brought them, and having made Holes in the Ground, under ſome remote Hedge in an obſcure Place, they make a Fire, and broil or boil their Food, and when 'tis enough, fall to work, Tooth and Nail, and having eaten more like Beaſts than Men, they drink more like Swine than human Creatures, entertaining one another all the Time with Songs in the *Canting* Dialect.

As they live, ſo they lie together promiſcuouſly, and know not how to claim a Property either in their Goods or Children, and this general Intereſt ties them more firmly together, than if all their Rags were twiſted into Ropes to bind them indiſſolubly from a Separation; which deteſtable Union is farther conſolidated by the above Oath.

They ſtroll up and down all Summer time in Droves, and dextrouſly pick Pockets, while they are telling of Fortunes; and the Money, Rings, Silver-Thimbles, *&c.* which they get, are inſtantly conveyed from one Hand to another, till the remoteſt Perſon of the Gang, who is not ſuſpected, becauſe they come not near the Perſon robbed, gets Poſſeſſion of it, ſo that in the ſtricteſt Search, it is almoſt impoſſible to recover it, while the Wretches with Imprecations, Oaths and Proteſtations, diſclaim the Thievery. That by which they are ſaid to get the moſt Money, is, when young Gentlewomen of good Families and Reputation have happened to be with Child before Marriage, a round Sum is often beſtowed among the *Gypſies*, for ſome one *Mort*, to take the Child; and as that is never heard of more by the true Mother and Family, ſo the Diſgrace is kept concealed from the World, and if the Child lives, it never knows its Parents.

H

HABERDASHER *of Nouns and Pronouns*, a Schoolmaſter or Uſher.

HACK, *and Hue*, to cut in pieces.

HACKS or *Hackneys*, Hirelings.

HACKUM, a fighting Fellow.

HADDUMS, *The Shark has been at Haddums*; He is clapt or poxed.

HALFBORD, Six-pence.

HALF *a Hog*, Six-pence.

HALF *an Ounce*. Half a Crown.

HALF *Seas over*, almoſt drunk.

HAMS, Breeches.

HAMLET, a High-Conſtable.

HANDY-*Blows*, Fifty-cuffs.

HANG *it up*, ſpeaking of the Reckoning at a *Bowſing Ken*, ſcore it up.

HANK, *He has a Hank upon him*; He has an Advantage, or will make him do what he pleaſes.

HANKTELO, a ſilly Fellow, a meer Cod's Head.

HANS-*en-kelder*, Jack in the Box, Child in the Womb.

HARE; *As he has ſwallowed a Hare*, he is very drunk.

HARKING, whiſpering on one Side to borrow Money.

HARMAN, a Conſtable.

HARMANS, the Stocks.

HARMANBECK, a Beadle.

HARRIDAN, one that is half a Whore, half a Bawd, alſo notorious Shrew, or noiſy old Woman.

HARTFORDSHIRE *Kindneſs*, drinking to the ſame Man again.

HATCHET *Faced*, hard favoured, homely.

HATCHES, as, *Under the Hatches*, in Trouble or Priſon.

To HAZLE *Geld*, to beat any one with a Hazle Stick or Plant.

HEAD *Cully of the Paſs*, or *Paſſage-Bank*, the Top Tilter of that Gang, throughout the whole Army, who demands and receives Contribution from all the Paſs-Banks in the Camp.

HEARING-*Cheats*, Ears.

HEARTS-*Eaſe*, a Twenty-ſhilling Piece.

HEATHEN *Philoſopher*, a ſorry poor tattered Fellow, whoſe Breech may be ſeen through his Pocket-holes.

To HEAVE, to rob.

HEAVE *a Cough*, to robe a Houſe.

HEAVER, the Breaſt.

HECTOR, a vapouring, ſwaggering Coward.

To HEDGE, to ſecure a deſperate Bet, Wager or Debt. *By Hedge or by Stile*, By Hook or by Crook.

HEDGE-*Bird*, a ſcoundrel or ſorry Fellow.

HEDGE-*Creeper*, a Robber of Hedges.

HEDGE-*Prieſt*, a ſorry hackney Underling, a Vagabond. See *Patrico*.

HEDGE-*Tavern* or *Alehouſe*, a jilting, ſharping Tavern, or blind Alehouſe.

HELL, the Place where the Taylors lay up their Cabbage, or Remnants.

HELL-*born-babe*, a lewd, graceleſs, notorious Youth.

HELL-*Cat*, a very lewd Woman.

HELL-*Driver*, a Coachman.

HELL-*Hound*, a profligate, lewd Fellow.

HEMPEN *Widow*, one whoſe Huſband was hanged.

HEN-*peckt-Frigot*, whoſe Commander and Officers are abſolutely ſwayed by their Wives.

HENPECT *Huſband*, whoſe Wife wears the Breeches.

HICK, any Perſon from whom a Booty is taken, a ſilly country Fellow; a Booby.

HIGH *Flyers*, impudent, forward, looſe, light Women, alſo bold Adventures.

HIGHJINKS, a Player at Dice who drinks.

HIGH-PADS, *Highway-men* or *Bully-Ruffins*, an Order of Villains, and the boldeſt of all others. Before they commence, they furniſh themſelves, with good Horſes, Swords, Piſtols, *&c.* and ſometimes ſingly, but moſtly in Company, commit their execrable Robberies. They have a Vizor-Maſk, and two or three Perukes of different Colours and Make, the better to conceal themſelves. When they meet a Prize upon the Road, they have a Watch Word, among them, which is no ſooner pronounced, but every one falls on. It is uſually the Rule among them, that the ſtrongeſt and boldeſt ſeize firſt; the weaker generally bid *ſtand*, and fall in afterwards as Occaſion requires. The Inſtructions given them, are, to catch the Bridle in the Left-Hand, and to have the Sword or Piſtol in the Right, and, if Oppoſition be made, or they are likely to be overpowered, to kill as faſt as they can, and then, either with Booty or without, to make off with all Expedition; and if they are purſued by *Hue* or *Cry*, to conceal themſelves in ſome By-place, and let it paſs by them.

HIGH-*Sboon*, or *Clouted Sboon*, a Country Clown.

A HIGHTE-TITY, a Romp or rude Girl.

HIGH *Tide*, when the Pocket is full of Money.

HOB, a plain Country Fellow or Clown.

HOBINAL, the ſame.

HOBBY, as Sir *Poſthumus Hobby*, one that draws on his Breeches with a Shoeing-horn; a Fellow that is nice and whimſical in the Set of his Cloaths.

HOB-*Nail*, a *High-Sboon* or Country Clown.

HOCUS, diſguiſed in Liquor; drunk.

HODGE, a Country Clown, alſo *Roger*.

HODGE-*podge*; See *Hotch-Potch*.

HOG, a Shilling; *You Darkman Budge, will you Fence your Hog at the next Boozing Ken?* you Houſe-Creeper, will you ſpend your Shilling at the next Ale-houſe.

HOG-*Grubber*, a cloſe ſifted, narrow ſoul'd, ſneaking Fellow.

HOLD *his Noſe to the Grind-ſtone*, to keep him under, or tie him Neck and Heels into the Bargain.

HOLIDAY-*Bowler*, a very bad Bowler. *Blind Man's Holiday*, when it is Night.

HONEY-*Moon*, the firſt Month of Marriage.

HOOD-*wink'd*, blind-folded or bluffed.

To HOOF *it, or beat it on the Hoof*, to walk on Foot.

HOOKERS. See *Anglers*.

HOOKT, over-reached, ſnapt, trickt.

HOP-*Merchant*, a Dancing-Maſter.

HORN *mad*, ſtark ſtaring mad becauſe cuckolded.

It revives the COCKLES *of my Heart*, ſaid of agreeable News, or a Cup of Comfort, Wine or Cordial Water.

In HUCKSTER'S *Hands*, at a deſperate Paſs, or Condition, or in a fair Way to be loſt.

HUED, ſeverely laſh'd or flogg'd. *The Cove was Hued in the Noſkin*, The Rogue was ſeverely laſht in Bridewell.

A HUFF, a bullying Fellow.

HULVER-*head*, a ſilly fooliſh Fellow.

HUM-*Box*, a Pulpit.

HUM-*Cap*, old, mellow, and very ſtrong Beer.

HUM-*Drums*, or *Hums*, a Society of Gentlemen, who meet near the *Charter-Houſe*, or at the *King's Head* in St. *John's Street*. Leſs of Myſtery, and more of Pleaſantry than the *Free Maſons*.

HUMMING *Liquor*, double Ale, Stout, Pharaoh.

HUMMER, a great Lye, a Rapper.

HUMMUMS, a Bagnio.

HUMPTEY-*Dumptey*, Ale boiled with Brandy.

HUMS, Perſons at Church; as, *There is a great Number of Hums in the Autem*; i. e. There is a great Congregation.

HUNTING, decoying, or drawing others into Play.

HUSH'D, murdered, *&c.*

HUSH *Money*, Money given to *buſh up*, or conceal a Robbery or Theft, or to take off an Evidence from appearing againſt a Criminal, *&c.*

HUSKY-*Lour*, a Jobe, or Guinea.

I

JACK, a Farthing; *He won'd not tip me a Jack*, Not a Farthing would he give me.

JACK-ADAMS's Pariſh, *Clerkenwell*.

JACK-KETCH, the Hangman, once of that Name, but now all his Succeſſors.

JACK *in a Box*, a Sharper, a Cheat.

JACKMEN. See *Jarkmen*.

JACK-*ſprat*, a Dwarf, or very little Fellow, a Hop on my-thumb.

JACK *at a Pinch*, a poor Hackney Parſon.

JACOBITES, Sham or Collar Shirts.

JAGUE, a Ditch.

JANIZARIES, the Mob, ſometimes ſo called, and Bailiffs, Serjeants-Followers, Yeomen, Setters, and any lewd Gang depending upon others.

JARKE, a Seal.

JARKE-MEN, thoſe who make counterfeit Licences and Paſſes, and are well paid by the other Beggars for their Pains.

JASON's *Fleece*, a Citizen cheated of his Gold.

JAYL-*Birds*, Priſoners.

JEM, a Gold Ring; *Rum-Jem*, a Diamond one.

JENNY, an Inſtrument to lift up a Grate, and whip any Thing out of a Shop-window.

JET, a Lawyer.

Autem JET, a Parſon.

JEW, any over-reaching Dealer, or hard, ſharp Fellow. *He treated me like a Jew*; He uſed me very barbarouſly.

JEWS, Brokers behind St. *Clement's* Church in *London*, ſo called by (their Brethren) the Taylors.

JIG, a Trick; *a pleaſant Jig*, a witty arch Trick.

JILT, a tricking Woman.

JILTED, abuſed by ſuch a one; alſo deceived or defeated in one's Expectation, eſpecially in Amours.

JINGLE *Boxes*, Leathern Jacks tipt and hung with Silver Bells, formerly in uſe among Fuddle-caps.

JINGLERS, Horſe-Courſers frequenting Country Fairs.

JINGLE *Brains*, a Maggot-pated Fellow.

ILL *Fortune*, a Nine-pence.

IMPOST-*Taker*, one that ſtands by, and lends Money to the Gameſter at a very high Intereſt or Premium.

INCHING-*In*, Encroaching upon.

INLAYED, *Well inlayed*, at Eaſe in his Fortune, or full of Money.

JOBE, a Guinea, twenty Shillings, or a Piece. *Half a Jobe*, half a Guinea.

JOCK or *Jockum cloy*, to copulate with a Woman.

JOCKUE *Gage*, a Chamberpot. *Tip me the Jockum Gage*, Give or hand me the Looking Glaſs. *Rum Jockum Gage*, a Silver Chamberpot.

JORDAIN, a great Blow or Staff; alſo a Chamberpot. *I'll tip him a Jordain, if I tranſnear*; I will give him a Blow with my Staff, if I get up to him.

JOSEPH, a Cloak or Coat. *A Rum Joſeph*, a good Cloak or Coat. *A Queer Joſeph*, a coarſe ordinary Cloak or Coat; alſo an old or tatter'd one.

IRISH-*Toyles*, Rogues, *&c.* carrying Pins, Points, Laces, and ſuch like Wares about, and, under Pretence of ſelling them, commit Theſts and Robberies.

IRON-*Doublet*, a Priſon.

ITCH-*Land*, *Scotland*.

JUKRUM, a Licence.

JUMBLE-*Gut-Lane*, any very bad or rough Road.

JUSTICE, *I'll do Juſtice, Child*; I will peach, or rather impeach, or diſcover the whole Gang, and ſo ſave my own Bacon.

K

KATE, a Pick-lock. *'Tis a Rum Kate*; She is a clever Pick-lock.

KEEL-*Bullies*, Lightermen that carry Coals to and from the Ships, ſo called in Derriſion.

KEEPING *Cully*, one that maintains a Miſtreſs, and parts with his Money very generouſly to her.

KEFFAL, a Horſe.

KELTER, as, *Out of Kelter*, Out of Sorts.

KEN, a Houſe. *A bob Ken*, or *a Bowman-ken*, a good or well furniſhed Houſe; alſo a Houſe that harbours Rogues and Thieves. *Biting the Ken*, robbing the Houſe, *'tis a bob Ken, Bruſh upon the Sneak*, i. e. 'Tis a good Houſe, go in and tread ſoftly. *We have bit the Ken*, The Houſe is robb'd, or the Buſineſs is done.

KEN *Miller*, a Houſe-breaker, who uſually, by getting into an empty Houſe, finds Means to enter into the Gutters of Houſes inhabited, and ſo in at the Windows, *&c.*

KICK, Six-pence; *Two, Three, Four*, &c. *and a Kick* Two, Three, Four, *&c.* Shillings and Six-pence.

KICK'D, gone, fled, departed; as, *The Rum Cull kick'd away*, i. e. The Rogue made his Eſcape.

KICKS, Breeches. *Tip us your Kicks, we'll have them as well as your Lour*; Pull off your Breeches, for we muſt have them as well as your Money.

KID, a Child.

KIDLAYS, an Order of Rogues, who, meeting a Youth with a Bundle or Parcel of Goods, wheedle him by fair Words, and whipping Six-pence into his Hand, to ſtep on a ſhort and ſham Errand, in the mean Time run away with the Goods.

KIDNAPPER, one that decoys or ſpirits (as it is commonly called) Children away, and ſells them for the Plantations.

KILKENNY, an old ſorry Frize Coat.

KILL-*Devil*, Rum.

To KIMBAW, to trick, ſharp, or cheat; alſo to beat ſeverely, or to bully. *Let's Kimbaw the Cull*, Let's beat that Fellow, and get his Money (by huffing and bullying) from him.

KIN, a Thief: *He's one of the Kin, let him pike*; ſaid of a Brother Rogue whom one of the Gang knows to be a Villain, tho' not one of their own Crew.

KINCHIN, a little Child.

KINCHIN *Coves*, little Children whoſe Parents are dead, having been Beggars; as alſo young Lads running from their Maſters, who are firſt taught Canting, then Thieving.

KINCHIN *Cove*, a little Man.

KINCHIN *Morts*, Girls of a Year or two old, whom the *Morts* (their Mothers) carry at their Backs in *Slates* (*Sheets*) and if they have no Children of their own, they borrow or ſteal them from others.

KING *of the Gypſies*, the Captain, Chief, or Ringleader of the Gang, the Maſter of Miſrule, otherwiſe called *Upright man*. Vide *Gypſies*.

KING's *Head Inn*, or *the Chequer Inn in Newgate-ſtreet*, the Priſon of *Newgate*.

KING's *Pictures*, Money.

KIT, a Dancing Maſter.

A KNACK *Shop*, a Toy-ſhop, freighted with pretty Devices to pick Pockets.

KNAVE *in Grain*, one of the Firſt Rate.

KNIGHT *of the Blade*, a Hector or Bully.

KNIGHT *of the Poſt*, a mercenary common Swearer, a Proſtitute to every Cauſe, an Iriſh Evidence.

KNIGHT *of the Road*, the chief Highwayman, beſt mounted and armed, the ſtouteſt Fellow among them.

KNOB, the Head or Skull.

KNOCK *Down*, very ſtrong Ale or Beer,

To KNOCK *off*, to give over Thieving.

KNOT, a Crew or Gang of Villains.

L

LAC'D *Mutton*, a Woman.

LACING, beating, drubbing; *I'll Lace your Coat, Sirrah!* I will beat you ſoundly!

LADY, a very crooked, deformed and ill-ſhapen Woman.

LADY-*birds*, light, or lewd Women.

LAG, Water; alſo laſt.

LAG *a-dudds*, a Buck of Clothes; as, *We'll cley the Lag of Dudds*: Come, let us ſteal that Buck of Clothes.

To LAMBASTE, to beat ſoundly.

LAMB-*Pye*, beating or drubbing.

LAMB-*Skin-Men*, the Judges of the ſeveral Courts.

LAND-*Lopers*, or *Land-lubbers*, Vagabonds that beg and ſteal about the Country.

LAND *Pyrates*, Highwaymen or any other Robbers.

LAND, as, *How lies the Land?* How ſtands the Reckoning? *Who has any Land in Appleby?* A Queſtion aſk'd the Man, at whoſe Door the Glaſs ſtands long.

LAN-

LANSPRESADO, He that comes into Company with but Two-pence in his Pocket.

LANTERN-*jaw'd*, a very lean, thin faced Fellow.

A Dark LANTHORN, the Servant or Agent that receives the Bribe (at Court.)

LAP, Pottage, Butter-milk, or Whey.

LARE-*Over*, ſaid when the true Name of the Things muſt (in Decency) be concealed.

LATCH, let in.

LAY, an Enterprize, or Attempt: *To be ſick of the Lay*, To be tir'd in waiting for an Opportunity to effect their Purpoſes. Alſo an Hazard or Chance; as, *He ſtands a queer Lay*; He ſtands an odd Chance, or is in great Danger.

LAY'D *Up in Lavender*, pawn'd or dipt for preſent Money.

LEATHER-*Head*, a thick-ſkull'd, heavy-headed Fellow.

LEATHERN *Convenience*, (by the Quakers) a Coach.

LET's *take an Ark and Winns*, Let's hire a Skuller.

LET's *buy a Bruſh*, or *Let's lope*, Let us ſcour off, and make what Shift we can to ſecure ourſelves from being apprehended.

LEVITE, a Prieſt or Parſon.

To LIB, to tumble or lie together.

LIBBEN, a private Dwelling-Houſe.

LIBBEGE, a Bed.

LIBKIN, a Houſe to lie in; alſo a Lodging.

LICKT, as Women's Faces with a Waſh.

LIFTER, a Crutch.

LIG, See *Lib*.

LIGHT *Finger'd*, Thieviſh.

LIGHT-*Mans*, the Day or Day-break.

LIGHT-*Frigate*, a Whore; alſo a Cruiſer.

LILLY *White*, a Chimney-Sweeper.

LINE *of the old Author*, a Dram of Brandy.

LINNEN *Armorers*, Taylors.

LITTLE *Barbary*, Wapping.

LOAP'D, run away; *He loap'd up the Dancers*; He whipt up the Stairs.

LOB-*Cock*, a heavy, dull Fellow.

In LOB's *Pound*, laid by the Heels, or clap'd up in Jail.

LOBSTER, a red Coat Soldier.

LOCK, as, *He ſtood a queer Lock*; i. e. He ſtood an indifferent Chance, &c.

LOCK *all faſt*, one that buys and conceals ſtolen Goods.

The LOCK, the Warehouſe whither the Thieves carry ſtolen Goods. Alſo an Hoſpital for pocky Folks in *Southwark*, &c.

LOCKRAM *Jaw'd*, thin, lean, ſharp-viſag'd.

LOGE, a Watch, as, *Filed a Cly of a Loge, or Scout*, Pickt a Pocket of a Watch. *Biting a Loge, or Scout*, the ſame.

LOLPOOP, a lazy, idle Drone.

LONG-*Meg*, a very tall Woman.

LONG-*Shanks*, long-legged.

LOOKING-*Glaſs*, a Chamber-pot.

A LOON, a Lout. *A falſe Loon*, a true *Scotch* Man; or Knave of any Nation.

LOON-*Slate*, a Thirteen-pence Half-penny.

LORD, a very crooked deformed, or ill-ſhapen Perſon.

LOUR, Money.

LOUSE *Land*, *Scotland*.

LOUSE *Trap*, a Comb.

LOW *Pad*, a *Foot-Pad*.

LOW *Tide*, when there's no Money in a Man's Pocket.

LUD's *Bulwark*, Ludgate Priſon.

LUGGS, Ears.

LULLABY-*Cheat*, a Child.

LUMB, too much.

LURCHED, beaten at any Game.

LURRIES, Money, Watches, Rings, or other Moveables.

M

A MACKAREL, a Bawd.

MACKAREL-*Back*, a very tall, lank Perſon.

MADAM *Van*, a Whore; *The Cull has been with Madam Van*, The Fellow has enjoyed ſuch a one.

MADE, ſtolen. *I made this Knife at a Heat*. I ſtole it cleverly.

MAD *Tom*, alias of *Bedlam*; otherwiſe called *Abram-men*.

MAIDEN-*Seſſions*, when none are hang'd.

MAKE, a Half-penny.

To MAKE, to ſteal; ſeize; to run away with.

MALKINTRASH, one in a rueful Dreſs, enough to fright one.

MALMSEY-*Noſe*, a jolly red Noſe.

MAN *o'th' Town*, a lewd Spark, or very Debauchee.

MANUFACTURE, any Liquor made of the Fruits of *Engliſh* Growth, as Ale, Beer, Cyder, &c.

MARGERY *Prater*, a Hen.

MARINATED, tranſported, into ſome Foreign Plantation.

MARRIAGE *Muſick*, Childrens Cries.

MASONS *Mawn'd*, a Sham Sore above the Elbow; to counterfeit a broken Arm, by a Fall from a Scaffold.

MAUL'D, ſwingingly drunk, or ſoundly beat.

MAUNDERS, Beggars.

MAUNDING, begging.

MAUNDRING-*Broth*, Scolding.

MAWDLIN, weepingly drunk.

MEGGS, Guineas. *We fork'd the rum Cull's Meggs to the Tune of Fifty*; We pickt the Gentleman's Pocket of full Fifty Guineas.

To MELT, to ſpend Money. *Will you melt a Borde?* Will you ſpend your Shilling? *The Cull melted a Couple of Decuſſis upon us*; The Gentleman ſpent ten Shillings upon us.

MILCH-*Kine*, a Term us'd by Gaolers, when

when their Priſoners will bleed freely to have ſome Favour, or to be at large.

To MILL, to ſteal, rob, or kill. *Mill the Gig with a Dud*, open the Door with a Pick-lock, or falſe Key.

To MILL *a Bleating Cheat*, to kill a Sheep.

MILL-*Clapper*, a Woman's Tongue.

To MILL *a Crackmans*, to break a Hedge.

To MILL *a Grunter*, to kill a Pig.

To MILL *a Ken*, to rob a Houſe; *Milling the Gig with a Betty*, Breaking open the Door with an Iron Crow.

MILL-*Ken*, a Houſe-Breaker.

MILL *the Glaze*, break open the Window.

MILL *them*, kill them.

MILLER, a Killer or Murderer.

MINT, Gold.

MISH, Shirt, Smock, or Sheet.

MISH-*Topper*, a Coat or Petticoat.

MISS, a Whore of Quality.

MOABITES, Serjeants, Bailiffs and their Crew.

MOB, or MAB, a Wench or Harlot.

MONGREL, a Hanger on among the Cheats. a Spunger.

MOON *Curſer*, a Link boy, or one that, under Colour of lighting Men (eſpecially they who get in Drink, or have the Fields, or any uninhabited or By-place, to go over) robs or leads them to a Gang of Rogues that will do it for him.

MOON-*Men*, Gypſies.

MOPSIE; a Dowdy, or homely Woman.

MOP'D, maz'd.

MOPUS, a Half-penny or Farthing.

MORGLAG, a Watchman's brown Bill; as Glaives, are Bills or Swords.

To MORRIS, to hang dangling in the Air, to be executed.

MORTS, Yeomens Daughters; alſo a Wife, Woman, or Wench.

MOTHER, a Bawd.

MOTHER *Midnight*, a Midwife, (often a Bawd.)

MOUCHETS, Patches for Ladies Faces.

MOVEABLES, Rings, Watches, Swords, and ſuch Toys of Value.

MOUSE-*Trap*, as, *The Parſon's Mouſe-Trap*, Marriage.

MOUTH, a noiſy Fellow. *Mouth half cocks*, gaping and ſtaring at every Thing they ſee.

MOWER, a Cow.

MOW *Heater*, a Drover.

MUCK, Money, Wealth.

MUFF, a Woman's Secrets, *To the well wearing of your Muff*, *Mort*; To the happy Conſummation of your Marriage, Madam. A Health.

MUFFLING *Cheat*, a Napkin.

MUM *for that*, not a Word of the Pudding.

MUM *Chance*, one that ſits mute.

MUM *Glaſs*, the Monument erected at the City Charge, in Memory of the dreadful Fire 1666, which conſumed the greateſt Part of the City.

MUMPERS, genteel Beggars, who will not accept of Victuals, but of Money or Clothes. The *Male Mumper* often appears with an Apron before him, and a Cap on his Head, pretending to be a decayed Tradeſman, who having been a long Time ſick, hath ſpent all his remaining Stock, and is ſo weak he cannot work. At other Times he appears like a decayed Gentleman, who, eſpecially ſince the fatal *South Sea Scheme*, has been undone, and reduced to the Neceſſity of imploring good People's Charity.

The *Female Mumper* will confidently knock at the Door of a Houſe, and deſire to ſpeak with the Miſtreſs, and after apologizing for her Boldneſs, ſhe acquaints her how urgent her Neceſſity is: That ſhe has a Huſband and two ſmall Children lying at the Point of Death: That ſhe was a Gentlewoman born; but marrying againſt her Friends Conſent, was by them diſowned, and ſo by her Huſband's Sickneſs, is reduced to this miſerable Condition. Sometimes ſhe appears big with Child, and begs Cloaths or Linnen to make Clouts of. The Word *Mumper* is now generally uſed to denote all Sorts of Beggars.

MUMPERS *Hall*, ſeveral Ale-houſes in and about this City and Suburbs, in Alleys, and By-places, much uſed by them, and reſorted to in the Evening, where they will be very merry, drunk, and frolickſome.

MUNNS, the Face; *Teaſe his Muns*, Note his Phiz, or, Mark his Face well. *Pay his Muns*, i. e. Strike him in the Face, *&c.*

MUSICK. The Watch-word among Highwaymen, to let the Company they were to rob, alone, in return to ſome Courteſy from ſome Gentlemen among them.

MUTTON *Monger*, a Lover of Women; alſo a Sheep-ſtealer.

MUTTON-*in long-coats*, Women. *A Leg of Mutton in a Silk Stocking*, a Woman's Leg.

MUZZLE, a Beard (uſually) long and naſty.

MYRMIDONS, the Conſtable's Attendants, or thoſe whom he commands (in the King's Name) to aid and aſſiſt him: Alſo the Watchmen.

N

NAB, a Hat, Cap, or Head, alſo a Coxcomb. *I'll nab ye*, I'll have your Hat or Cap. *Nim the Nab*, ſteal the Hat or Cap. *Nabbed*, apprehended, taken or arreſted.

NAB *Cheat*, a Hat.

NAB *Girder*, a Bridle.

NAN, a Servant maid.

NANNY-*Houſe*, a Bawdy-houſe.

To

To NAP, by cheating with the Dice to ſecure one Chance; alſo a Clap or Pox, and a ſhort ſleep. *Nap the Wiper*, ſteal the Handkerchief. *You have napt it*. You are Clapt.

NAPPER, a Cheat or Thief.

NAPPER, *of Naps*, a ſheep-ſtealer.

NAPPY *Ale*, very ſtrong, heady.

NASK, or *Naſkin*, a Priſon or Bridewell. *The new Naſk*, Clerkenwell Bridewell: *Tuttle Naſk*, the Bridewell in Tuttle Fields: *He napt it at the Naſk*; He was laſht at Bridewell.

NATURAL, a Miſtreſs, a Wench.

NAY *Word*, a By-word or Proverb.

NAZIE, Drunken.

NAZIE *Cove*, a Drunkard.

NAZY *Mort*, a ſhe Drunkard.

NAZY *Nabs*, Drunken Coxcombs.

NECK *Stamper*, the Pot Boy, at a Tavern or Alehouſe.

NEEDLE *Point*, a Sharper.

NETTLED, tieed, provoked, made uneaſy.

To NICK *it*, to win at Dice, to hit the Mark.

NICKUM, a Sharper, alſo a rooking Alehouſe or Inn-keeper, Vintner, or any Retailer.

NICKUM *Poop*, a Fool, alſo a ſilly, ſoft, uxorious Fellow.

NICK *Ninny*, an empty Fellow, a meer Cod's Head.

NIG, the Clippings of Money.

NIGGING, Clipping.

NIGGLER, a Clipper.

NIGGLING, accompanying with a Woman.

NIGHT *Magiſtrate*, a Conſtable.

NIGHT *Walker*, a Bellman; alſo a light Woman, a Thief, a Rogue.

NIGIT, *qu.* an Ideot, *i. e.* a Fool.

NIGMENOG, a very ſilly Fellow.

NIKIN, a Natural, or very ſoft Creature.

To NIM, to ſteal.

To NIM, or wip off or away any Thing; *To Nim a Togeman*, to ſteal a Cloak. *To Nim a Cloak*, to cut off the Buttons in a Crowd, to whip it off a Man's Shoulders.

NIM *Gimmer*, a Doctor, Surgeon, Apothecary, or any one that cures a Clap or a Pox.

NINNY, a canting, whining Beggar; alſo a Fool.

NIP, a Cheat.

To NIP, to pinch or ſharp any Thing. *Nip a Bung*, to cut a Purſe.

NIWS, the Shears with which Money was wont to be clipt.

NIZY, a Fool or Coxcomb.

NOB, a Head.

NOCKY, a ſilly, dull Fellow,

NODDLE, the Head.

NODDY, a Fool. *Knave Noddy*, a Game on the Cards.

NOOZED, *or caught in a Nooze*, married; alſo hanged.

NOPE. a Blow, a Knock on the Pate; as *We bit him a Nope on the Coſtard*.

NOSE-*Gent*, a Recluſe or Nun.

NUB, the neck; alſo Coition.

NUBBING, hanging. *To be nubbed*, to be hanged.

NUBBING-*Cheat*, the Gallows.

NUBBING-*Cove*, the Hangman.

NUBBING-*Ken*, the Seſſions Houſe.

NUG, a Word of Love, as *my Dear Nug*, My dear Love.

NUMMS, a ſham, or Collar-ſhirt, to hide the other when dirty.

NUT *Crackers*, a Pillory. *The Cull lookt thro' the Nut-crackers*, i. e. The Rogue ſtood in the Pillory.

O

OAK, a rich Man, of good Subſtance and Credit.

OGLES, Eyes, *Rum Ogles*, fine, bright, clear, piercing Eyes.

OLD *Dog at it*, good or expert.

OLD *Dog at Common Prayer*, a poor Hackney Parſon that can read but not preach well.

OLD *Harry*, a Compoſition uſed by Vintners when they bedevil their Wines.

OLD-*Mr.-Gory*, a Piece of Gold.

OLD *Roger*, the Devil.

OLD *Toaſt*, a briſk old Fellow.

OLIVER's *Skull*, a Chamber Pot.

ONE *in Ten*, a Parſon.

ONE *of my Couſins*, a Wench.

OS-*Chives*, Bone handled Knives.

OUT-*at Heels*, or *Elbows*, in a declining Condition, going down the Wind.

OYL *of Barley*, ſtrong Drink.

OX-*Houſe*. *He muſt go thro' the Ox-Houſe to Bed*, ſaid of an old Fellow that marries a young Woman.

P

PAD, the Highway; alſo a Robber thereon.

PADDINGTON *Fair*, an Execution of Malefactors at *Tyburn*.

Ill cut your PAINTER *for ye*; I'll prevent your doing me any Miſchief; The Tar Cant when they quarrel one with another.

PALLIARDS, thoſe whoſe Fathers were *Clapperdogeons*, or born Beggars, and who themſelves follow the ſame Trade. The Female Sort of theſe Wretches frequently borrow Children, if they have none of their own, and planting them about them in Straw, draw the greater Pity from the Spectators, ſcrewing their Faces to the moving Poſtures,

and crying at Pleaſure, and making the Children alſo cry by pinching them, or otherwiſe; mean Time her Com rogue, the Male *Palliard*, lies begging in the Fields, with *Chymes*, or artificial Sores, which he makes by *Spere-wort*, or *Arſenick*, which draws them into Bliſters.

PANAM, Bread.

PANTER, a Heart.

PANTLER, a Butler.

PAPLER, Milk Pottage.

PARINGS, the Clippings of Money.

PATRI-COVES, or *Pater Cove*, ſtrolling Prieſts that marry under a Hedge, without Goſpel or Common-prayer Book: The Couple ſtanding on each Side a dead Beaſt, are bid to live together till Death them does part; ſo ſhaking Hands the Wedding is ended, alſo any Miniſter, or Parſon.

PAUME, See *Palm*.

PAW, a Hand.

PAWN, the ſame as *Palm*, which ſee.

PEAK, any kind of Lace.

PECK, or *Peckage*, Meat. *Rum Peck*, good eating.

PECULIAR, a Miſtreſs; alſo particular, private, proper.

PED, a Baſket.

PEEPERS, a Looking-glaſs. *Track the Dancers and Pike with the Peepers*; Whip up the Stairs, and trip off with the Looking-glaſſes.

PEEPERS, Eyes.

PEERY, fearful, *ſhy, fly*. *The Cull's Peery*; The Rogue's afraid to venture. *There's a Peery, 'tis ſnitch*, there are a great many People, there's no good to be done.

PEETER, a Portmanteau, or Cloak-bag. *Bite the Peeter*, to whip off the Cloak-bag.

PEG *Trantums*, as *Gone to Peg-Trantums*, dead.

PELTING *Village*, blind, obſcure.

PENNANCE *Board*, a Pillory.

PENTHOUSE *Nab*, a very broad brimmed Hat.

PEPPERED *off*, ſoundly clapt or poxt.

PERIWINKLE, a Peruke, or Perriwig.

PETER *Lay*, Rogues who follow petty Thefts; ſuch as cutting Portmanteau's, *&c.* from behind Coaches, breaking Shop Glaſſes, *&c.*

PETER *Lug*, *Who is Peter Lug?* who let's the Glaſs ſtand at his Door.

PETTICOAT *Penſioner*, a Gallant maintained for ſecret Service.

PHARAOH, very ſtrong Malt Drink.

PHENIX *Men*. See *Firedrakes*.

PHILISTINES, Serjeants, Bailiffs and their Crew. Alſo Drunkards. *I fell among the Philiſtines*. I chopt upon a Knot of drunken Fellows.

PICKING, little ſtealing, pilfering, petty Larceny.

PICKAROON, a very ſhabby poor Fellow.

PICKLED, very arch or waggiſh. In *Pickle*, Poxt. *Rods in Pickle*, or *Revenge in Lavender*.

PIG, ſix-pence. *The Cul tipt me a Pig*, The Man gave me Six-pence.

PIG *Widgeon*, a ſilly Fellow.

To PIKE, to run away, flee, quit or leave the Place; alſo to die, *Pike on the Been*, run away as far as you can. *Piked off*, run away, fled, broke; alſo dead. *To paſs the Pikes*, to be out of Danger. *There's no Cull knows us; if we dont pike, he'll bone us*, that Fellow ſees us; if we dont ſcour off, he'll apprehend us. *Then we'll pike, 'tis all Bowman*; we'll be gone, all is well, the Coaſt is clear.

PIMP *Whiſkin*, a top Trader in pimping.

To PINCH, to ſteal or convey ſlily any Thing away. *To pinch on the Parſon's Side*; to ſharp him of his Tithes. *At a Pinch*, upon a Puſh or Exigence.

PINK'D, pricked with a Sword in a re-encounter or Duel. *He pink'd his Dubblet*, he run him through.

PIT, the Hole under the Gallows, into which thoſe that pay not the Fee, (viz. 6 *s.* 8 *d.*) are caſt and buried.

PIT *a Pat*, or *Pintle de Pantledy*, ſadly ſcared, grievouſly frighted.

PLANT, to lay, place or hide. *Plant your Whids and ſtow them*, Be wary what you ſay or let ſlip.

PLAISTER *of hot Guts*, one warm Belly clapt to another.

PLATE *Fleet comes in*, when the Money comes to Hand.

PLATTER *Faced Jade*, a very broad ordinary faced Woman.

PLAY *it off*, to play Booty; alſo to throw away, at Gaming, ſo much and no more. *He plays it off*, he cheats.

PLUCK *the Ribbon*, Ring the Bell at the Tavern.

PLUMP *in the Pocket*, ſtuft of Money.

PLYER, a Crutch, alſo a Trader.

POKER, a Sword.

POLT *on the Pate*, a good Rap there.

POPS, Piſtols; *To pop*, to fire a Piſtol, *&c.*

PORKER, a Sword.

POST, as *From Pillar to Poſt*, from Conſtable to Conſtable.

POT *Valiant*, Drunk.

POULAIN, a Bubo.

POWDERING *Tubs*, the pocky Hoſpital at *Kingſland* near *London*.

POISONED, big with Child.

POISON *Pate*, red Haired.

PRANCER, a Horſe.

PRANCER's *Nab*, a Horſe's Head, uſed in a ſham Seal to ſuch a Paſs.

PRATTS, the Thighs or Buttocks; alſo a Tinder-box, or Touch-box.

PRATING *Chest*, a Tongue.

PRATE *Roaſt*, a talking Boy.

PREY, Money.

PRICKEAR'D *Fellow*, a Crop whoſe Ears are longer than his Hair.

PRICK Louſe, a Taylor.

PRIEST *Linked*, married.

PRIG, a Thief, a Cheat; alſo a nice, beauiſh, ſilly Fellow, is called a *meer Prig*.

PRIGGERS, Thieves.

PRIGGING, lying with a Woman.

PRIGSTAR, a Rival in Love.

PRIGGISH, Thieviſh.

PRIG *Napper*, a Horſe-ſtealer, alſo a Thief-Taker.

PRIGGERS *of the Caklers*, Poultry-ſtealers.

PRIGGERS *of Prancers*, Horſe-ſtealers, who carry a Bridle in their Pockets, and a ſmall pad Saddle in their Breeches.

PRINCE *Prig*, a King of the Gypſies; alſo Top-Thief, or Receiver General.

PRINCOCK, a pert, forward Fellow.

PRINKING, nicely dreſſing. *Prinked up*, ſet upon the Cupboard's head, in their beſt Clothes, or in State. Stiff-ſtarched.

Miſtreſs PRINCUM-*Prancum*, ſuch a ſtiff, over-nice, preciſe Madam.

PROG, Meat. *Rum Prog*, nice eating. *The Cull tipt us rum Prog*, the Gentleman treated us very high.

PROPERTY, a meer Tool or Implement, to ſerve a Turn; a Cat's Foot.

To PUMMEL, to beat, *I pummelled his Sides for him*, I beat him ſoundly.

To PUMP, to wheedle Secrets out of any one.

PUNCH *Houſes*, Bawdy-houſes.

PUNK, a little Whore.

PUPIL *Mongers*, Tutors at the Univerſities.

PURE, a Miſtreſs.

PUREST *Pure*, a Top Miſtreſs or fine Woman.

PURL *Royal*, Canary with a Daſh of Wormwood.

PUSHING *School*, a Fencing School; alſo a Bawdy houſe.

PUT, *A Country Put*, a ſilly, ſhallow-pated Fellow. *Put to it*, beſet.

Q

QUACKING *Cheat*, a Duck.

QUAIL *Pipe*, a Woman's Tongue.

QUAKING *Cheat*, a Calf or Sheep.

QUARREL *Picker*, a Glazier.

QUARRON, a Body.

QUEAN, a Whore or Slut. *Adirty Queen*, a Puzzle or Slut.

QUEERE, or *Quire*, baſe, roguiſh, naught. *How quereely the Cull Trouts?* how roguiſhly the Fellow looks.

QUEERE *Birds*, ſuch as having got looſe, return to their old Trade of roguing and thieving.

QUEERE *Bluffer*, a ſneaking ſharping Cut throat Ale-houſe Man or Inn-keeper.

QUEERE-*Bung*, an empty Purſe.

QUEERE-*Clout*, a ſorry [illegible], not worth nimming.

QUEERE-*Cole*, clipt, counterfeit Money.

QUEERE *Cole-maker*, a falſe Coiner.

QUEERE *Cole Fencer*, a Receiver and Putter off of falſe Money.

QUEERE-*Cove*, a Rogue.

QUEERE-*Cuffin*, a Juſtice of Peace; alſo a Churl.

QUEERE-*Curl*, a Fop or Fool, a Cod's head; alſo a ſhabby poor Fellow.

QUEERE *Degen*, an Iron, Steel or Braſs hilted Sword.

QUEERE-*Diver*, a bungling Pick-pocket.

QUEERE-*Doxy*, a jilting Jade, a ſorry ſhabby Wench.

QUEERE-*Drawers*, Yarn, or coarſe Worſted, ordinary or old Stockings.

QUEERE-*Duke*, a poor decayed Gentleman, alſo a lean, thin, half-ſtarved Fellow.

QUEERE-*Fun*, a bungling Cheat or Trick; alſo Game or Merriment.

QUEERE-*Ken*, an ill Houſe, a Priſon or a Place of Correction.

QUEERE-*Kicks*, coarſe ordinary or old tattered Breeches.

QUEERE-*Mort*, a dirty Drab, a jilting Wench, a pocky Jade.

QUEERE-*Nab*, a Felt, *Carolina* Cloth or ordinary Hat.

QUEERE-*Peepers*, old-faſhioned, ordinary or common Looking-glaſſes.

QUEERE-*Prancer*, a foundered Jade, an ordinary low-prized Horſe: Alſo a cowardly or faint hearted Horſe-ſtealer.

QUEERE-*Topping*, ſorry Head-dreſſes.

To QUIBBLE, to triſle or pun.

Sir QUIBBLE-*Queere*, a trifling, ſilly, ſhatter-brained Fellow, a meer Wittol or Punſter, likewiſe a Whiffler.

QUIDDS, Caſh, or ready Money. *Can you tip me any Quidds?* Can you lend me any Money.

QUOD, *Newgate*; alſo a Priſon, tho' generally for Debt. *The poor Dab's in the Quod.* The poor Rogue is in *Limbo*.

QUOTA, Snack, Share, Part, Proportion or Dividend.

R

RABBET-*Suckers*, young Unthrifts taking Goods on Tick of Pawnbrokers or Tallymen, at exceſſive Rates.

RABBITS, wooden Cans to drink out of, once uſed on the Roads, now almoſt laid by.

RAG, a Farthing. *Not a Rag left*; I have loſt or ſpent all my Money.

RAGAMUFFIN, a Taterdemallion.

RAG-*Water*, a common ſort of ſtrong Water.

RAKE, *Rake-hell*, *Rake-ſhame*, a lewd Spark or Debauchee,

RALPH *Spooner*, a Fool.

RANGING, intriguing, and enjoying many Women.

RANK *Rider*, a Highwayman; alſo a Jockey.

RANTIPOLE, a rude wild Boy or Girl.

RAP, to ſwap or exchange a Horſe or Goods, alſo a Polt on the Pate.

RAPPER, a ſwinging great Lye.

RAREE-SHOW-*Men*, poor *Savoyards* ſtrolling up and down with portable Boxes of Puppet-ſhows at their Backs, Pedlars of Puppets.

RAT, a drunken Man or Woman taken up by the Watch, and carried by the Conſtable to the Compter. *To ſmell a Rat*, To ſuſpect a Trick.

RATTLER, a Coach.

RATTLING *Cove*, a Coach-man.

RATTLING-*Mumpers*, ſuch as run after, or ply Coaches, *&c.*

To RATTLE, to move off, or be gone. *We'll take Rattle*, We muſt not tarry, but whip away.

READY *Rhino*, Money in Poſſeſſion.

RECRUITS, Money (expected) *Have you rais'd the Recruits?* Is the Money come in?

RED *Fuſtian*, Claret, or red Port Wine.

RED-*Letter-Man*, a Roman Catholick.

RED-*Rag*, a Tongue.

REMEMBER *Parſon Melham*, q. d. Pray Sir drink about. A *Norfolk* Phraſe.

RHINO, ready Money.

RHINOCERICAL, full of Money. *The Cull is Rhinoceriçal*; The Fop is full of Money.

RIBBIN, Money. *The Ribbin runs thick*; His Breeches are well lined with Money. *The Ribbin runs thin*, He has but little Caſh about him.

RICH *Face*, a red Face.

RIDG-*Cully*, a Gold-Smith.

RIFF-*Raff*, the Rabble or Scum of the People, Tagrag and Longtail.

RIG, Game, Diverſion, Ridicule. See *Fun.*

RIGGING, Cloaths. *I'll unrig the Bloſs*, I will ſtrip the Wench.

Rum RIGGING, fine Cloaths. *The Cull has Rum Rigging, let's ding him, mill him, and pike*; The Man has very good Cloaths, let us knock him down, kill him, and ſcour off.

RING, Money extorted by Rogues on the Highway, or by Gentlemen Beggars.

ROAST-*Meat Cloaths*, Holiday-Cloaths. *To rule the Roaſt*, to be Maſter or Paramount. *Roaſted*, arreſted. *I'll Roaſt the Dab*, I will arreſt the Raſcal: To *Roaſt*, ſignifies alſo to rally, to teize, to hunt, or banter.

ROBERDS-*Men*, mighty Thieves, like *Robin Hood.*

ROCHESTER-*Pertion*, two torn Smocks, and what Nature gave.

ROGER, a Portmanteau, a Goe a Man's Yard. Likewiſe a Thiefcaker.

ROGUE, a Name which includes all the other Denominations.

ROMBOYL'D, ſought after with a Warrant.

ROMBOYLES, Watch and Ward.

ROMER, a drinking Glaſs; alſo wider.

ROOK, a Cheat, a Knave. *To Rook*, To cheat or play the Knave.

ROSY-*Gills*, ſanguine or freſh colour'd.

ROTAN, a Coach, or Waggon, any Thing that runs upon Wheels; but principally a Cart.

ROT-*Gut*, very ſmall or thin Beer.

ROVERS, Pyrates, Wanderers, Vagabonds.

ROUGH, as, *To lie rough*, to lie in one's Cloaths all Night.

ROYSTERS, rude, roaring Rogues.

To RUB, to run away. *A Rub*, an Impediment, Obſtacle, Hinderance, Stop, Hardſhip, or Difficulty. *Rub on*, to live indifferently. *Rub'd off*, broke and run away. *Rub through the World*, to live tolerably well in it.

He RUBS *us to the Whit*, He ſends us to *Newgate.*

RUFF, an old faſhioned double Band, from whence the Pillory is called, *The Wooden Ruff.*

RUFFIN, the Devil; as, *The Ruffin nab the Cuffin Quere, and let the Harman beck trine with his Kinchins about his Col-quarron*, i. e. Let the Devil take the Juſtice, and let the Conſtable hang with his Children about his Neck.

RUFFLERS, notorious Rogues, who, under Pretence of being maimed Soldiers or Seamen, imp'ore the Charity of well-diſpoſed Perſons, and fail not to watch Opportunities either to ſteal, break open Houſes, or even commit Murder.

RUFFMANS, the Woods or Buſhes.

RUFF *Peck*, Bacon.

RUG. *It's all Rug*, The Game is ſecured.

RUM, gallant, fine, rich, beſt or excellent.

RUM-*Beck*, any Juſtice of the Peace.

RUM-*Bite*, a clever Cheat, a neat Trick.

RUM-*Bleating-Cheat*, a very fat Weather.

RUM-*Blower*, a very handſom Miſtreſs, kept by a particular Man.

RUM-*Bluffer*, a jolly Hoſt, Inn-keeper, or Victualler.

RUMBO, a Priſon or Gaol.

RUM-*Bob*, a young Apprentice; alſo a ſharp, ſly Trick. Likewiſe a pretty ſhort Wig.

RUM-*Boile*, a Ward or Watch.

RUM-*Booze*, Wine, alſo very good or ſtrong Drink.

RUM-*Booxing-Welts*, Bunches of Grapes.

RUM *Bubber*, a dexterous Fellow at ſtealing Silver Tankards from Publick Houſes.

RUM-*Bugbar*, a very pretty and valuable Dog.

RUM-

RUM-*Bung*, a full Purſe.

RUMLY, bravely, cleverly, delicately, &c.

RUM-*Chub*, which is (among the Butchers) an ignorant Market-man or Woman, that is *bit* by them.

RUM-*Clank*, a large Silver Tankard. *Tip me a Rum-Clank of Bowſe*, i. e. Give me a Double-tankard of Drink.

RUM-*Clout*, a Silk, fine Cambrick, or Holland Handkerchief.

RUM-*Cod*, a good Purſe of Gold, or round Sum of Money.

RUM-*Cole*, new Money, or Medals curiouſly coin'd.

RUM-*Cove*, a great Rogue.

RUM-*Cull*, a rich Fool, that can be eaſily *bit*, or cheated by any body; alſo one that is very generous and kind to a Miſtreſs.

RUM *Degen*, a Silver-hilted or inlaid Sword.

RUM *Dell*, the ſame as, *Rum-Doxy*.

RUM *Diver*, a compleat or clever Pick-pocket. The ſame with *Files* or *Bung nippers*, which ſee.

RUM-*Doxy*, a beautiful Woman, or light Lady.

RUM-*Drawers*, Silk Stockings, or very fine worſted Hoſe.

RUM-*Dropper*, a Vintner.

RUM-*Dubber*, an experienc'd or expert Picker of Locks. The ſame with GILT, which ſee.

RUM-*Duke*, a jolly handſome Man; *Rum Dukes*, the boldeſt or ſtouteſt Fellows (lately) amongſt the *Alſatians*, *Minters*, *Savoyards*, &c. ſent for to remove and guard the Goods of ſuch Bankrupts as intended to take Sanctuary in thoſe Places.

RUM-*Dutcheſs*, a jolly handſome Woman.

RUM-*File*, the ſame as *Rum-diver*.

RUMFORD-*Lyon*, a Calf.

RUM-*Fun*, a clever Cheat or ſharp Trick.

RUM-*Gelt*, the ſame as *Rum-Cole*.

RUM-*Glimmer*, the King or Chief of the Linkboys.

RUM-*Gutlers*, Canary-Wine; alſo fine Eating.

RUM-*Hopper*, a Drawer. *Rum-hopper, tip us preſently a Boozing cheat of Rum Gutlers*; Drawer, fill us preſently a Bottle of the beſt Canary.

RUM *Kicks*, Silver or Gold Brocade Breeches, or very rich with Gold or Silver Galoon.

RUM-*Mawnd*, one that counterfeits himſelf a Fool.

RUM-*Mort*, a Queen, or great Lady.

RUM-*Nab*, a Beaver, or very good Hat.

RUM-*Nantz*, true *French* Brandy.

RUM-*Ned*, a very ſilly Fellow.

RUM-*Pad*, the Highway.

RUM-*Paddars*, the better Sort of Highwaymen, well mounted and armed. See *High Pad*.

RUM-*Peepers*, a Silver Looking-glaſs.

RUMP *and Kidney Men*, Fiddlers that play at Feaſts, Fairs, Weddings, &c. and live chiefly on the Remnants of Victuals.

RUM-*Prancer*, a very beautiful Horſe.

RUM-*Quidds*, a great Booty, or large Snack.

RUM-*Ruff-Peck*, Weſtphalia Ham.

RUM-*Squeeze*, much Wine or good Liquor given among the Fidlers.

RUM *Snitch*, a good Fillip on the Noſe.

RUM *Tol*, the ſame as *Rum-degen*, being the neweſt Cant Word of the two.

RUM-*Tilter*, the ſame as *Rum-tol*, or *Rum-degen*.

RUM-*Topping*, a rich Head-dreſs.

RUM-*Ville*, *London*.

RUM-*Wiper*, the ſame as *Rum-Clout*.

To RUN-*Riot*, to turn Spark, and run out of all.

RUNNING *Stationers*, Hawkers, or thoſe that cry News and Books about the Streets.

RUNNER, the ſame as *Budge*. Which ſee.

RUSTYGUTS, an old blunt Fellow.

S

SACK, a Pocket. *To Dive into his Sack*; To pick his Pocket.

SACK, alſo ſignifies to be drunk; As, *He bought th: Sack*; i. e. He got drunk.

SALEMAN'S *Dog*, the ſame as *Barker*.

SALAMON, the Beggar's Sacrament or Oath.

SCAB, a ſorry Wench, or ſcoundrel Fellow.

SCANDALOUS, a ſorry Perriwig.

SCANDAL-*Proof*, a thorough-pac'd *Alſatian*, or *Minter*; one harden'd, or paſt Shame.

SCEW. See *Skew*.

SCHOOL *of Venus*, a Bawdy-houſe.

SCONCE. *To build a large Sconce*; To run deep upon Tick or Truſt.

SCOTCH *Fiddle*, the Itch.

SCOTCH-*Miſt*, a ſober, ſoaking Rain.

SCOUNDREL, a Hedge-bird or ſorry Scab.

To SCOURE, to wear. *To ſcoure the Cramp-rings*; To wear Bolts. Alſo to run away. See *Scowre*.

To SCOWRE, to run away or ſcamper.

SCOWRERS, Drunkards beating the Watch, breaking Windows, clearing the Streets, &c.

SCRAN, a Reckoning at a Boozing-ken, &c.

SCRAP, a Deſign, a purpoſ'd Villainy, a vile Intention; alſo a perpetrated Roguery: *He nibbles the whole Scrap*: He diſcovers all he knows.

SCRIP, a Shred or Scrap of Paper. As, *The Cully did freely blot the Scrip, and tipt me*.

me 40 *Hogs*; One enter'd into Bond with me for 40 Shillings.

SCRUB, a Ragamuffin.

SCRUBADO, the Itch.

To SCREW, to copulate with a Woman.

A SCREW, a Strumpet, a common Proſtitute.

SCUM, the Riff-raff, or Tagrag and Longtail.

SEALER, one that gives Bonds and Judgment for Goods and Money.

SECRET, as, *Let into the Secret*; When one is drawn in at Horſe-racing, Cock-fighting, Bowling, and other ſuch Sports or Games, and *bit*.

SEEDY, poor, Money-leſs, exhauſted.

SERAGLIO, a Bawdy-houſe; ſo called from the great Turk's Palace.

SERAGLIETTO, a louſy, vile, ſorry Bawdy-houſe, a meer Dog-hole.

SET, as *Dead Set*, a Term uſed by Thief-catchers, when they have a Certainty of ſeizing ſome of their Clients, in order to bring them to Juſtice.

SETTERS, or *Setting Dogs*, they that draw in *Bubbles*, for old Gameſters to rook; alſo a Serjeant's Yeoman, or Bailiff's Follower, or Second. Alſo an Exciſe Officer.

To SETTLE, to ſtun, or knock down; as, *We ſettled the Cull by a Stoter on his Nob*; i. e. We took him ſuch a Blow on the Head, as quite ſtunn'd him.

SHABBY, in poor ſorry Rigging.

SHABBEROON, a Ragamuffin.

SHAB'*D Off*, ſneak'd, or fled away.

SHAG *Bag*, a poor ſhabby Fellow.

SHAM, a Cheat, or Trick. *To cut a Sham*; To play a Rogue's Trick.

SHAMBLE-*Legg'd*, one that goes wide, and ſhuffles his Feet about. *Shake your Shambles*; haſte, be-gone.

SHAPPEAU, or *Shappo*, for *Chappeau*, F. a Hat.

SHARPER, a Cheat, one that lives by his Wits.

SHARPERS *Tools*, falſe Dice.

SHAVER. *A cunning Shaver*; a ſubtle, ſmart Fellow. *He Shaves cloſe*; He gripes, ſqueezes, or extorts very ſeverely.

SHAVINGS, the Chippings of Money.

SHE-*Napper*, a Woman Thief-catcher; alſo a Hen-bawd, or Procureſs; a Debaucher of young Virgins; a Maiden-head-jobber.

SHOP, a Priſon.

SHOP *Lift*, one that Steals under Pretence of cheap'ning.

SHOPT, impriſoned.

SHOT, as, *To pay one's Shot*; To pay one's Club or Proportion.

SHOT *'twixt Wind and Water*, Clapt or Poxt.

SHOULDER-*Clapper*, a Serjeant or Bailiff.

SHOULDER-*Sham*, a Partner to a *File*.

SHRED, a Taylor.

SHUFFLER, or *Shuffling Fellow*, a ſlippery ſhifting Fellow.

SHURK, a Shark or Sharper.

SICE, Six pence.

To SILENT *a Man*, to knock him down, ſo as to ſtun him: To lay him down for dead. *See the Cull is ſilent*, is alſo uſed by deſperate Villains, for cutting the Throat, or ſhooting the unhappy Perſon who falls in their way.

SILK *Snatchers*, a Set of Varlets, who ſnatch Hoods, Scarves, Handkerchiefs, or any Thing they can come at.

SIMKIN, a Fool.

SIMON, Six-pence.

SINGLE-*Ten*, a very fooliſh, ſilly Fellow.

SIR JOHN, the Country-Vicar or Parſon.

SIR TIMOTHY, one that treats every Body, and pays the Reckonings every where.

SKEW, a Beggar's wooden Diſh.

SKIN *Flint*, a griping, ſharping, cloſe-fiſted Fellow.

SKINKER, that fills the Glaſs or Cup. *Who Skinks?* Who pours out the Liquor.

SKIP-*Jacks*, Youngſters that ride Horſes for Sale.

SKIPPER, a Barn.

SKRIP, Paper.

SLAM, a Trick; alſo a Game intirely loſt, without getting one on that Side.

SLAT, a Sheet.

SLATE, a half Crown; alſo the ſame as *Slat*.

SLEEPING *Houſe*, without Shop, Warehouſe or Cellar, only for a private Family.

SLOUCH. See *Clouch*.

SLUBBER-*Degullion*, a ſlovenly, dirty, naſty Fellow.

SLUR, a Cheat at Dice; alſo a ſlight Scandal or Affront.

SLY-*Boots*, a ſeeming ſilly, but ſubtle Fellow.

SMACKING-*Cove*, a Coachman.

To SMASH, to quell, to beat or abuſe violently, to kill.

SMASH, to ſmite or kick down Stairs. *The Chubs tout the Bloſſes. they ſmaſh them, and make them hruſh*; The Sharpers catch their Miſtreſſes at the Tavern, making merry without them, kick them down Stairs, and force them to rub off.

SMEARER, a Painter, or Plaiſterer, &c.

SMELLER, a Noſe.

SMELLING-*Cheat*, a Noſe-gay; alſo an Orchard or Garden.

SMELTS, Half-Guineas.

SMITER, an Arm.

To SMOKE, to ſuſpect or ſmell a Deſign. *It is ſmok'd*, It is made publick, all have Notice.

SMOKER, a Tobacconiſt.

SMOKY, Jealous, as, *He is a ſmoky Cull*; He is a ſuſpicious Fellow.

SMUG, a Blackſmith.

SMUG-

SMUGGLING-KEN, a Bawdy-houſe.
SMUTTY, Bawdy.
SNACK, Share or Part. *To go Snacks.* To go Halves, or Share and Share alike.
To SNABBLE, to rifle, to ſtrip, or plunder. *To Snabble a Poll,* to run away with a Peruke or Head-dreſs.
To SNAFFLE, to ſteal, to rob, to purloin. *A Snaffler of Prancers*; a Horſe-Stealer. *Snaffle,* is alſo a Highwayman that has got a Booty.
SNAPT, taken, caught.
SNEAK. *He goes upon the Sneak at Darkmans,* He privately gets into Houſes or Shops at Night and ſteals undiſcovered.
A SNEAKING *Budge,* one that robs alone, and deals chiefly in petty Larcenies.
To SNIC, to cut.
To SNILCH, to eye or ſee any Body. *The Cull Snilches*; the Man eyes or ſees you.
SNIP, a Cheat; *To ſnip,* to cheat.
SNITCH, or *Snitchel,* a Filip on the Noſe.
SNITE, to wipe, or ſlap. *Snite his Snitch*; wipe his Noſe, or give him a good Flap on the Face.
SNOUT, a Hogſhead.
SNOW-*Broth,* Snow-water.
SNUDGE, one that lurks under a Bed, to watch an Opportunity to rob the Houſe.
SNUG: *All's ſnug*; All's quiet, uſed by Villains, when every thing is ſilent, and they hear no body ſtir to oppoſe their intended Rogueries.
SOCK, a Pocket. *Not a Rag in my Sock*; I han't a Farthing in my Pocket. Alſo beat; *I'll Sock ye*; I'll drub ye tightly.
SOCKET-*Money,* demanded and ſpent upon Marriage.
SOLDIERS-*Bottle,* a large one.
SOLOMON, or *Saloman,* the Maſs.
SON *of Apollo,* a Scholar.
SON *of Mars,* a Soldier.
SON *of Venus,* a Lover of Women.
SON *of Mercury,* a Wit. Alſo a Thief.
SON *of Prattlement,* a Lawyer.
SOUL *Driver,* a Parſon.
A SOUL, one that loves Brandy.
SOULDIER's-*Mawnd,* a counterfeit Sore or Wound in the left Arm.
SOUSE. *Not a Souſe,* not a Penny. From *Sous, French* Money
To SOUSE, to fall upon, to beat cruelly; alſo to plunder or kill.
SOUTH-SEA, a ſtrong diſtill'd Liquor, ſo called by the Inhabitants and Clients of *Newgate,* &c.
SOUTH-SEA *Mountain,* Geneva.
SOW's-*Baby,* a Pig.
SOWSE *Crown,* a Fool.
SOW-*Child,* a Female Child.
To SOWR, to beat violently, *&c.* As, *Sowr the Cull*; i. e. knock him down: Beat him without Mercy, *&c.*
SPANGLES, Ends of Gold or Silver.
SPANISH-*Goat,* the Pox.
SPANISH-*Money,* fair Words and Compliments.
SPANKS, Money, Gold or Silver.
To SPEAK *with,* to ſteal.
SPECKT *Wiper,* a coloured Handkerchief.
To SPIRIT *Away,* the ſame as *Kidnap.*
SPIRITUAL *Fleſh Broker,* a Parſon.
SPLIT *Fig,* a Grocer.
SPLITTER *of Cauſes,* a Lawyer.
To SPRING *a Partridge,* to draw a Perſon in to be bit. *To ſpring Partridges*; to raiſe a Crowd in order to rob or pick Pockets.
To SPUNGE, to drink at others Coſt.
SPUNGING *Houſe,* a By-priſon.
A SPUNGING *Fellow,* one that lives upon the reſt, and pays nothing.
SQUAB, a very fat, truſs Perſon; a new hatch'd Chick; alſo a Couch.
SQUAWL, a Voice; as, *The cove has a bien Squawl*; The Fellow has a good Voice.
To SQUEEK, to diſcover, or impeach; alſo to cry out. *They ſqueek Beef upon us*; They cry out Highwaymen or Thieves after us. *The Cull ſqueeks*; The Rogues peaches.
SQUEEKER, a Bar-boy; alſo a Baſtard, or any other Child. *Stifle the Squeeker*; Murder the Child, and throw it into a Houſe of Office.
SQUEEZING *of Wax,* being bound for any Body; alſo ſealing of Writings.
SQUINTE *Fuego,* one that ſquints very much.
SQUIRE *of Alſatia,* a Man of Fortune, drawn in, cheated, and ruin'd by a Pack of poor, lowſy, ſpunging Fellows, that lived (formerly) in *White-Fryars. The Squire,* a Sir *Timothy Treat all*; alſo a Sap-Pate. *A fat Squire*; A rich Fool.
SQUIRISH, fooliſh; alſo one that pretends to pay all Reckonings, and is not ſtrong enough in the Pocket.
STAG, a Term (inverting Qualities) uſed for an Enemy, a Purſuer; as, *I ſpy a Stag,* uſed by that notorious young Robber, *Jack Sheppard,* when he firſt ſaw the Turnkey of *Newgate,* who purſu'd and took him after his firſt Eſcape from the *Condemned Hold.*
STALE *Jeſt,* old, dull.
STALE *Maid,* at her laſt Prayers.
STALLION, a Whore-Maſter; ſo called from a Stone-horſe kept to cover Mares.
STALL *Whimper,* a Baſtard.
STALLING, making or ordaining.
STALLING *Ken,* a Broker's Shop, or any Houſe that receives ſtolen Goods.
To STAM *Fleſh,* to Cant; as, *The Cully ſtamfleſhes rumly*; He cants very well.
STAMMEL, or *Strammel,* a brawny, luſty, ſtrapping Wench.
STAMPS, Legs.
STAMPERS, Shoes; alſo Carriers.

STAR-

STARTER, a Queſtion; alſo a Flincher. *I am as Starter*; I won't flinch, or cry to go home.

STICK *Flams*, a Pair of Gloves.

STINGO, humming, ſtrong Liquor.

STITCH *Back*, very Strong Ale.

STOCK *Drawers*, Stockings.

STONE *Dead*, quite dead.

STONE *Doublet*, a Priſon.

STOP; as, *I have Sopt his Blabber*, I have ſtopt his Mouth.

STOP *Hole Abbey*, the Nick name of the chief Rendezvous of the Canting Crew of *Gypſies, Beggars, Cheats, Thieves*, &c.

STOTER, a great Blow. *Stoter him*, or, *Tip him a Stoter*; Settle him; give him a ſwinging Blow.

STOW, *i. e.* You have ſaid enough. *Stow you, bene Cove*; Hold your Peace, good Fellow. *Stow your Whids and plant them*; *for the Cove of the Ken can cant them*; Take care what you ſay, for the Man of the Houſe underſtands you.

STRAPPING, lying with a Wench.

STRAPPING *Laſs*, a ſwinging two handed Woman.

STRETCHING, hanging. *He will ſtretch for it*; He will be hang'd.

To STRETCH, to tell a Lye; as, *He ſtretcht hard*; He told a whiſking Lye.

STRIKE, to beg, to rob; alſo to borrow Money. *Strike all the Cheats*; Rob all you meet. *Strike the Cull*; Beg of that Gentleman. *Strike the Cloy*; get the Fellow's Money from him. *He has ſtruck the Quidds*; He has got the Money from him. *He ſtrikes every Body*; He borrows Money every where, he runs in every one's Debt.

To STRIP, to rob or *gut* a Houſe, to unrig any Body, or to *bite* them of their Money.

To STRIP *the Ken*; To *gut* the Houſe.

To STRIP *the Table*; To win all the Money on the Place. *We have ſtript the Cull*; We have got all the Fool's Money. *The Cove's ſtript*; The Rogue has not a *Jack* left to help himſelf.

STROMMEL, Straw, or Hair, as, *She hath good Store of Strommel on her Nob.*

STROWLERS, Vagabonds, Itinerants, Men of no ſettled Abode, of a precarious Life, Wanderers of Fortune, ſuch as Gypſies, Beggars, Pedlars, Hawkers, Mountebanks, Fidlers, Country-Players, Rope-dancers, Juglers, Tumblers, Shewers of Tricks, and Raree-ſhow-men.

STROWLING *Morts*, who, pretending to be Widows, often travel the Countries, making Lace upon Yews, Beggars-tape, &c. Are light fingered, ſubtle, hypocritical, cruel, and often dangerous to meet, eſpecially when a *Ruffler* is with them.

STRUM, a Perriwig. *Rum Strum*, A long Wig. Alſo a handſome Wench, or Strumpet.

STUBBLE *It*; Hold your Tongue.

STUDING *Ken*, the ſame as *Stalling Ken*. Which ſee.

SUCK, Wine or ſtrong Drink. *This is rum Suck*; It is excellent Tipple. *We'll go and Suck our Faces*; *but if they nunte us, we'll take Rattle, and bruſh*; Let's go to drink and be merry; but if we be ſmelt by the People of the Houſe, we muſt ſcowre off. *He loves to ſuck his Face*; He delights in Drinking.

SUCKY, drunkiſh, mawdling, Half-Seas over.

SUIT *and Cloak*, good Store of Brandy or any agreeable Liquor.

SUN *burnt*, Clapt.

SUNNY *Bank*, a good, roaſting Winter Fire.

SUPERNACULUM, not ſo much as a Drop left to be poured upon the Thumb-nail, ſo cleverly was the Liquor tipt off.

SU-POUCH, an Hoſteſs or Landlady.

SUTLER, he that pockets up Gloves, Knives, Handkerchiefs, Snuff and Tobacco-boxes, and other leſſer Moveables.

SWADDLERS, Rogues, who, not content to rob and plunder, beat and barbarouſly abuſe, and often murder the Paſſengers. Hence, *To Swaddle*; To beat luſtily with a Cane, &c.

SWAG, a Shop. *Rum Swag*; Full of rich Goods.

To SWAGGER, to vapour or bounce.

SWEET, eaſy to be taken in: Alſo expert, dexterous, clever: As, *Sweet's your Hand*, ſaid of one who has the Knack of ſtealing by Slight of Hand.

SWEETNERS, Guinea-droppers, Cheats, Sharpers. *To ſweeten*; To decoy, draw in, and *bite*. *To be ſweet upon*; To coax, wheedle, entice or allure.

SWIG, a Draught of Liquor; *To ſwig it off*; to drink it all up.

SWIG-*Men*, carrying ſmall Haberdaſhery-Wares about, pretending to ſell them, to colour their Roguery. Fellows crying *Old Shoes, Boots, or Brooms*; and thoſe pretending to buy *Old Suits, Hats* or *Cloaks*, are alſo called *Swig-Men*, and oftentimes, if an Opportunity offers, make all Fiſh that comes to the Net.

SWINDGING-*Clap*, *Swindging Fellow*; *Swindging Lye*, a very great one.

To SWINGE *one off*, to beat him ſoundly.

TACKLE, a Miſtreſs; alſo good Cloaths. *The Cull has tipt his Tackle Rum-rigging*, or *has tipt his Bloſs Rum Tackle*; The keeping Coxcomb has given his Miſtreſs very fine Cloaths.

TAKE *the Culls in*, Seize the Men in order to rob them.

TALE-*Tellers*, a ſort of Servants in uſe with

with the great Men in *Ireland*, to lull them aſleep with Stories of a Cock and a Bull, *&c.*

TALESMAN; as, *I tell you my Tale and my Taleſman*, or Author.

TALL *Boy*, a Pottle or two Quart Pot.

TALLY-*Men*, Brokers that let out Cloaths to wear *per* Week, Month, or Year. See *Rabbet Suckers.*

TAP, a Blow, a ſmall Tap, *&c.*

TAPE, *Red* or *White* Geneva, Aniſeed, Clove Water, ſo called by *Canters* and *Villains*, and the Renters of the Tap, *&c.* in *Newgate*, and other Priſons.

TAPLASH, wretched, ſorry Drink, or Hogwaſh.

TART *Dames*, ſharp, quick, pert.

TARTAR, a notorious Rogue or Sharper, who ſticks not to rob his brother Rogue. Hence *To catch a Tartar*, is ſaid, among the Canting Varlets, when a Rogue attacks one that he thinks a Paſſenger, but proves to be of this Claſs of Villains, who in his Turn having overcome the Aſſallant, robs, plunders, and binds him.

TATTER-*De-Mallion*, a tattered Beggar, ſometimes half naked, with Deſign to move Charity, having better Cloaths at Home. *In Tatters*, in Rags. *Tattered and Torn*, rent and torn.

TATTLE, or *Tattler*, an Alarum, or ſtriking Watch; or indeed any other Watch.

TATS, falſe Dice.

TAT *Monger*, a Sharper or Cheat, uſing falſe Dice.

TAUDRY, gariſh, gawdy, with lace, or miſmatch'd and ſtaring Colours: A Term borrow'd from thoſe Times when they tricked and bedecked the Shrines and Altars of the Saints, as being at Emulation with each other upon that Occaſion. The Votaries of St. *Audery* (an Iſle of *Ely* Saint) exceeding all the reſt in the Dreſs and Equipage of their Altar, it grew into a By-word, upon any thing very gawdy, that it was *All Taudry*, as much as to ſay, *All St. Audery.*

TAYLE, a Sword.

TAYLE *Drawers*, Sword Stealers. The ſame as *Wiper Drawers. He drew the Cull's Tayle rumly*, He whipt away the Gentlemans Sword cleverly.

TEAGUE-*Land*, Ireland.

TEAGUE *Landers*, Iriſhmen.

TEARS *of the Tankard*, Drops of the good Liquor that fall beſide.

TEMPLE *Pickling*, the Pumping of Bailiffs, Bums, Setters, Pick-Pockets, *&c.*

TENDER *Parnel*, a very nicely educated Creature, apt to catch cold on the leaſt Puff of Wind.

TERCEL *Gentle*, a Knight or Gentleman of a good Eſtate; alſo any rich Man.

TERRA *Firma*, an Eſtate in Land; *Has the Cull any Terra Firma?* Has the Fool got any Land.

THE *Dragon upon St. George*, the Woman uppermoſt.

THIEF *Takers*, who make a Trade of helping People (for a Gratuity) to their loſt Goods, and ſometimes for Intereſt or Envy, ſnapping the Rogues themſelves, being uſually in Fee with them, and acquainted with their Haunts.

THOROUGH *Cough*, farting and coughing at the ſame Time.

THOROUGH *Paſſage*, in at one Ear and out at t'other.

THOROUGH *Stitch*, over Shoes, over Boots.

THREE *Legged Stool*, or *Three legged Mare*, Tyburn.

THREE *Threads*, half common Ale, and half Stout or double Beer.

THREPPS, Three-pence.

THROTTLE, Throat or Gullet; *He ſeized his Throttle*, i. e. He took him by the Throat.

THRUMS. Three-pence. *Tip me Thrums*; Lend me Three-pence.

THUMMIKINS, a Puniſhment (in *Scotland*) by hard ſqueezing or preſſing of the Thumbs, to extort Confeſſion, which ſtretches them prodigiouſly, and is very painful. In Camps, and on Board of Ships, lighted Matches are clapt between the Fingers to the ſame Intent.

THWACK, to beat with a Stick or Cudgel.

TIB, a young Laſs.

TIB *of the Buttery*, a Gooſe.

TICK, as *to run on Tick*; To go on the Score, or Truſt.

TICKLE *Pitcher*, a Toſspot, or Pot-companion. A lewd Man or Woman.

TICKRUM, a Licence.

TIFFING, lying with a Wench, alſo Drinking.

TILTER, a Sword; *to Tilt*, to fight with a Rapier. *Run a Tilt*, a ſwift Purſuit.

TINT *for Tant*, Hit for Hit, Daſh for Daſh.

TIP, to give or lend. *Tip your Loor* or *Cole, or I'll mill ye*, Give me your Money, or I'll kill ye. *Tip the Culls a Sock for they are ſawcy*, Knock down the Men for reſiſting. *Tip the Cole to Adam Tiler*, Give your Pick-pocket Money preſently to your running Comrade. *Tip the Miſs*, Give me the Shirt. *Tip me a Hog*, Lend me a Shilling. *Tip it all off*, Drink it all off at a Draught. *Don't ſpoil his Tip*, Don't baulk his Draught. *A Tub of good Tip*, (for Tipple) a Caſk of ſtrong Drink. *To tip off*, alſo ſignifies to die.

TIPLER, a Fuddle-cap, or Toſspot.

TIPSY, almoſt drunk.

TIT, a Horſe, alſo a young prim Laſs.

TIT *Bit*, a fine Snack, or choice Morſel.

TITTLE *Tattle*, idle, impertinent Talk.

To TITTER, to laugh at a Feather.

TITTER-*Totter*, one ready to reel, at every Jog, or Blaſt of Wind.

TOGE, a Coat.

TOGEMANS, a Gown, or Cloak. *I have bit the Togemans*, I have ſtole the Cloak. *'Tis a rum Togemans, let's nim it*; 'Tis a good Camblet Cloak, let's whip it off.

TOKENS, the Plague; alſo Preſents from another; alſo a Farthing. *Not a Token Left*, Not a Farthing remaining. *Tom Fool's Token*, Money.

TOL. *Toledo*, a Sword. *Bite the Tol*, Steal the Sword. *A Rum Tol*, A ſilver hilted Sword. *A Queere Tol*, A Braſs or Steel-hilted or ordinary Sword.

TOM-*Boy*, a Tom Rig, or Romp.

TOM *of Bedlam*, the ſame as *Abram-Man*. Which ſee.

TOM *Cony*, a very ſilly Fellow.

TOM *Thumb*, a Dwarf or diminutive Fellow.

TOM *Long*, tedious; as *Come by Tom Long the Carrier*, of what is very long a coming.

TONGUE-*Pad*, a ſmooth, glib tongued, inſinuating Fellow.

TONY, a ſilly Fellow or Ninny. *A meer Tony*; a meer Simpleton.

TOOL, an Implement fit for any Turn, the Creature of any Cauſe or Faction, a meer Property, or Cat's Foot.

To TOP, to beat or trick any one; alſo to inſult. *What, do you top upon me?* Do you ſtick a little Wax to the Dice to keep them together, to get the Chance you would have? *He thought to have tript upon me*; He deſigned to have put upon, ſharped, bullied, or affronted me.

TOP *Diver*, a Lover of Women.

To TOPE, to drink. *An old Toper*, a ſtaunch Drunkard. *To tope it about*, or *duſt it about*, to drink briſkly about.

TOP *Heavy*, Drunk.

TOPPING *Fellow*, who has reached the Pitch and greateſt Eminence in any Art, the Maſter, and the Cock of his Profeſſion.

TOPPING *Cheat*, the Gallows.

TOPPING *Cove*, the Hangman.

TORCH *Cull*, Bumfodder.

TORIES, *Iriſh* Thieves or Rapparees.

To TOST, or *Toaſt*, to name or begin a new Health. *Who toſts now?* Who Chriſtens the Health? *An old Toſt*, A pert, pleaſant, old Fellow.

TOTTY-*Headed*, giddy-headed, hare-brained.

To TOUR } to look out ſharp, to be
To TOUT } upon one's Guard. *Who toures?* Who looks out ſharp? *Tout the Cullis*; Eye thoſe Folks which Way they take. *Do you tout and bulk, and I'll file*; If you'll eye and joſtle him, I will pick his Pocket.

TOUTING *Ken*, a Tavern or Alehouſe Bar.

TOWER *Hill Play*, a Slap on the Face and a Kick on the Breech.

TOWN *Bull*, one that rides all the Women he meets.

TOWER, a *Cant Word*, uſed to denote bad, or clipped Money; as, *They have been round the Tower with it*, the Piece of Money has been clipt.

TRACK, to go. *Track up the Dancers*, Whip up the Stairs.

TRANSNEAR, to come up with any Body.

TRANSLATORS, Sellers of old Shoes and Boots, between Shoemakers and Coblers, alſo that turn or tranſlate out of one Language into another.

TRANSMOGRIFY, or rather *Tranſmigrafy*, to alter or new vamp.

TRANTER. See *Crocker*.

TRAPAN, he that draws in or wheedles a *Cull*, and *Bites* him. *Trapann'd*, ſharp'd, enſnar'd.

TRAPES, a dangling Slattern.

TRES WINS, three Pence,

TRIGRY *Mate*, an idle She-companion.

TRIB, a Priſon. *He is in Trib*, for *Tribulation*, He is laid by the Heels, or in a great deal of Trouble.

TRIM, Dreſs. *In a ſad Trim*, dirty, undreſs'd. *A trim Lad*, a ſpruce, neat, well trick'd Man.

TRIMMING, cheating People of their Money,

To TRINE, to hang, alſo *Tyburn*.

TRINING, hanging.

TRINKETS, Toys and Trifles.

TRINGUM-TRANGUM, a Whim or Maggot.

TRIPE, the Belly or Guts.

TRIP, a ſhort Voyage or Journey, alſo an Error of the Tongue, or Pen, a Stumble, a falſe Step, a Miſcarriage. Alſo a Baſtard.

TROT, as, *An old Trot*, a ſorry, baſe old Woman. *A Dog Trot*, a pretty Pace.

TROTTERS, Feet, uſually Sheeps. *Shake your Trotters*; Troop off, be gone.

To TROLL *About*, to ſaunter, loiter, or wander about.

TROLLOP. *A great Trollop*, a luſty coarſe Romp.

TROOPER, a half Crown.

TROUNCED, troubled, caſt in Law, puniſhed.

TRUG, a dirty Puzzle, an ordinary ſorry Woman.

TRULL, a Whore, alſo a Tinker's travelling Wife or Wench.

TRUMPERY, old Ware, old Stuff.

TRUNDLERS, Peaſe.

TRUNK, a Noſe: *How fares your old Trunk?* Does your Noſe ſtand faſt?

TRUSTY-*Trojan*, or *Truſty Trout*, a ſure Friend or Confident.

TUCK'D, hang'd.

TUMBLER

TUMBLER, a Cart. *To ſhove the Tumbler*; To be whipt at the Cart's Tail; alſo one that decoys, or draws others into play; and one that ſhews Tricks with and without a Hoop.

TURK, any cruel hard-hearted Man.

TURKEY *Merchants*, Drivers of Turkeys.

TURKISH-*Shore*, *Lambeth*, *Southwark* and *Rotherhith* Side of the Water.

TURKISH-*Treatment*, very ſharp or ill dealing in Buſineſs.

TURN-*Coat*, he that quits one and embraces another Party.

TURNIP *Pate*, white or Fair-hair'd.

TWEAK, as *in a Tweak*, in a heavy Taking, much vexed, or very angry.

TWELVER, a Shilling.

To TWIG, to diſingage, to ſunder, to ſnap, to break off; as, *To twig the Darbies*; To knock off the Irons.

TWIST, half Tea, half Coffee: Likewiſe Brandy and Eggs mixed. Hot-Pot. Alſo to Eat; as, *to twiſt luſtily*, to feed like a Farmer.

To TWIST, to eat heartily.

TWISTED, executed, hanged.

To TWIT, to hit in the Teeth.

To TWITTER, to laugh much with little Noiſe; alſo to tremble.

V

VAGARIES, wild Rambles, extravagant Frolicks.

VAGRANT, a wandering Rogue, a ſtrolling Vagabond.

VAIN-*Glorious*, or *Oſtentatious Man*, one that braſts without Reaſon, or, as the *Canters* ſay, *piſſes more than he drinks*.

VALET, a Servant.

To VAMP, to pawn any thing. *I'll Vamp, and tip you the Cole*; I'll pawn my Cloaths, but I'll raiſe the Money for you. *To Vamp*; To new dreſs, liquer, refreſh or rub up old Hats, Boots, Shoes, *&c.* Alſo a Sock.

VAMPERS, Stockings.

VAN; as, *Madam Van*. See *Madam*.

VARLETS, now Rogues, Raſcals, *&c.* tho' formerly Yeomens Servants.

To VAULT, as, *to Vault*, to commit Acts of Debauchery.

VAULTING-*School*, a Bawdy-houſe.

VELVET, a Tongue. *Tip the Velvet*, To tongue a Woman.

VINEGAR, a Cloak; alſo the Fellow that makes a Ring, and keeps Order amongſt Wreſtlers, Cudgel-Players, *&c.*

VIRAGO, a maſculine Woman, or a great two-handed Female.

UNRIG'D, ſtripp'd, undreſs'd. *Unrig the Drab*, pull all the Whore's Cloaths off.

UNTWISTED, undone, ruin'd.

UNWASH'D *Bawdry*, rank, fulſom Bawdry.

UPHILS, high Dice.

VOUCHERS, that put off falſe Money for ſham Coiners. Alſo one that warrants Gagers or under Officers Accompts, either at the Exciſe Office, or elſewhere.

UPPISH, rampant, crowing, full of Money. *He is very uppiſh*; He is well-lined in the Fob, alſo briſk.

UPRIGHT-MEN, As an *Upright-man*, ſignifies the Chief or Principal of a Crew. The vileſt ſtouteſt Rogue in the Pack, is generally choſen to this Poſt, and he has the ſole Right to the firſt Night's Lodging with the *Dells*, who afterwards are uſed in common among the whole Fraternity. He carries a ſhort Truncheon in his Hand, which he calls his *Filchman*, and has a larger Share than ordinary of whatſoever is gotten in the Society. He often travels in Company with 30 or 40 Males and Females, *Abram-men*, and others, over whom he preſides arbitrarily, and ſometimes the Women and Children, who are unable to travel, or fatigued, are by Turns carry'd in Panniers by an Aſs or two, or by ſome poor Jades which they procure for that Purpoſe. *Go upright*, ſaid by Taylors and Shoemakers, to their Servants, when any Money is given to make them drink, and ſignifies, *Bring it all out in Drink*, tho' the Donor intended leſs, and expects Change, or ſome Return of Money.

UPSTARTS, new raiſed to Honour.

URCHIN, a little ſorry Fellow, alſo a Hedge-hog.

URINAL *of the Planets*, *Ireland*, with us, becauſe of its frequent and great Rains, as *Heidelberg* and *Cologn*, in *Germany*, have the ſame Name upon the ſame Account; alſo a Chamber-pot, or Glaſs.

W

To WADDLE, to go like a Duck.

WAG, *Waggiſh*, arch, gameſome, pleaſant.

WAG-*Tail*, a light Woman.

WALLOWISH, a malkiſh, ill Taſte.

To WAP, to lie with a Man. *If ſhe won't wap for a Win, let her trine for a Make*; if ſhe won't lie with a Man for a Penny, let her hang for a Half-penny. *Mort wap-apace*; a Woman of Experience, or very expert at the Sport.

WAPPER-*Eyed*, that has ſore or running Eyes.

WAPPING, the Act of Coition.

WARM, well lined or plush in the Pocket.

WARMING-*Pan*, an old faſhion'd large Watch. *A Scotch Warming-Pan*; a She Bed-fellow.

WARREN, he that is Security for Goods taken up on Credit, by extravagant young

Gentlemen; alſo a Boarding-ſchool, or a Bawdy-houſe, which are too much the ſame Thing.

WASH, Paint for Faces.

WASPISH, peeviſh.

WATER-*Pad*, one that robs Ships, Hoys, Lighters, Barges or Boats in the River of *Thames*. A Sort of BADGERS. Which ſee.

WATTLES, Ears; alſo Sheep-folds.

WEB, Cloth of any Sort.

WEDGE, Plate, or Silver or Gold Moveables and Trinkets: Alſo Money.

WELSH-*Fiddle*, or *Scotch-Fiddle*, the Itch.

WESTMINSTER-*Wedding*, a Whore and a Rogue married together.

WET-*Quaker*, a Drunkard of that Sect.

WHEADLE, a Sharper. *To cut a Wheadle*; to decoy, by Fawning and Inſinuation.

WHEEL-*Band in the Nick*, regular drinking over the left Thumb.

WHETSTONE's *Park*, a Lane betwixt *Holbourn* and *Lincoln's-Inn Fields*, formerly a noted Neſt for Whores, now diſpark'd.

WHIDS, Words.

To WHIDDLE, to enter into a Parley, to compound with, or take off by a Bribe; as, *Did you whiddle with the Cull?* Did you bribe or compound with the Evidence? Alſo to impeach, or diſcover; as, *He whiddles*; He peaches. *He whiddles the whole Scrap*; He diſcovers all he knows. *The Cull has whiddled, becauſe we would not tip him a Snack*; The Dog has diſcovered, becauſe we did not give him a Share. *They whiddle Thief, and we muſt Bruſh*; They cry out Thieves, and we muſt fly.

WHIDDLER, a Peacher (or rather Impeacher) of his Gang.

WHIG *Land*, *Scotland*.

WHINERS, Prayers, Supplications, *&c.*

WHIP-*Shire*, Yorkſhire.

WHIPSTER, a ſharp, or ſubtle Fellow.

To WHIP *off*, to ſteal, to drink cleverly, to ſnatch and to run away. *Whipt through the Lungs*; Run through the Body with a Sword. *Whipt in at the Glaze*; Got in at the Window.

WHIM, a Maggot.

WHIMSICAL, maggotiſh.

WHIMPER, a low or ſmall Cry.

WHINDLE, a low or feigned Cry.

To WHINE, to cry ſqueekingly.

WHINYARD, a Sword.

WHIPPER-*Snapper*, a very ſmall ſprightly Boy.

WHIP-*Jacks*, counterfeit Mariners begging with falſe Paſſes, pretending Ship-wrecks, great Loſſes at Sea, narrow Eſcapes, *&c.* telling diſmal Stories, having learnt *Tar-Terms* on purpoſe; but are meer Cheats; and will not ſtick to rob a Booth at a Fair, or an Houſe in ſome By-road. They often carry their Morts or Wenches, which they pretend to be their Wives, whom they miraculouſly ſaved in the Ship-wreck, altho' all their Children were drowned, the Ship ſplitting on a Rock near the *Land's-End*, with ſuch like Forgeries.

WHIRLEGIGS, Teſticles.

WHISK, a little inconſiderable, impertinent Fellow.

WHISKER, a great Lye.

WHISKINS, ſhallow, brown Bowls to drink out of.

WHISTLE, the Throat. *Wet your Whiſtle*; liquor your Throat.

WHIT, Newgate. As, *Five Rumpadders, are rub'd in the Darkmans out of the Whit, and are pik'd into the Deuſeaville*; Five Highwaymen in the Night broke *Newgate*, and are gone into the Country.

WHITE-*Chappel-Portion*, two torn Smocks, and what Nature gave.

WHITE *Tape*, See *Tape*.

WHITE *Wool*, Silver.

WHITHER-*D'ye go*, an inſolent preſcribing, *very*, Wife.

WHORE's *Kitling*, or *Whore's Son*, a Baſtard.

WHOW-*Ball*, a Milkmaid.

WIBBLE, ſad Drink.

WICKET, a Caſement, alſo a little Door. As, *Tout through the Wicket, and ſee where a Cully pikes with his Gentry mort, whoſe Muns are the rummeſt I ever touted before*; Look thro' the Caſement, and ſee where the Man walks with a Gentlewoman, whoſe Face is the faireſt I have ever ſeen.

WICHER-*Cully*. See *Witcher-Cully*.

WIDOWS-*Weeds*, mourning Cloaths. *A Graſs Widow*, one that pretends to have been married, but never was, yet has Children.

WILD *Rogues*, ſuch as are trained up from Children to *Nim* golden or ſilver Buttons off of Coats, to creep in at Cellar and Shop-windows, and to ſlip in at Doors behind People; alſo that have been whipt, burnt in the Fiſt, and often in Priſon for Roguery.

WILES, Tricks, Intrigues, cunning Stratagems.

WILY, cunning, crafty, intriguing.

WILLING-*Tit*, a little Horſe that Travels chearfully; alſo a coming Girl.

WILLOW, poor, and of no Reputation.

WIN, a Penny. *To win*; To ſteal. *Won*, Stolen. *The Cull has won a couple of rum Glimſticks*; The Rogue has ſtole a pair of Silver Candleſticks.

WIND-*Fall*, a great Fortune fallen unexpectedly by the Death of a Friend.

WINDY-*Fellow*, without Senſe or Reaſon.

WIND *Mills in the Head*, empty Projects.

WINK, a Signal or Intimation. *He tipt the Wink*; He gave the Sign or Signal.

WINNINGS, Money, or Reward. *Win-*

nings

nings for Wapping; Money given a Woman for lying with her.

WIPE, a Blow, alſo a Reflection. *He gipt me a rum Wipe*; He gave him a ſwinging Blow. *I gave him a Wipe*, I ſpoke ſomething that cut him or gaul'd him. *He wip'd his Noſe*; He gull'd him.

WIPER, a Handkerchief. *Nim the Wiper*, to ſteal the Handkerchief.

WIPER *Drawer*, a Handkerchief-ſtealer. *He drew a broad, narrow, cam, or ſpeck'd Wiper*, He pickt Pockets of a broad, or narrow, Ghenting, Cambritk, or coloured Handkerchief.

WIRE-*Drew*, a Fetch or Trick to wheedle in Bubbles, alſo to ſcrew, over-reach, or deal hard with. *Wire-drawn*, ſo ſerved or treated.

WISE *Man of Gotham*, a Fool.

To WIT, to know or underſtand.

The WIT, *Newgate, New Priſon*, or *Bridewell*. The ſame as *Whit*.

WITCHER. Silver.

WITCHER *Bubber*, a Silver Bowl. *The Cull is piked with the Witcher-bubber*; The Rogue is marched off with the Silver Bowl.

WITCHER-*Cully*, a Silver-ſmith.

WITCHER *Tilter*, a Silver-hilted Sword. *He has bit, or drawn the Witcher-tilter*; He has ſtole the Silver-hilted Sword.

To WOBBLE, to boil. *The Pot wobbles*, i. e. the Pot boils, the Meat is enough.

WOMAN *of the Town*, a Proſtitute or common Harlot.

WOMBLE-*Ty-Cropt* the Indiſpoſition of a Drunkard after a Debauch in Wine or other Liquors: As, *He is Womble-ty-Cropt*; He is Cropſick, *&c.*

WOODEN-*Ruff*, a Pillory. *He wore the Wooden-ruff*; He ſtood in the Pillory.

WOOD *Pecker*, a By-ſtander that bets, while others game.

In a WOOD, or, *In a Maze*; In a Peck of Troubles; being in a Doubt, or at a Loſs, what Courſe to take, by Reaſon of ſome very critical Turn in one's Affairs; or, among *Canters*, by being ſurpriz'd, and in great Danger of being taken, in a Robbery, or any other unlawful Act.

WOOLLY-*Crown*, a ſoft-headed Fellow.

WOOL-*Gathering*; as, *Your Wits are a Wool-gathering*; ſaid of a Perſon in a ſerious, or, as 'tis called, in a brown Study; or who knows not what he does.

WORD-*Pecker*, one that plays with Words: A Punſter.

WORM'D, undermined, rooked, cheated, tricked: *Wormed out of*, inveigled out of, or deluded.

X

XANTIPPE, a Scold; the Name of *Socrates*'s ſcolding Wife; who never could move his Patience, tho' by premeditated and repeated Injuries. Whence it is uſed for any Shrew, or ſcolding, brawling Woman.

Y

To YAM, to eat heartily, to ſtuff luſtily.

YARMOUTH-*Capon*, a red Herring.

YARMOUTH-*Coach*, a ſorry low Cart to ride on, drawn by one Horſe.

YARMOUTH-*Pye*, made of Herrings, highly ſpiced, and preſented by the City of *Norwich* annually to the King, on Pain of forfeiting their Charter.

YARUM, Milk, or Food made of Milk.

YEA-*and*-*Nay-Men*, a Phraſe, originally applied to Quakers; but now uſed for any ſimple Fellows.

YELLOW, at firſt uſed by the *Canters* only, but now in common Speech, for being jealous.

YELLOW-*Boy*, a Guinea, or Piece of Gold of any Coin.

To YELP (from the *Yelping* of a Dog) to cry, to bawl, to complain.

YELPER, a Town Cryer; alſo one ſubject to complain, or make pitiful Lamentation for trifling Incidents.

YEST, a Diminutive of *Yeſterday*, a Day ago.

YOAK'D, married.

YORKSHIRE-*Tike*, a *Yorkſhire* Manner of Man.

Z

ZAD, crooked, like the Letter Z, as, *A meer Zad*, uſed of any bandy-legg'd, crouch-back'd, or deformed Perſon.

ZANY, a Mountebank's Merry-Andrew, or Jeſter, to diſtinguiſh him from a Lord's Fool.

ZLOUCH, or *Slouch*, a ſlovenly ungenteel Man.

ZNEES, Froſt, or Frozen; *Zneeſy Weather*; Froſty Weather.

ZNUZ, the ſame as *Znees*.

ABBREVIATIONS *made uſe of in the foregoing* WORK.

A. for	Arabick.
B.	Britiſh.
C. Br.	Welſh.
Ch.	Chaldee.
C. L.	Civil Law.
C. T.	Chymical Term.
Dan.	Daniſh.
Du.	Dutch.
F. or *Fr.*	French.
F. L.	Foreſt Law.
F. of *L.*	French *of* Latin.
Gr.	Greek.
Heb.	Hebrew.
H. P.	Hunting Phraſe.
H. T.	Hunting Term.
Ital.	Italian.
L.	Latin.
L. P.	Law Phraſe.
L. T.	Law Term.
M. P.	Military Phraſe.
M. T.	Military Term.
O.	Old Word.
O. F.	Old French.
O. L.	Old Latin.
O. P.	Old Phraſe.
O. R.	Old Records.
O. S.	Old Statute.
P. T.	Phyſical Term.
P. W.	Poetical Word.
Sax.	Saxon.
Sc.	Scotch.
S. L.	Statute Law.
Span.	Spaniſh.
S. P.	Sea Phraſe.
S. T.	Sea Term.
S. W.	Scripture Word.
Syr.	Syriac.
Teut.	Teutonic *or* Ancient German.

F I N I S.

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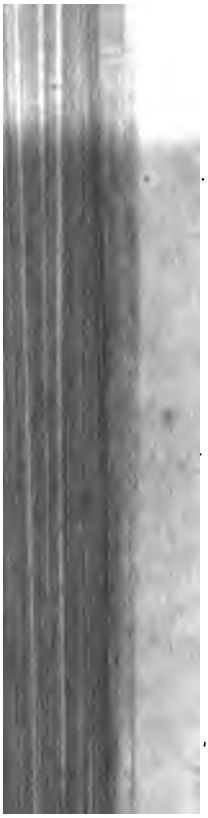
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